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JANUARY, 1906. ONE PENNY.

THE WITNESS

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Edited by JOHN R. CALDWELL.

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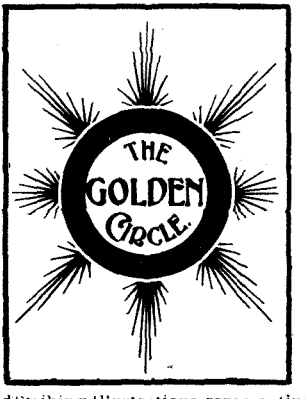
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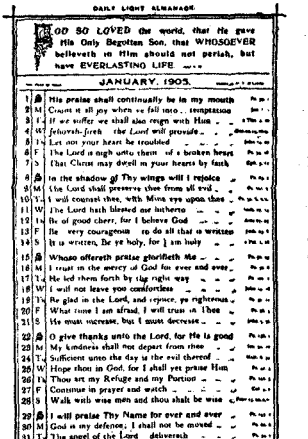
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1	S	His praise shall continually be in my mouth	Ps. 34. 1
2	M	Count it all joy when ye fall into temptation	Jas. 1. 2
3	T	If we suffer we shall also reign with Him	2 Tim. 2. 12
4	W	Jehovah-jireh the Lord will provide	Gen. 22. 14
5	T	Let not your heart be troubled	John 14. 1
6	F	The Lord is nigh unto them of a broken heart	Ps. 34. 18
7	S	That Christ may dwell in your hearts by faith	Eph. 3. 17
8	S	In the shadow of Thy wings will I rejoice	Ps. 63. 7
9	M	The Lord shall preserve thee from all evil	Ps. 121. 7
10	T	I will counsel thee, with Mine eye upon thee	Ps. 32. 8, 10
11	W	The Lord hath blessed our inheritance	Ps. 67. 6
12	T	Be of good cheer, for I believe God	Acts 27. 25
13	F	Be very courageous to do all that is written	Josh. 23. 6
14	S	It is written, Be ye holy, for I am holy	1 Pet. 1. 16
15	S	Whoso offereth praise glorifieth Me	Ps. 50. 23
16	M	I trust in the mercy of God for ever and ever	Ps. 52. 8
17	T	He led them forth by the right way	Ps. 107. 7
18	W	I will not leave you comfortless	John 14. 18
19	T	Be glad in the Lord, and rejoice, ye righteous	Ps. 32. 11
20	F	What time I am afraid, I will trust in Thee	Ps. 56. 3
21	S	He must increase, but I must decrease	John 3. 30
22	S	O give thanks unto the Lord, for He is good	Ps. 106. 1
23	M	My kindness shall not depart from thee	2 Sam. 7. 15
24	T	Sufficient unto the day is the evil thereof	Matt. 6. 34
25	W	Hope thou in God, for I shall yet praise Him	Ps. 42. 5
26	T	Thou art my Refuge and my Portion	Ps. 142. 5
27	F	Continue in prayer and watch	Col. 4. 2
28	S	Walk with wise men and thou shalt be wise	Prov. 13. 20
29	S	I will praise Thy Name for ever and ever	Ps. 145. 1
30	M	God is my defence; I shall not be moved	Ps. 62. 2
31	T	The angel of the Lord delivereth	Ps. 34. 7

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INTELLIGENCE FROM MANY LANDS.

☞ *Friends attending New-Year Conferences might favour us by January 10 with a note as to the attendance, speakers, and subject-matter. We hope to insert full list in February number. Address Intelligence to* PICKERING & INGLIS, Glasgow.

All insertions are "If the Lord Will."] **JANUARY, 1906.** *[Made up Dec 21, 1905.*

SCOTLAND.

FORTHCOMING.—Mr. Alex. Marshall expects to commence Gospel meetings in **Arbroath** Jan. 7, and in Waterloo Hall, **Kilmarnock**, Jan. 28...Believers meeting in Blackburn Hall, **Leith**, purpose having Conference in Public Hall on Feb. 3, from 4 to 8.30. Messrs. John M'Donald, Jas. Wilson, Hy. Pickering, and others expected. Circulars from Mr. W. J. Gerrie, 44 Bridge Street.

GLASGOW.—Mr. J. H. Burridge, of Weston-Super-Mare, gave helpful devotional addresses in **Union Hall**...Mr. John Ferguson had a series of meetings in **Hebron Hall**; good attendance Sundays and week-nights; quite a number professed faith in Christ. Mr. W. Inglis followed up with Sunday afternoon addresses to the young converts. Mr. A. Brown had good Gospel meetings during the Sundays of December...Mr. Jas. Jack had good meetings in **Eglinton Hall** the Sundays of December....Mr. W. Rae gave addresses on "The Feasts of Jehovah" in **Shiloh Hall,** Shettleston, on the Sundays of Dec.... Mr. Forbes M'Leod had helpful meetings in **Graham Street Hall,** Govan....Mr. John Ferguson commenced in **Marble Hall** on Dec. 10...Mr. Frank May gave special addresses to believers in **Springburn**.

NOTES.—Mr. Wm. Lindsay and his son Samuel had three weeks' meetings in **Dalry** for old and young; over a dozen young men and women have professed...Mr. W. J. Grant, **Kilmarnock**, had a week's meetings in **Uddingston;** some saved, believers helped. Mr. Frank May commenced Dec. 17.... Mr. Wm. Hill had 5 weeks' fruitful meetings in **Doune** and **Deanston** Baptisms followed in the river Teith...Mr. T. H. Boyle had a fortnight's meetings after the opening of the New Hall in **Gourock.** Blessing to unsaved; Christians revived. Visitors might note that the new address is John Street Hall....At **Coalburn**, near Lesmahagow, where God has been working for a considerable time, a company of 40 young Christians and others commenced to break bread Dec. 17 at a tea meeting on the Friday previous. Messrs. W. Inglis, G. F. Sinclair, and others gave words of counsel and cheer....Mr. James Forbes is making a few quiet visits amongst the assemblies in **Fifeshire**...Gospel meetings at **Ness**, Stornoway, are largely attended this winter—Mr. J. M. Nicholson having some cheer...Messrs. J. A. Lawson and W. E. Tocher had 3 weeks' meetings in Falcon Hall, **Dundee**; crowded on Sundays; 100 to 150 on week nights. A goodly number professed; several baptised and added to the assembly. More to follow...Mr. H. Wallis, **Shetland Isles**, had a week's meetings in **Selivoe**, also cottage meetings at **Sefster**, across the hills; next visited **Culswick**, an out-of-the-way place; people coming out on dark nights with lanterns from the district around. Some impressed...Mr. Alex. Marshall had 6 weeks' meetings in Gospel Hall, **Kilbirnie**; Sunday nights, hall, ante-rooms, and passages crowded; week nights, large attendance. Over 50 young men, besides women and children, have professed faith in Christ. Some remarkable cases of conversion. A football team has been broken up, about 15 declaring themselves on the Lord's side. Purposed dance at the New Year time has been given up; engagement for the hall cancelled...Mr Matthew Muir had good Gospel meetings in **Galston** Nov. 5-26. Hall filled Sundays, well attended week nights; a few professions. Annual meeting on Dec 15; addressed by Messrs. Alex. Stewart, James Forbes, W. J. Grant, and Matthew Muir; 270 present. A profitable time.

ENGLAND.

FORTHCOMING.—30th Annual Conference of Believers in Gospel Hall, Hotwells, **Bristol**, on Tuesday, Jan. 16, at 11 and 3; subject—"The Holy Spirit in its Sanctifying, Separating, and Renewing Power." 7, Missionary. Wednesday, Jan. 17, 11 and 2.45, subject continued; 2.45, Sisters' only in New Hall; 6.30, "The Future of the Jewish Nation." Interval for refreshments. Circulars from Mr W. F. Higgins, 107 Stokes Croft.

LONDON.—Usual Monthly Missionary Prayer Meeting held at **Devonshire House**, Bishopsgate Street, Nov. 24. Missionaries present and taking part were Messrs. Wales, Thornton Turrall, and Duthie. Others who took part were Messrs. Fisher, Charles Jordan, J. W. Jordan, F. Stunt, Bushwell, A. Stunt, Bowden, and Major Cox...At **Springfield Hall**, Tottenham, Mr. Sayer (Counties Evangelisation) has been holding special Gospel meetings, and some of the worst characters in the neighbourhood were saved...Mr. Frank Kennedy, formerly known as "Quenton Ashlyn," the society entertainer who was converted at the Torrey-Alexander Mission, and has since conducted meetings in Bath, Margate, Weston, &c., preached in Folkestone Road Hall, **Walthamstow**, Nov. 27 to Dec. 8. God gave blessing...The Industrial Home mentioned before in *The Witness* has been removed from Victoria Park Square Hall to 145 Teesdale Street, Hackney Road, **Bethnal Green**, E. Visitors to London would be welcome. They are desirous of purchasing a disused public-house in order to carry on the many branches of their work...Believers who have met at 28 Old Town, South Croydon, and the Gymnasium Hall, opened Cranmer Hall, **Old Town,** on Dec. 8. Messrs. J. Murray-Duncan, J. W. Jordan, R. Fairie, Daniel Wood, and R. M'Murdo ministered profitable words. Mr. M'Murdo followed with address to believers and Gospel meetings from Dec. 10 to 12.

NOTES.—Liverpool—Before sailing for **China**, Mr. M'Alpine had meetings in Romeo Street, also in Camden Hall, Birkenhead. Mr. John Knox M'Ewan spoke to believers in Iron Room and Boaler Street Hall, also in Conway Street, Birkenhead. Mr. J. P. Wigstone had meetings for Christians in Camden Hall. A united meeting for ministry of the Word was held in Crete Hall, when

THE HERALD OF SALVATION for January contains: "Schamyl: His Mother's Substitute," by Alex. Marshall, with original drawing by W. J Morgan; "Saved on Westminister Bridge, or Howard Johnston's Conversion"; "Taking God at His Word: a Manchester Story and Picture"; "Dr. Torrey's Declaration"; "The Tollkeeper's Theory." 16 Pages. 6 Articles. 5 Pictures. 6d. per dozen; 3/6 per 100, post free. PICKERING & INGLIS, GLASGOW.

Messrs. A. E. Thomas, J. Manderson, and Thos. Holt brought the "Old Paths" before us; a helpful time. Mr. Alphaeus Wilkes is expected about the end of January...The Lord has been giving blessing lately in **Workington** ...Mr. Walter E. Willy finished at **Birkenhead** Dec. 3. His second eye is seriously affected with the disease which caused him to lose an eye before. Many who have received blessing, and others, will remember in prayer...A small hall, named Hope Hall, Spencer Street, Dudley Road, has been built at **Southall,** Middlesex, where a few believers remember the Lord's death, and have regular meetings. Opening meeting, on Nov. 22, a profitable time. Ministry by Colonel Barnes, Messrs. F. C. Ranger and Osbourne... Mr. F. A. Glover has spent a number of weeks in **Cardiff** and district among the young folks. Cause for praise at Docks, Penarth, Cogan, Llandaff Yard, Thornhill, and Caerphilly. Commences in Canton and Adamsdown in January...Mr. Andrew Morton gave a series of Bible addresses in **Preston** during November.... Mr. Edward Hughes had two weeks' Gospel meetings in Gospel Room, **Norwich.** Word blessed to the unsaved; children of God refreshed....A new Gospel Hall, to seat about 800, is being built in **Oldham,** Lancashire. The work was commenced 40 years ago by Mr. John Street, whose son, John Henry Street, laid the foundation stone to his father's memory on Nov. 25...Christians residing in or visiting **Gray,** Essex, might communicate with Mr. Wm. Jay, 54 Maidstone Road, with a view to commencing a "breaking of bread"....Mr. R. M'Murdo, jun., had meetings in Jarrow, North Shields, and **Newcastle,** giving account of the Lord's work in Norway. He also had meetings in **Manchester**... Mr. Geo. R. Masson had a fortnight's meetings in **Wallsend-on-Tyne**; ministry appreciated. A sprained ankle hindered him from visiting Walker. He also had a fortnight's meetings in **Wylam Points,** Wylam-on-Tyne, closing Dec. 8. Some nights hall packed out; God's presence manifest. The young assembly has more than doubled itself this year... Mr. W. J. Maplesden spent four weeks in **Stockton-on-Tees,** Middlesboro', Hartlepool, and Consett. Commences in **Blackburn** Jan. 14...Mr. Geo. Cooke had good times at **Salisbury.** Over 24 professed, an old man 86 years and his wife over 70; 11 baptised. Commenced in **Andover** Dec. 10. Follows on in **Devizes** Jan. 7...A farewell meeting on Dec. 9 for Mr. and Mrs. Turrall, returning to Spain, was held in **West Hartlepool**...Good report of the Christian Cycle Band which visits the Durham villages on Saturday afternoons....Mr. Robt. Wilson, of Windermere, had special meetings in **Preston** Dec. 26. Well attended; Word with power....Mr. Hy. Pickering gave four helpful addresses in **Carlisle** on Dec. 9, 10; attendance good.

IRELAND.

Belfast. — Messrs. Diack and Dickson had meetings in Matchett St. Hall, 5 weeks, and are continuing; a number have been saved...Messrs. Geo. Gould and Thomas Rae had two weeks' meetings in Apsley St. Hall. Attendance fairly good; some interest. Village workers have taken a hall in the west end of the city and held a fortnight's meetings; continue Lord's Days and Wednesdays.

NOTES.—Mr. J. C. M. Dawson had very large meetings in Orange Room, **Coagh,** County Tyrone, for over 2 weeks; continuing...Messrs. Lamb and M'Cracken going on at **Clonkeen.** Meetings fairly good; a few anxious...Annual meetings in **Coleraine,** Dec. 7, held a little earlier to bid farewell to Mr. and Mrs. Johnstone, going to South Africa; larger

(*Continued on page 25.*)

"THE WITNESS" FOR 1906

will (D.V.) contain:

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EXPOSITION OF 1st CORINTHIANS. - By J. R. CALDWELL.
GEMS FROM GENESIS. - - - - By S. H. STRAIN.

A Paper of each of above is given in this Number. Other Subjects to follow are:

OCCUPATION WITH CHRIST. - - - - By N. L. NOEL.
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THE WITNESS:

A MONTHLY MAGAZINE OF BIBLICAL LITERATURE.

*INSPIRATION OF THE SCRIPTURES.**

By W. H. BENNET, of Yeovil.

I. RECENT TEACHINGS ON THE SUBJECT.

THROUGH "Some Thoughts on Inspiration" expressed in three lectures by the Dean of Westminster, in that historical building, Westminster Abbey, reported in ordinary newspapers and then published by himself, with a previous address of the same nature to Sunday School teachers, the great question of the *Inspiration of the Holy Scriptures* has again been brought into prominence.

Beginning with the expression of a desire to help those who are perplexed by conflicting teachings of the day, the Dean states clearly the point at issue: "If the Bible is inspired by the Divine Spirit, how can it record what did not actually take place? If an element of human misconception and mistake is to be recognised in the Bible, how can we regard it any longer as an inspired Book, or use it as an infallible guide of life?"

How does he endeavour to help those who are perplexed by such questions? Simply by doing his utmost to prove that the Bible *does* record what never took place, and that it *is* characterised by human misconception and mistake. His method is that of robbing a man journeying in "a dark place" of the one light which, if taken heed to, would guide his steps (2 Peter i. 19). So fully aware is he of the effect of his lectures that in the third he says: "I know that some earnest and devout minds . . . have heard me with painful alarm. For to them it seems that the foundations are shaken when what is familiar and helpful to themselves is called in question." And well it may, that is if it were possible for *man* to shake the foundation GOD has laid.

What comfort, then, has he for those whose perplexities he has deepened? "I would earnestly remind them of the apostolic word of consolation spoken to the first generation *at a similar moment of distress* concerning 'the removing of those things that are shaken, that those things which cannot be shaken may remain'" (Heb. xii. 27). It is astonishing, to say the least, that any student of Scripture can compare the conflicts of Hebrew believers, when the glory of the Old Covenant was giving place to the surpassing glory of the New, to the present time, when, through the teachings which Dean Robinson is defending, confidence in the Bible is, on the part of many, giving place to absolute infidelity. Yet, be it observed, the Dean does not hesitate to speak of these writings as "inspired," for he says, "It has always been the Divine method to select certain men . . . to reach their spirits by the direct operation of the Divine Spirit . . . that they may be the teachers of their fellow-men"; yet that he disallows all that we have been accustomed to associate with the word "inspiration" is only too evident.

The use of words which have a clearly-defined meaning, while that meaning is disallowed, is one of the most mischievous devices of teachers of error, who seem to be aware that their doctrines could make little way were they not supported by at least the

* The papers appearing under this heading were written early last year, but as Colonel Molesworth's helpful words on the same subject were being given, it was thought better to reserve these for 1906. Italics in quotations are mine.

semblance of truth. The common use and definite meaning of the word *inspiration* are settled by the statement, "*All Scripture is given by inspiration of God*," a statement one would suppose the Dean must have forgotten when he asserted that the word " is primarily used of *persons*, and only in a *secondary* sense of *the words spoken by inspired persons*." Yet this idea runs through his lectures.

He speaks of a " Divine inspiration which was fitting the Hebrew people for their appointed task," and bids us "regard the people as in some sense an inspired people, and, CONSEQUENTLY, THEIR NATIONAL LITERATURE AS AN INSPIRED LITERATURE." His idea of inspiration is made clear by his remarks on the Apostle Paul. He says, " No man ever claimed inspiration more boldly," but adds, " What St. Paul claimed for himself in the matter of inspiration, he claimed for the Christian society as a whole," and that inspiration has never been " withdrawn." In all this he finds "*an analogy with the position of the ancient chosen people.*"

Dean Robinson has said some excellent things of the prophets as being inspired that they may be teachers of their fellow-men, and he speaks of the letters of the Lord's " inspired apostles," but he maintains that only " in a *secondary* and *remote* sense their words, when they come to teach either by speaking or writing, may be called inspired words"; and, when they did speak, " they spoke a spiritual message *accommodated to the experience of their age.*" The last sentence may seem a harmless one; but it will be better understood if we are able to ascertain the assumed results of the inspiration recognised in these lectures. These results are, indeed, set forth without ambiguity.

The Old Testament, as " the national literature of a chosen and inspired people," contains " stories not essentially different from the Babylonian folk-lore, but purified and elevated by that Divine inspiration working in the people as a whole from very early times, and then AT LAST inspiring priestly and prophetic writers to combine these stories and preserve them in books for generations to come." Thus " a purified folk-lore was gradually fashioned into an inspired lesson-book." This, then, is Dean Robinson's history of THE HOLY SCRIPTURES. "*You will find God everywhere*," is indeed true, but IN WHAT SENSE? Let us go backward a little.

Inspiration, we are told, has never ceased, therefore the Church is as much inspired now as in her first days; the Church was then as much inspired as the Apostle Paul, or the other apostles. Here is an analogy with Israel; Israel was " in some measure an inspired people"; their prophets simply partook (in some sense) of the national inspiration. Israel, found in " ignorance and superstition," inherited a mass of " old-world stories." The Divine Spirit " remoulds the ancient stories of the people's ancestors and makes them the vehicles of eternal truth."

According to these statements the inspiration of Israel and their prophets has given us *purified fables* from which " immoral elements " had been gradually removed, but no reliable history!* The record of Adam and Eve is simply an " old-world story," and these and " many other stories, like that of the talking serpent and the speaking ass, we do not now take (or, at anyrate, most of us —I do not) as literal statements of historical facts, but as imagery which clothes certain spiritual lessons." That Christ and His apostles treated them as " *historical facts*," is evidently a small matter to Dr. Robinson, as it is to many other modern teachers.

It is refreshing to turn to the pages of another Dean, who wrote on the Inspiration of the Scriptures over forty years ago, when these novelties were first imported from Germany. Those who compare the Old Testament with the New " will perceive," said Dr. Burgon, " that they must positively make their election, and either accept the Bible as a whole or reject it as a whole. The New Testament stands committed irrevocably to the Old. Every book of the Bible stands committed to all the other books. Not only does our Lord quote the canon in its collected form, and call it 'The Law and the Prophets,' or simply ἡ γραφη, 'the Scripture,' and so set His seal upon it

* The Bishop of Winchester speaks of Genesis i. as " the way in which the poetry of the Hebrew mind attired the cosmogony of the Shemitic folk-lore."—*The Record*, March 3, 1905.

as one undivided and indivisable roll of inspiration; but He and His apostles single out the very narratives which the imbecility of man was most likely to stumble at, and employ them for such purposes and in such a manner that escape from them shall henceforth be altogether hopeless. To eliminate the marvels of Scripture, I say, is impossible; for a Divine Hand has been laid upon almost every one of them." Dr. Burgon refers definitely to the Fall and to Balaam, with many other historical narratives (see Rom. v. 12; 2 Cor. xi. 3; Rev. xii. 9; 2 Peter ii. 16). He further says: "Common sense can see that an uninspired Bible is *no Bible at all*," and "he who surrenders the first page of his Bible, surrenders all."

In this first paper I have quoted Dean Robinson's words somewhat at length that I might not misrepresent the teaching of one who is using the position he occupies in such a strange manner. The apparent effect that departing from a faith once professed has upon the conscience is in itself a solemn warning (1 Tim. i. 19). Dr. Robinson could never have occupied the position he does occupy had he not solemnly affirmed that he "*unfeignedly believed all the canonical Scriptures of the Old and New Testaments.*" Yet the position he has reached on the ground of that affirmation he actually uses to spread the teaching that the historical narratives of these canonical books are mere "old-world stories."

What effect upon his hearers could his closing words have when he bade them remember that "this Book claims an authority over the human spirit such as no other book can claim, and that by our use of it, or our neglect of it, we shall be judged in the day when God calls us to account." Does he really mean that God will judge any man by his use or neglect of a book of *fables?*

We may further ask, If this Book—both Old Testament and New—is to be submitted to "the most searching and scientific investigation," that is, "examined and tested by the best apparatus that each generation in its turn can provide," when are we to arrive at any decision as to what is *fable* and what is *truth?* When are we to learn what burdened souls may rest upon for peace in the present time and hope concerning the future? When are we to decide what we may proclaim to others with the preface, "Thus saith the Lord"?

The Book does, indeed, claim supreme authority over us, and for its use or neglect we shall be judged, but on far higher ground than that taken in these lectures, even on the ground that it is "TRUTH"—"true from the beginning" and true to its last page.

GOD'S PROVISION.

Gems from Genesis. By S. H. STRAIN.

"AND the Lord God said, It is not good that the man should be alone. I will make him an helpmeet for him" (Gen. ii. 18). Thus early do we see the Creator making provision for the creature; nay, before man was brought into being God was preparing for him, and not until God had made ready the house was Adam brought to inhabit it. O! the goodness of God—goodness which is only equalled by His wisdom.

It is well for the believer to remember that He who provided for Adam in Eden is still the same who provides for His people here below. We are so apt to take God's blessings as matters of course—to think that what has been ever will be—nay, cannot be otherwise. Let us beware of such God-dishonouring thoughts; let us fear lest we get into the position of Israel, when God said unto them by His servant: "They forgot God their Saviour which had done great things for them in Egypt."

Yes, "they forgot!" Have we never done likewise? Ah! let us remember that "it is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness" (Lamentations iii. 22, 23).

Ever let us day by day raise our Ebenezer, and return the thanks of a grateful heart for the goodness of our Father—goodness which is infinitely beyond what we deserve—goodness which was without beginning, and will be without end.

Should not our hearts and our lives be full of praise as we remember that—

"New mercies each returning day
Hover around me while I pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven."

*NARRATIVE OF FACTS CONCERNING BRISTOL ORPHANAGES.**

THE sixty-sixth Report of the work commenced by Mr. Geo. Müller, and at present carried on by Mr. G. F. Bergin and his co-workers, is exceedingly interesting and instructive.

During the past year the work has sustained a heavy loss in the home-call of Mr. James Wright, who was associated with the institution for more than thirty-eight years. Interesting particulars are given of Mr. Wright's last illness and of his triumphant departure to be with Christ. Mr. Wright was beloved and esteemed by all the workers and orphans. In fact it was impossible to know him without loving him. Mr. Wright practised what he preached about systematic and proportionate giving to the Lord. "On examining his cash book," says Mr. Bergin, "I discovered that it was his regular habit to lay aside of every gift he received, whether one shilling or twenty pounds or more, not a tenth, not a fifth, not a quarter, but the HALF. The total value of his estate on earth was: Personal effects, £21 8s. 6d.; cash, £25 4s. 8½d.; together, £46 13s. 2½d."

CHOICE OF A COLLEAGUE.

For seven weeks Mr. Bergin waited on God to "point out the man whom He had chosen and fitted to be associated" with him in the directorate of the work. "In the eighth week I became assured," he says, "that the Lord had guided me to the one whom He had fitted by training in the path of faith for such a work, *Mr. Frederick Stanley Arnot.*" Mr. Arnot accepted Mr. Bergin's invitation, and is now in harness at Ashley Down. May *Witness* readers remember these dear brethren and their fellow-workers at the mercy-seat, specially praying that they may be given needed faith, grace, patience, and wisdom to continue this most important and blessed service!

The total number of inmates in the institution at present is 2206. Seven died during the year, four of them through some form or other of tuberculosis.

The amount received *solely in answer to prayer* during the twelve months was £21,107 4s. 1¼d. The Lord has been testing the faith of His servants, the sums received being scarcely adequate to the needs. In the month of May Mr. Bergin was unable to pay the salaries of the resident helpers. "The joyful manner in which they, one and all, shared with me this trial of faith," says the Director, "was a very great cheer to my heart, and not a little helped me to cast my burden on the Lord. Through His goodness I was enabled to pay a portion of these salaries before the financial year closed." At several periods during the year the receipts were far below the expenditure, but He who hears and answers prayer intervened, and supplied all the needs of His servants.

SOME OF THE DONATIONS.

In reading the list of gifts, it is interesting to note that from different and distant parts God has been stirring the hearts of His stewards to "hold the ropes." "Susie," Belfast, sends 1s. From Laos, Indo-China, 100 franks; New York, £6; Malta, 11s. 6d.; Venezuela, 16s. 6d.; New Zealand, £5; from a blacksmith in Orkney, £1; Cambuslang, 1s.; Biarritz, £6; Port Elizabeth, 19s. 11d.; Cape Breton Island, $2; Tokomaru, New Zealand, £3.

THANK OFFERINGS.

Many gifts are sent as "thank offerings" for blessings received from the Lord. It becomes all Christians to present not only sacrifices of praise and thanksgiving, but *thank offerings* to the Lord. LOVING AND GIVING are inseparable. Surely all of us could present "thank offerings" to God for some of the mercies specified in this report. From Bristol £20 is sent as a thank offering for the conversion of a wife; from Bristol 10s. as "a thank offering to God for increase of salary." Do we often praise God *in this way* for temporal prosperity? £5 5s. from two parents, "a thanksgiving to God for His abundant mercy in giving them nothing but joy in their sons and daughters"; £10 from Birmingham, "a thank offering for many and great mercies of our gracious God through another year." As the year of grace 1905

* "Brief Narrative of Facts, by G. F. Bergin, relating to Orphan Houses, Ashley Down Bristol." To be had at *Witness* Office, price 4d., post free.

has gone, surely all of us can give to the Lord a thank offering for His innumerable mercies to us during its ransomed moments! From Silksworth £3, "a thanksgiving for a good harvest safely gathered"; from Litchfield £4 11s., "a thank offering for the safe arrival of our first little one." A firm in Dunedin, New Zealand, sends £200. The firm began with giving 10 per cent. to the Lord out of the profits. Then it was increased to 20 per cent., and afterwards to 25 per cent. Their testimony is worthy of being prayerfully considered. It is as follows: "Ever since we decided to set aside the Lord's tenth, we have never had a year's transactions without a profit, and as we look over the past and remember how our God has helped us on many occasions in times of financial difficulties, it is marvellous in our eyes." £1 from Manchester, "God's tenth"; £100 from London, "a thank offering to God for timely deliverance"; "a tradesman's farthings," £2 15s. 6d.; £10 from Burnthorpe, with letter, saying: "As a working man I thank the Lord for my health and the joy I have in sending you a little donation"; Bristol, 4s., "My first week's wages as a thank offering to God"; £5 from Wandsworth, "restitution money"; from Peterhead £8, "SAVED BY ABSTINENCE FROM SMOKING." Mr. Bergin adds: "What a profitable example! Oh, that not a few may imitate it!" Mr. Bergin does not despise *small* gifts. "This year we received *much help* through small donations." Such is his testimony.

ANALYSIS OF DONATIONS AND LEGACIES.

The following is the analysis of donations and legacies for the past year:

The number which did not exceed 5s. was					2013
Above	5s.	and not exceeding		10s.	- 1320
,,	10s.	,,	,,	£1,	- 1335
,,	£1	,,	,,	£5,	- 1513
,,	£5	,,	,,	£10,	- 212
,,	£10	,,	,,	£20,	- 76
,,	£20	,,	,,	£50,	- 66
,,	£50	,,	,,	£100,	- 21
,,	£100	,,	,,	£200,	- 11
,,	£200	,,	,,	£500,	- 9
,,	£500	,,	,,	£1000,	- 2
		£1954 15 11			
		£2000			

In addition to orphanage work, day schools, Bible and tract distribution and mission work are carried on; 1,714,928 tracts and books were distributed *gratuitously*. Thousands of Bibles and Testaments were sold and distributed freely. Over £2000 was spent in assisting missionaries labouring in China, India, Africa, South America, Persia, and other lands.

We would earnestly urge our readers to "read, mark, learn, and inwardly digest" the report; and having read it, purchase some copies and pass them on to Christian workers. A. M.

"*MARANATHA*"

(Our Lord cometh)—1 Cor. xvi. 22.

A MOTTO FOR THE NEW YEAR.

"MARANATHA," word of greeting
Passed between the saints of old;
Let our lips repeat when meeting,
Heirs of glory must be told—
"Maranatha," "Maranatha,"
Jesus comes, ye saints, behold!

"Maranatha," word of promise
By the Faithful and the True—
Precious parting words of Jesus,
"I will come again for you."
"Maranatha," Maranatha,"
Soon His glory we shall view.

"Maranatha," word of gladness,
Cheering star of hope is this,
Smiling through the rifts of sadness,
Till the cloudless dawn of bliss.
"Maranatha," "Maranatha,"
Shine, Thou blessèd star of peace.

"Maranatha," this our Anchor,
Safely cast within the veil;
Winds and waves may rage with anger,
As across Life's sea we sail.
"Maranatha," "Maranatha,"
Lo! the haven fair we hail.

Oh! 'tis true, our Lord is coming,
Surely, quickly He will come;
As we muse, this word we're humming—
Here we would no longer roam.
"Maranatha," "Maranatha,"
Come, Lord Jesus, take us home. T. R.

THE UNFINISHED WORK OF JESUS:

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

EMBLEMS OF THE HOLY SPIRIT.

"Then appeared unto them cloven tongues, like as of fire."

THE DOVE.

WE are told that when Jesus was baptised by John in the Jordan He prayed, and whilst in this attitude of communion with His Father "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."

In the Old Testament the Dove (*yonan* and *tor*, probably named so from its mournful note) was the Bird of Heaven and the Bird of Sacrifice. It is the "bird of love" (Cant. ii. 14) and the "bird of sorrow" (Isaiah xxxviii. 14). Linked together with its mate it is specified as fit for a burnt-offering or trespass-offering, in which the one serves for a sin-offering and the other for a burnt-offering; or for the cleansing of the mother, or in the case of a poor leper, or for the cleansing of the defiled Israelite, in both of which cases one was used for a sin-offering and the other for a burnt-offering. In fact, the dove was the commonest and simplest of offerings fit for the poorest penitent and the need of the utterly penniless. Thus in Psalm lxviii. we find the dove used as a beautiful type of Israel. The Hebrew of verse 13 is rather obscure, but, so far as I can read it, the following is a fairly close rendering:

Though ye rest between the folds,
The wings of the dove shall be covered with silver,
And her pinions verdure-reflecting gold.

It is early morning. The dawn has scarcely broken over the eastern hills. The animals are stirring here and there in the folds. The morning mists, not yet dispelled by the risen sun, are of a golden hue. It is early spring, and the earth is glorious in its fresh tints of tender green. . . . Ah! see yonder! a dove is rising on quickly-moving wings. As it mounts it catches the level beams of the rising sun, and its back and wings shine as if covered with molten silver. But in its course it scarcely tops the earth-born mists which tinge the earthward part of its pinions with the morning's glory and the glistening feathers as they move, catch, and momentarily reflect the vivid tints of earth reclad by spring.

So shall Israel rise from amongst the nations to meet her Bridegroom, who comes to her as the Sun of Righteousness in resurrection power. Although through the night she has been cowering in the miry places trodden by the nations, yet at the Spirit's call "Come!" she rises to meet her Beloved, who, having redeemed her by Purchase, comes now to redeem her by Power.

"Silver and gold have I none," said the Apostle Peter to the poor congenital cripple, "but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up."

No silver, but deliverance by purchase; no gold, but deliverance by power: for, after setting forth the Name that was written upon the Cross, where, as elsewhere, he tells us "ye were not redeemed with corruptible things, as silver and gold . . . but with the precious Blood of Christ," Peter takes hold of the man's right hand with his right hand (the hand of power), and, giving it a firm squeeze (so the verb intimates), lifts him up into perfect health.

Immersing in Jordan's stream, the River of Judgment that runs into the Sea of Death from whence there is no issue, John is putting Israel in her true place of hopeless ruin, seeking to bring home to her that, instead of shining in the light of God's favour, she is on the verge of becoming "Lo-ammi"—no longer His people.

Instead of being God's instrument of salvation to the world, she herself needs a Saviour. Therefore, to the proud Pharisee, who was prouder far than any Brahmin (since to be born once was for him sufficient, for to be born a Pharisee was the highest honour a man could reach and a certain passport to heaven), John poured forth the fearful words: "O generation of vipers . . . flee from the wrath to come!" His words were indeed scorching words—words of cutting down, of chasing away as chaff, of burning with fire unquenchable.

In all four Gospels we are told of this

incident of the dove, but in the fourth we learn that this was a sign to John that his mission was ended. He had baptised them with water, but here came the One who should baptise them with the Holy Ghost. Some night, perchance, as John wandered amidst the rocks of the wilderness of Judah, listening to the wind as the gloomy ravines re-echoed its voice, looking up to the stars—these sentinels of the night that shine down so calmly on this troubled world—to this child of the desert—this mysterious figure that had broken in on Israel's age of self-satisfaction—there had come the message that his work was ended.

Another was coming, ay, was close at hand, so that any day He might be seen in the crowds waiting for baptism. John knew the voice. Many maybe had been the voices he had heard, such as men given to silence and seclusion often hear; but this voice he knew, for it was the same voice that had said, "John, go and baptise!" that said now: "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost." And John's knowledge was verified, as all true knowledge is by experience—"And I saw, and bare record that this is the Son of God."

Like the dove that, on the day of its freedom from the ark, the third day, led Noah and his household, and all that were in the ark, forth into a new earth, with a new heaven overhead; so here we have Him who was to lead His people where all things are new, marked out at the commencement of His mission by a threefold sign—an opened heaven, a descending dove, and the voice of God: "This is My beloved Son, in whom I well pleased."

A descending dove that remains after lighting upon Him, for is He not the Man of Sorrows who loves with a love that the waters of death cannot quench or the waves of judgment extinguish, and who is also the beloved of His elect?

Consider for a moment what has just happened. The Lord Jesus has come to John the preacher of judgment. He has claimed the baptism at his hands, "for thus it becometh us to fulfil all righteousness." John has immersed Him in the sullen waters of Jordan that flow irresistibly onward into the Sea of Death. As He rises again and stands upon the bank in the attitude of prayer, communing with His Father, judgment past, death past (in symbol), the Spirit descends and settles upon Him in the form of a dove. At once the mind of any true Israelite flies back to Noah in the Ark with his dove. You have an illustration of this in the case of the Apostle Peter, who was present probably on this occasion—at any rate his brother was. See how, in the third chapter of his First Epistle, he connects baptism with the Flood and with the resurrection of the Lord Jesus.

Now, you will remember that whilst the raven found a resting-place in the dead bodies that floated on the dark waters of the subsiding flood, and so never returned to the ark, the dove returned until she found a resting-place in the new land risen from the terrible cataclysm of judgment and death.

So amidst the ruins of humanity under the judgment of God, dead, doubly dead in trespasses and sins, where God can find no rest—hence His Son's pregnant saying, "My Father worketh hitherto, and I work"—there appears a new being, linked on to the past, it is true, therefore appearing after judgment and death, and consequently in resurrection, linked on to the heavens above, therefore under an opened heaven, linked on to God in communion, therefore praying and receiving His prayer's answer in the Living Voice. It is upon this New Being that the Spirit descends, to rest upon Him and to remain. Type and symbol, all this is typical of what is to come. When a new passage begins in any of the Old Testament books, we know it because the opening words are an epitome of what is to follow. Here in the case of the Living Word at the commencement of His three-and-a-half years of earthly ministry, we have an epitome in symbol of what that ministry will culminate in. Judgment, death, resurrection, ascension, enthronement, reception of the Spirit as a gift from the Father, a gift He received on our behoof, hence the cloven tongues on the Day of Pentecost and the indwelling Spirit ever since.

All this is in keeping with the dove as the bird of heaven, of sorrow, and of love: as the bird whose wings speak of deliverance by purchase, as well as of deliverance by power. The sorrows of Calvary bring the love that passeth knowledge to my poor heart. Canst thou fathom the depth of these sorrows or compute the power of that love? As in the physical world we may define energy as "moving-power," so in the spiritual we may say that love is energy, for 'tis the "moving-power" in that higher world, for is it not the "love of Christ constraineth us"? But love is an abstract term. Hence we read that "the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us."

Therefore writes the Apostle Paul to the Ephesian believers, "that He may give you . . . with power to be strengthened by His Spirit;" and again, "to know . . . . what the surpassing greatness of His power toward us who believe according to the energy of the strength of His might which He wrought in the Christ, having raised Him from among the dead and set Him at His right hand in the heavenlies."

There is an omnipotent power in the believer and in the Church because the Holy Spirit, the representative of the risen and enthroned Redeemer, is present in the believer and in the Church. I would have you clearly see the links in this chain. Christ's representative is here in our hearts, in the assemblies, and in the Church, because our Representative is yonder enthroned at the right hand of God in the place of universal power, and occupies that place because He took our place on the cross. Power is based on purchase. Having bought us for His own, He proceeds to mould us into His own likeness. Now, what is one of the leading features in His likeness as drawn by the hand of the Spirit in the four Gospels? Power. What does He say when a poor woman touches His robe unnoticed by the surging crowd around Him? "Power has gone forth from Me."

Is that not just what you find you lack above all things else in your likeness to your Saviour? Power: spiritual energy or the power to move in the spiritual sphere. You may be an impressive preacher. With a word you can either move to laughter or to tears, and you may even be famous for moving people's bodies into enquiry rooms. But your power of movement ends there.

I might mention many other ways in which you have failed in this matter; but let us take the question of Sin. It has three aspects—Its Penalty, its Power, and its Presence. The Saviour's Blood delivers from its penalty; the Spirit's Presence delivers from its power; and the Saviour's Coming delivers from its presence. Or take the sinner in this connection: the Saviour's Blood justifies him; the Saviour's Spirit sanctifies him; and the Saviour's Coming redeems, in the full and final sense of that word. I am scriptural in affirming that the sinner is justified by the Saviour's Blood, but 'tis the Saviour's Resurrection that gives to the Blood its justifying value. For justification is no mere legal fiction, but an eternal truth based on our Spirit-born union with Him whom God, the Judge of all, justified as our Representative by raising Him from among the dead.

This, then, is a small portion of the truth the dove, as an emblem of the Holy Spirit, teaches us—deliverance by purchase, deliverance by power, deliverance by the Man from heaven who is in heaven, deliverance from the past, deliverance for the present, and deliverance in the future. All of which—and much more—the Holy Spirit will teach us. What hinders? Who hinders? Ask in sincerity and faith, and the Holy Spirit will teach you from the Holy Word.

PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

IN malice be childlike. In love be womanlike. In understanding be manlike.

Beware of unnatural spirituality.

Spurious holiness is near akin to sin.

Natural understanding is a born atheist.

'Tis an awful responsibility to have a Bible.

The highest consistency sometimes seems inconsistent.

Satan draws closest to us when we draw closest to God.

Suspend all judgment till you know all truth.



PRIESTLY JUDGMENT.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians iv.

5. "**Judge nothing before the time until the Lord come.**" It is important to ascertain the meaning of such a Scripture as this. It is often quoted, as well as Matthew vii. 1, "Judge not, that ye be not judged," to support the idea that a Christian has no right to discern between believer and unbeliever; or, again, that we have no right to condemn that which we perceive to be contrary to the Word of God. But that this cannot be the meaning of these Scriptures is evident from chapter v. 3-12, where the apostle forms his own judgment concerning the evil-doer, and then calls upon the assembly to judge, showing that the Church is a sphere of judgment within which the saints are called to judge: "Do not ye judge those that are within, but those that are without God judgeth." A believer is commanded to marry "only in the Lord" (1 Cor. vii. 39)—then in such a case he must judge.

The evident meaning of such Scripture is, that we have not the power or the right to judge hearts or motives. Actions and ways we can compare with the Word of God, and so form our judgment concerning them—but man cannot see the heart, man cannot discern the motives, therefore the final judgment of all must be left till the Lord come—He searches the hearts. To be sitting perpetually in judgment upon others, attributing always the worst of motives, and at the same time to fail entirely in judging ourselves, is what the Word of God so uniformly declares to be evil: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way" (Rom. xiv. 13).

In Revelation i. we see the Lord in the midst of the Seven Churches in the attitude of judgment. As the priestly Judge He pronounces His infallible judgment upon each (see chapter ii. 19): "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." WE may see one another's works and service, but we cannot see the charity, and faith, and patience that accompanied them. But the Lord sees all. He could say, whilst approving all that was good, "I have a few things against thee." Mark the gentleness of His judgment. He does not begin with "I have a great deal against thee," but first approves what He can approve, and then speaks of the *few* things He has to complain of.

In Exodus xxviii. 29 we read, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart." Notice here, that to the high priest and not to the king was committed the judgment of the people of God. The king had to obtain counsel at the lips of the priest. In the breastplate there were the names of the children of Israel, but in connection with these there was also what is called "the Urim and Thummim," or "*the lights and perfections*," by means of which the mind of Jehovah was infallibly made known to the priest. He alone could judge perfectly who, having the Urim and Thummim, was in the secret of God's counsel.

Turn to Numbers xxvii. 18-23: "Take thee Joshua the son of Nun, . . . and set him before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord." In Joshua ix. 14, we find distinctly the reason of Israel's being deceived by the Gibeonites: "The men took of their victuals and *asked not counsel at the mouth of the Lord*." David, again and again, is seen resorting to the priest for Divine counsel (see 1 Samuel xxii. 10; xxiii. 9; xxx. 7*).

The Lord answered David, but when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim nor by

* Up to 2 Samuel v. he appears to have made a practice of this. Then there is a period during which it is not once recorded that he asked counsel of the Lord. Then follows the disaster of chapter vi., the crime of chapter xi., and many succeeding sorrows. Then three years of famine—year after year (chapter xxi. 1) before David is found again inquiring of the Lord. Meantime man had usurped Jehovah's place, and Ahithophel's counsel was with David as if a man had inquired at the oracle of God (2 Sam. xvi. 23).

prophets, and at last this child of disobedience went to the Witch of Endor for counsel.

The Lord Jesus Christ is the Priest with Urim and Thummim. The names of all His saints are borne upon His heart, and He, with the "light and perfection" of Divine knowledge, searches the hearts and tries the reins and pronounces His perfect judgment upon each, and rebukes and chastens whom He loves. With the Spirit of Christ and the Word of Christ to enlighten and to guide us, we need never be at a loss, even amid the trials and perplexities of these last days. It is our business to go to Him, to open His Word and ask that His Spirit may give us counsel therefrom, knowledge and understanding to fulfil acceptably our service and stewardship.

With open ear to hear His voice, and honesty of purpose to do His will, we need not fear His judgment now or when He comes. At His judgment-seat the priestly Judge will bring all to the test of the written Word: "The Word that I have spoken, the same shall judge you."

He will (5) "**bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.**" What counsels are held within our hearts! How often the Lord tells us to speak to some one, or to do some service for Him —but immediately there is, as it were, a council held within. There is a conflict between flesh and spirit. Satan is there also, and says: "But will not this bring you into trouble?" "What will So-and-so think of you?" Thus the Lord's authority is set aside, and our own heart is listened to, and our own will is done instead of His. All this is open to the eyes of Him with whom we have to do. He sees it now, but at His tribunal He will manifest it to us. Perhaps we are contented if we pass well with fellow-men, if we pass for being upright or spiritual among fellow-believers, whilst in the secret of our hearts His Word is not controlling us, and we seek not our counsels from Him. All this will be tested and manifested when He comes.

He knows now all our crookedness, all our lack of faith and love, all the hypocrisy of our ways. Does He give us up because of these things? No! He may rebuke us, He may chasten us, but never will He surrender one name upon His breastplate. He died for us, He lives for us, He maketh intercession for us, He will save unto the uttermost. It is perfect judgment combined with perfect love that we have to do with. And after all the testing and manifesting of the judgment-seat, what will be the result?

5. "**Then shall every man have praise of God.**" Mark, it is not "then shall every man be praising God"—but then shall every man be receiving praise of God. "What!" you say, "Will God praise His people?" Yes, with all their faults, and sins, and rebellions, He will yet find something in everyone to praise. Take up the New Testament, and mark how the Spirit of God refers to the Old Testament believers. We read of David's knowledge of the heart and ways of God, when he took the shewbread and ate it (Matt. xii. 4), but not of the lies and deceit recorded in that same chapter (1 Sam. xxi.). We read of Solomon's wisdom and glory, but not of his folly and shame. We read of Sarah calling her husband "lord" (1 Peter iii. 6), but not of her laugh of unbelief recorded in the very same verse (Gen. xviii. 12). We read of the faith of Isaac when he blessed Jacob and Esau (Heb. xi. 20), but not of his love of venison that well-nigh led him to rebel against God. We read of the faith of Abraham, but not of his unbelief in going down into Egypt and saying that Sarah was his sister.

Thus God delights to blot out the past. He has mentioned *once* their sins, and He will never refer to them again. So at the coming tribunal, the manifestation will be complete, thorough, final. The judgment will be pronounced in perfect righteousness. What is of God will be mentioned to our eternal praise, what is of the flesh will be consumed and done with. Then will rewards be granted, the prizes distributed, the positions of honour appointed in the coming kingdom, according to faithfulness here: "Then shall every man have praise of God."

Let us now seek to walk under the eyes of Him who says, "I know thy works." Fellow-saints may praise us and think well of us when even our own hearts condemn

us; again, they may blame us and condemn us, when we know that their judgment is not just. Blessed it is to be able to look up into the face of Him that judgeth righteously and appeal to Him. It is a very small matter to be judged by man. Even in my judgment of myself I may greatly err. May we from this time earnestly seek to live in prospect of that day when each one of us shall give account of himself and of all his ways to God.

"*A HELPER in TROUBLOUS TIMES;* OR, *A PRAYER AND ITS ANSWER.*"

By W. HOSTE, B.A., Author of "Baptism," &c.

Nehemiah i. 6.

PAPER I.—THE PRAYER.

IN the Book of Ezra we have the rebuilding of the Temple at Jerusalem; in the first six chapters of Nehemiah the rebuilding of the wall of the city. The Angel Gabriel had foretold that the wall should be built "even in troublous times" (Dan. ix. 25), and this expression accurately describes the period of Nehemiah's ministry. Many think that we are living in the "difficult times" foretold by the Apostle Paul (2 Tim. iii. 1, R.V.), so that it may be helpful to draw some lessons from the times of Nehemiah.

There is a gap of about eleven years between the close of the Book of Ezra and the beginning of Nehemiah. Much may happen to churches and individuals in eleven years. Ezra closes with the people of God in a right position, as far as it went, and aiming, too, at a right condition, by separating themselves from their heathen wives; but things had not got better in the interval, and the Book of Nehemiah opens on a scene of great weakness and discouragement. Hanani, in response to Nehemiah's inquiry, draws a gloomy picture of the condition of things in the land. "Great affliction and reproach; the wall of Jerusalem broken down and the gates destroyed with fire"—in other words, trouble within and without; no separation from the world, no godly discipline possible among the people of God. There are walls and gates of man's devising, be it noted in passing, that may well be broken down; there are others ordained of God which ought to be built up and strengthened.

It is not always safe to listen to the Hananis—men, that is to say, with their backs to Jerusalem and their faces toward Babylon. Such can see nothing right in the state of things they are leaving behind; but in the case before us, though Hanani passed over in silence the building of the temple and the reforms under Ezra, his testimony, on the whole, proved substantially correct. Nehemiah, though retained by his official position in the palace of Shushan, was in spirit in the ruined city. That he had a true heart for the people of God, able, like Timothy, to "naturally care for their state," is evident both from his earnest inquiry for their welfare and from the way he received the news of their sad condition. He did not add to their reproach by hard speeches or harsh letters pointing out their failure and ruin, on the plea of "telling them the whole truth," nor did he despair of a better state of things. *He wept* for the affliction of his people, *mourned* for the cause of it, and *fasted and prayed* to the Lord for His deliverance. This only showed how truly he was in fellowship with Jehovah and shared His thoughts. In the Revelation, though the Lord is seen walking in the midst of the churches "with eyes of fire and feet of brass," expressive of righteous judgment, yet He notes the good, praises wherever possible before blaming, and even in rebuke and chastening reminds a Laodicean Church of His love. "As many as I *love* I rebuke and chasten." Those who have drunk into His Spirit will manifest the same character in dealing with the children of God in declension or with the assemblies of God in "much affliction and reproach."

The Prayer.—There are three points in the prayer of Nehemiah which may be noticed.

1. Like Daniel, he confessed the sins of his people as his own. "I confess the sins of the children of Israel, which *we* have sinned against Thee; both I and my father's house have sinned;" and, like Daniel, he confessed them in private. It is unusual to confess our own sins in public, and doing so in the case of other people's is not, as a rule, likely to be helpful.

2. Though he takes a low place about their sins, he does not forget who they are

for whom he is interceding. To Hanani, indeed, he calls them "the Jews that had escaped," but to God he speaks of them as "the children of Israel," adding in verse 10: "Now these are *Thy* servants and *Thy* people whom Thou hast redeemed by Thy great power," which recalls the prayer of Moses in Deut. ix. 26: "O, Lord God, destroy not *Thy* people and *Thine* inheritance, which Thou hast redeemed through Thy greatness." "In the sanctuary of God" the despised Jews become "Thy people whom Thou hast redeemed," and, on the other hand, Artaxerxes, the great king, becomes, in verse 11, simply "this man."

3. The prayer is no mere petty partisan supplication for the small section of Israel who were specially before his mind, but a broad, general intercession for the children of Israel as a whole. Possibly many prayers to-day come short in this respect; they are for a remnant of the Church rather than "for all saints" (Eph. vi. 18). We run every man unto his own house, while the Lord's house is waste (Hag. i. 9). As a sufficient plea for an answer to his prayer, Nehemiah falls back on a promise made by Jehovah to Israel through Moses almost exactly one thousand years before. "Remember, I beseech Thee, the word that Thou commandest Thy servant Moses" (Neh. i. 8). God's promises are never out of date.

"*DEAD TO THE LAW.*"

By Dr. T. NEATBY, Author of "From Glory to Glory."

"For I through the law am dead to the law, that I might live unto God" (Gal. ii. 19, 20).

WHAT a deliverance for us that we are not under the law, but under grace! Peace or liberty there is none for a soul under law. So far from it, the testimony is that "as many as are of the works of the law are under the curse." A child of God under the curse—what a contradiction it would be! Impossible, altogether impossible for us to have had the relationship and the affections of children if God had left us beneath the power and authority of the law! It is of the highest importance that we should be clear about this. Judaizing teachers are as little wanted now as when this Epistle was written; and our foolish hearts, alas! are as ready to turn again to the weak and beggarly elements as the Israelites were to go back in heart to the flesh-pots and the hard bondage of Egypt.

Yet the Word of God gives no uncertain sound. It leaves no doubt upon the mind of a simple child of God, whatever difficulties reason or theology may find. That the law keeps a soul in bondage, and that God has called us to liberty, the simple believer *knows* as taught of God. He hears God say: "Ye also are become dead to the law by the body of Christ," and he rejoices for the consolation. He hears God say: "Cast out the bondwoman and her son." He does not reason, but obeys.

This does no dishonour to the law. "The law is holy, and the commandment holy, and just, and good." Woe to him who despises it. "We know that the law is good if a man use it lawfully." But it is not a lawful use of it to put the Christian under it, for the Scripture says: "Ye are *not* under the law," and to make it the rule of his life is to dishonour both the law of God and the standing of the child of God. It degrades the son to the place of servant, and robs the law of its absolute authority, for how shall it curse whom God hath not cursed? Yet "as many as are *of the works of* the law are under the curse." Whether they seek by it to attain righteousness or to secure holiness of walk, "as many as are OF the works of the law are under the curse."

Thank God! He has delivered us. He has magnified the law, maintained its authority, and yet done "what the law could not do, in that it was weak through the flesh." "I, through the law," says the Apostle, "am dead to the law." Its righteous and paramount authority is manifested in and by my entire deliverance from it. Its holiness and majesty, its righteous claims and divine authority, were too great to allow me longer to live. I died beneath the righteous judgment of God—a judgment executed not in my own person, but in Christ; and by the law I am dead to the law. Its utmost penalty having fallen upon me in the death of Christ, I am free. I live no longer in the

sphere of its authority. If I have another life—and, thank God, I have—I have nevertheless lost the life which was forfeited to the judgment of God by sin; I am dead. It was in that life that I was subject to the law,* and that life I lost by the just action of the law upon me. I am therefore dead to it, and dead to it by its own unimpaired authority and by its righteous action. The law has not lost its authority, but I have lost my life beneath and by that very authority—the life of sin and rebellion I used to live when I was in the flesh.

"The law hath dominion over a man as long as he liveth." But the Christian is dead (Col. ii. 20; iii. 3). We are "become dead to the law by the Body of Christ" (Rom. vii. 4). Its dominion, then, has ceased, not by the law dying or losing its authority, but by the death of those who violated it. This death has come upon us not in our own persons—it would have been perdition—but in the death of Christ. It is there and thus that we have "died to that wherein we were holden" (Rom. vii. 6, R.V.).

The practical importance of this entire deliverance from the law by our death to it can scarcely be overrated.

(1) It is a deliverance according to righteousness. A righteous law has condemned the sinner. Its sentence has not been revoked, nor passed over, but *executed*. The believer has died beneath it. What more can be required in righteousness? If a *new* life is given in grace, it is grace that reigns through righteousness. But the empire of law has ceased with the life over which it reigned.

(2) It is a deliverance according to holiness, and that in a very practical way. For not only has the sentence of death been executed in Christ's death, but it has been wrought in the conscience of the believer. Romans vii. 7-24 is very explicit as to this. Sin is in the soul whether it be under the law or be lawless. When the law is brought to bear upon the conscience sin is discovered. Every movement of it becomes transgression. The law does not give power against sin; it does not even help the renewed man to keep from transgression. Nay, without law there would be no transgression, though sin is ever there. Moreover, when that which the man loves is forbidden the energy of his nature is stirred to fulfil its own desires. "Sin taking occasion by the commandment wrought in me all manner of concupiscence." This is terrible for the renewed man. In the struggle which ensues he is always worsted, always beaten. He has not the Holy Ghost, and therefore there is no power. Sin, on the contrary, is there in full force. It takes occasion by the commandment; deceives the man and slays him. The commandment which would have been to life ("*Do this and thou shalt live*"), had there been power to do it, turns to death. It condemns the sinner; it brings home to him the exceeding sinfulness of sin; it shows his helplessness to go out from under the power of sin. The hatred of sin may be there; it is there in the renewed man and the delight in the law of God, for God has wrought it. *But until* DEATH *sets the soul free* (and there is no other way of escape) *it is in hopeless bondage.* Until then the bitter cry is wrung from the despairing soul: "O wretched man that I am!" Until then the Spirit of God cannot take up His abode there nor give the ransomed spirit its new place in a risen Christ. But when death has done its work and is wrought in the conscience, then "*who* shall deliver me?" finds its triumphant answer—"the law of the spirit of life in Christ Jesus hath *made me free* from the law of sin and death" (Rom. viii. 2).

(3) This deliverance is essential to Christian position and privilege. Impossible, while the law is in authority over us, to "be married to another, even to Him that is raised from the dead." When *death* has dissolved the ties which bound us to the law (*we*—not the law—having become dead by the body of Christ) then we are free to be "married to another," to be wholly given up to Christ risen. A Christian under law would be spiritual adultery.

* Gentiles were never put under the law by God in a direct way. This, however, does not affect the question before us. We have all been under the law practically. Nor is there any other measure of what God requires of man if he is to stand well with Him in the flesh. The law applies to man in the flesh (never to "a man in Christ"), whether he be a Jew, formally under it by God's command, or whether he be a Gentile not altogether lawless.

Our relations with Christ are all by the Holy Ghost. It is He who unites to Christ; it is by Him that Christ dwells in us. But "where the Spirit of the Lord is, there is liberty." No more "O wretched man that I am!" No more "spirit of bondage again to fear!" Thank God! the spirit in us is "the spirit of adoption, whereby we cry, Abba, Father!" "Wherefore thou art no more a servant (under law) but a son." Pure and precious grace! To be servants in the outer court would be the highest privilege the law could give to the obedient. And to the disobedient, what? *Death.* To be sons in the house—the Father's house—for ever is our portion, by grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

(4) This deliverance is needful "that we should bring forth fruit unto God." But we must consider this in a subsequent paper, if the Lord will.

SUGGESTIVE TOPICS.

THE PROSPECT THAT AWAITS US.

1 "And there shall be no more curse," Perfect sinlessness.
2 "But the throne of God and of the Lamb shall be in it," Perfect government.
3 "And His servants shall serve Him," Perfect service.
4 "And they shall see His face," Perfect communion.
5 "And His Name shall be in their foreheads," - Perfect resemblance.
6 "And there shall be no night there," Perfect blessedness.
7 "And they shall reign for ever and ever," - - - Perfect glory.

Even so, come, Lord Jesus.

Correspondence.

THE REVIVAL IN INDIA.

To the Editor of THE WITNESS.

DEAR BROTHER,—It is a hundred years since Henry Martyn landed in India, and much seed-sowing has been done since then. To-day it looks as if the time of harvest had come, according to the covenant promise, "Seed time and harvest . . . shall not fail." From five different points of India the news of a Revival reaches us, and such Revival as has never been known in India before. This work of God is so widely separated that it marks its character as Divine, for it cannot have any earthly connection one with the other. Five of our great provinces are touched—north, south, east, and west, and also the centre, about as widely apart as possible. In Assam it is the hill tribes, simple devil worshippers, who have been visited. At Mukti it is largely native Christians—the Panjaub are mostly Moslems and Arcob Hindus—God is no respecter of persons. Again, the work begins in Assam amongst the Baptists; in Sealkot, the C.M.S.; in Berar, the Methodists; and in the south amongst Lutherans, while the community at Ramabai's station in Mukti are not connected with any sect. Has not this a voice for us? We are much stirred by the news coming in day by day, and look to see all India awakened and multitudes turning to God. It seems like the last effort of grace, the *compelling* them to come in at the last hour of Gospel invitation ere the door is shut and the Master comes. What God has wrought in the Khassia hills or Khedgaon He can surely do for every dry and barren field of labour.

A friend wires this week: "Sealkot in a blaze—first of Revival in Panjaub." A sober brother visits Arcot and writes: "There *is* a Revival, such as I was never in before. Yes, for the first time I have come in touch with the real thing. . . . It reminded me of the first day in heaven." After weeks of continued prayer in the Berars—one of the most difficult and unfruitful fields of India—a missionary writes: "On Saturday, at 10.30, the Holy Spirit fell upon us—some shouted, some wept, some ran. . . Sunday was a day of wonderful blessing." A dear fellow-worker, very quiet and unemotional, writes me from Khedgaon, Pundita Ramabai's institutions: "We are in the midst of a most wonderful Revival. . . . The meeting broke up, the slain of the Lord were so many. A great number cry aloud; it is of no use speaking to them. Then after God has shown them their sins they confess them; this often goes on for hours. When they trust the Lord they thank Him in the same manner. It is the work of the Spirit. Man can only sit by and pray. . . Hundreds have been saved"

We have waited for Him, and now our eyes see the salvation of God. Blessed be His holy Name. I am sending you this news in the hope it may stir up much special and persevering prayer for us at this critical time.

Yours by grace,

Coonoor, Sept. 13, 1905. HANDLEY BIRD.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; **the 15th of the month** being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

SUFFERING LOSS AT THE JUDGMENT SEAT.—In what way will a man *suffer loss* if all his works are burnt at the judgment seat of Christ?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

APPARENT SUPPORT FOR THE "FALLING AWAY" THEORY.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13: Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

CHRIST PREACHED OF CONTENTION.

QUESTION 508.—Help is desired on Philippians i. 15, 16. Who preached, or in what way could Christ be preached "of envy and strife" (verse 15) or "of contention" (verse 16)?

Answer A.—Doubtless there were those in Philippi, as there have been amongst assemblies in other times and places, who were jealous of the Apostle's place in the preaching of the Gospel. While he was at liberty he carried on the aggressive work of the Gospel with great zeal, and some of those who believed they also were called to preach envied the esteem in which he was held by the others. Thus when he was shut up in prison they believed this to be their opportunity, and although they preached "Christ," it was from a very wrong motive. They wanted others to see that they were such as should be held in esteem for the gift they possessed. Blessed indeed is the reverse side of the picture, that some "waxed confident" through the Apostle's bonds, and however feebly they might fill his place, they were determined that the Gospel should not cease to be preached. We have the counterpart of this going on to-day where brethren put themselves forward in the preaching of the Word, and keep back better qualified and more gifted men. If such give place to recognised gift, they at least make it manifest that they expect their "turn" of preaching, and thus when strangers attend the meeting they are impressed with the barrenness of the preaching, and resolve to go elsewhere for the future. Unless the Holy Spirit has the control of every believer who takes part in public ministry, a repetition of the state of matters prevalent at Philippi is sure to result. "A man's gift maketh room for him" (Prov. xviii. 16). Usually the fittest to preach is the readiest to stand aside, for he indeed knows that unless the Lord give the word the preaching will be of little benefit. If the condition of our hearts enables us at all times to say, "Lord, what wilt Thou have me to do?" (Acts ix. 6), we need not fear for ourselves, and grace will be given to know "Diotrephes, who loveth to have the pre-eminence" (3 John 9), and to deal with such as the Lord may guide. W. R.

Answer B.—Philippians i. 14 shows how many of the brethren, encouraged by Paul's brave endurance, boldly preached the Gospel. But some—perhaps Judaisers, or others envious at his success—sought to preach to gain a party

to themselves and to vex the Apostle, yet he could rejoice if "Christ was preached," knowing that God could use the truth. Moreover, the prayers of others would bring him fresh supply of grace to endure. A. O. M.

Editor's Note.—We are left in ignorance of the cause of the personal animosity to Paul which led to such hard, cruel behaviour. But when the flesh intrudes into divine things, its utter corruption becomes as apparent, and even more obnoxious, than in other matters. That Paul in his largeness of heart should rejoice in the fact that Christ was preached, whatever the motive, in no way palliates the guilt of those who supposed "to add affliction to his bonds." But those who are prominent in the work of the Lord may expect to encounter hard treatment, censorious judgment, the imputation of evil motives, and opposition from quarters where, it may be, they least expected it. The Apostle's "perils among false brethren" were perhaps more trying to him than his "perils in the sea." Happy is that servant who rises above it all, who hides in Jehovah's pavilion from the strife of tongues, and drinks in his strength and consolation at the Fountain-head.

SALVATION AFTER THE RAPTURE.

QUESTION 509.—Is it scriptural to teach that no Gentiles will be saved after the Church is taken away?

Answer A.—The day of the Lord follows the rapture, and it is distinctly affirmed that during that day of the Lord's vengeance, "Whosoever shall call on the Name of the Lord shall be saved" (Acts ii. 20, 21). Though the Church be removed prior to the great tribulation, it is plain from Revelation xiv. 6, 7 that there is a Gospel for those who are left behind. J. P. L.

Answer B.—In Revelation vii. 13, 14 we see after the 144,000 of all the tribes of Israel are sealed, another class comes into view, and the question is asked, "Who are these which are arrayed in white robes, and whence came they?" The answer is, "These are they which come out of the great tribulation" (R.V.), evidently showing a work of God's salvation during that period, and after the Church is taken away. But to proclaim this to the unsaved during the Church period would be to frustrate the purpose of God, who is urging upon all that "now is the accepted time; now is the day of salvation." I. B.

Answer C.—As I understand the Scriptures it is not. It is clear to me from Matthew xxv. 10-12, Luke xiii. 24-27, with 2 Thessalonians i. 7, 8, and chapter ii. 11, 12, that those who have heard and rejected the present "Gospel of the grace of God" (Acts xx. 24) will have no more opportunity after the Church is called home. When the Gospel by which God is now calling out His Church has fulfilled His purposes, and the Church is gone from this scene, "the Gospel of the kingdom," as preached by John (Matt. iii. 1-12) and by the Lord (Mark i. 14, 15) will be resumed as in Matthew xxiv. 14. This, to my mind, is foretold in Isaiah lxvi. 19, 20, and kindred passages. The primary truth in the Gospel now preached is—Christ as the propitiation and salvation through faith in His Blood (Rom. iii. 25). The primary truth in the Gospel of the kingdom will be the Messiahship of Christ. Jesus Christ, who was crucified, will be preached as the coming King, and that by Jewish missionaries as in Isaiah lxvi. These heralds of the kingdom and of Jesus Christ as the coming King will be sent by God to the nations who never heard the present gospel of salvation by faith in the atoning Blood of Christ. Those Jewish missionaries who "escape" the power of the Anti-Christ will probably have to flee in a condition of complete destitution, and those who will get their place on the right hand of the Son of Man, as in Matthew xxv. 34-46, are probably those who receive these persecuted witnesses for Christ *as His witnesses*, and in receiving them they receive Christ Himself. Those whom He calls "My brethren" seem to me to be His *Jewish* brethren, whilst those on the right hand are Gentiles converted through the Gospel of the kingdom. Then, again, we find a multitude which no man can number from amongst all nations in association with the Jewish remnant (see Revelation vii.). These probably are those Gentiles who refuse to worship the beast, or his image, or to receive his mark (see Revelation xiii. 14-17), and thus suffered his direct vengeance because of their allegiance to the Christ of God. G. A.

Editor's Note.—Presumably this question refers to the period immediately after the taking away of the Church. Answer "C" shows this very clearly. But whilst we can find no warrant for holding out any hope for one who has rejected Christ, it would be quite another thing to say that all nominal Christians were Christ-rejectors. Many young people brought up in utter indifference to divine things, or taught to depend on ordinances, or saturated in scepticism, may really never have heard the Gospel of the Grace of God, and never imagined that for them God had provided a free salvation through faith in Christ alone. The taking to heaven of the Church answers, we believe, to the rising up of the Master of the house and shutting to the door (Luke xiii. 25). The door that shut Noah in shut out those who rejected His testimony.

than usual. Help from Bushmills, Killykergan, and Port Stewart. Profitable ministry...Mr. John Moneypenny is at present having meetings in the dark South of Ireland towns. His home address is 2 Ernestville, North Parade, **Belfast**...Mr. John Bernard has been labouring in **Portadown** for 6 weeks. Attendance good; interest sustained; a goodly number saved, baptised, and added to the assembly. Saints greatly blessed and encouraged to go on.

AMERICA.

CANADA.—Mr. F. Logg had encouraging meetings in Central Hall, **Toronto**; some professed conversion. He is now having meetings in West-end Hall. Mr. R. Telfer had large meetings in East-end Hall; a number professed, and some saved ones exercised about the scriptural way of gathering....Messrs. R. M'Clintock and J. Silvester have had good meetings at **Parry Sound**, with some conversions to God....Mr. F. Watson has been visiting needy places in **Muskoka**...Mr. D. Scott had some encouraging meetings in **Orillia**; a few have professed to be saved...Messrs. T. Black and R. Irving are having good meetings at **Springbrook** ...Mr. W. P. Douglas had special meetings in Victoria Road helping on those who were saved at the tent meetings....Messrs. F. May and E. Morton have been helping the young Christians at **Millbridge**...Mr. J. Gilchrist has been visiting the scattered saints in the district of **Bobeaygeon**.

SOUTH.—Mr W. Payne, **Cordoba**, says: "Arrived safely back early in August; after some difficulty secured a house near the centre of the city at rather a high rent. The city has grown very much, and rents are correspondingly high. Have taken this house in order to be near the meetings. Find they are smaller than when we left for home, but are greatly encouraged by the enthusiasm shown by the native Christians; and we rejoice in the good work they accomplish and the message they are able to give to the people. Have 23 meetings in connection with the assembly, and seek by visitation and individual work to try and make up for the smallness in the number of preachers. We praise God for the souls saved in this work and in the meetings. Three young men staying with us are giving their spare time, apart from business, to the Lord's work." ....Mr W. C. K. Torre, **Buenos Aires**, writes: "Continue to be encouraged by what the Lord gives us to see of His blessing on our efforts. Last night we had a baptism of 11 more believers, all of whom have been converted in connection with the work, with the exception of two from Quilmes and one from Brazil. We could not with our limited accommodation arrange to baptise more last night, but soon we expect to baptise 10 more, who give evidence of their conversion by their godly lives. Although in a 'state of siege,' we have permission to hold our open-air meetings. Brother Payne and I went to see the Chief of the Police, and managed to have a private interview with him; and were surprised to find how very kindly he received us, immediately acceding to our request to visit the piazzas in different parts of the city, adding that it would be a pleasure for him to give instructions accordingly, as he knew the good we were doing, and where there was the Gospel it meant less for his men to do. We shall now take the different piazzas in various parts of the city, and visit them one by one, and so hope better to give the Gospel to the multitudes of this million-peopled city"...Mr. John Rymer, **Demerara**, is much better, and able to go on with a good deal of the Lord's work again. Tokens of the good hand of God manifest...Mr. James M'Cabe reports some blessing in the Gospel in **Montevideo**; 4 added.

EUROPE.

Norway.—Mr A. Mitchell, who has lately made a visit to his old place of service at **Faroe**, writes: "Shall never forget the happy 50 days spent in Thorshaven. Had never before seen such large meetings, nor such an ingathering of souls. Mr Sloan said at one meeting that he had never seen such blessing during all the many years he has laboured there. And yet it was only natural that there should be a harvest when one remembers all the ploughing and seed sowing for so many years. On the way to and from Faroe I stayed between four and five weeks in **Stavanger**. Meetings large and interesting. Several exercised about baptism. Had the joy of breaking bread with 30 of them—the first time the saints have done this there. They have decided to gather in all simplicity each Lord's Day. They are very desirous that we should settle down amongst them. As yet I am not clear as to whether it is the Lord's will for us to move."

Spain.—Mr. G. Chesterman, **Corunna**, says: "The work here goes slowly on. Centuries of darkness have almost entirely clouded the natural heart as to the guilt of sin. In the midst of a very solemn address by a Spanish brother, very far from sensational, up rose a man in the meeting and cried, 'I wish to be saved.' Our brother was so short-sighted that he saw not what happened, and he was so intent in crying out and sparing not that he heard not, but in the mercy of God we trust we have another true convert. Recently I went a long tour by cycle; rough weather and rough roads over mountains; in three places stayed a little to cheer isolated believers"....Mr. S. Turral speaks of several in the army who have suffered because they would not **worship the Host**. Marin, who took the initiative and consequently felt the hardest conflict, after some months in prison, came out with victory, being made cook and so freed. Toral, who—unlike the others—found liberal-minded officers, was excused attendance at mass. Two are now in the army, one passed six months in the prison cell, shut off from all visits, but is now free, and to save further trouble was made carter of the company. The other was at first imprisoned, but was released later without a court-martial (as in other cases), and became instrumental in the conversion of a captain dying of consumption, who said, "Thou hast been an angel of God to me." Their testimony has awakened much attention, and may lead to a greater toleration...Mr. G. Holmes, **Gibraltar**, says: "Mr. George Watson, of London, on his way to India, was with us one Lord's Day, and for several meetings; the Lord's children blessed....Mr. J. Nisbet had encouraging meetings in **Villanueva**. As they were held in the house of a Protestant, many would not come, so we secured a theatre seated for 560 people. The first night it was

BOYS AND GIRLS for January contains: "What is Whiter than Snow?" "How God Saved Donald Ross's Grandson"; "A Twice-happy New Year"; "The Wreck of the *Hilda*"; "Time and Eternity." *A Picture for each Article.* Monthly, ½d. 6d. per dozen. Localised. PICKERING & INGLIS, GLASGOW.

crammed to the door, the great majority orderly and favourable to us, but many there to disturb and interrupt. Although much interruption, we had a good opportunity of preaching the Gospel, over which we prayed much, and feel sure that some blessing resulted. The following night we had almost perfect quietness and attention, of which we took full advantage and preached in turn for two-and-a-half hours. This made a good impression on all present, and their ideas were greatly modified concerning Protestants and their doctrines"...Mr. Wm. Willies has moved to **San Torcuato**, 59 Prov. Izq., Zamora. Hoping to work **Villaluve** from this city.

It is high time to awake, as the following facts and figures show:—**Norway**—Population, 2¼ millions, mostly Lutheran; about 70,000 Dissenters, 1000 Adventists, 400 Campbellites, 600 Mormons. **Sweden**—5 millions, partly Lutheran; many "Free" bodies, a few Exclusives. **Denmark**—2½ millions; not many outside the Lutheran Establishment; Methodists, Baptists, Free Missions, Mormons, &c. To Denmark belong the Faroe Isles, with 13,000 inhabitants. **Iceland**—75,000 inhabitants. O for men to go in and proclaim a "full and free salvation" through the Blood of the Lamb.

AFRICA.

NORTH.—Mr. A. Moore says: "Mr. S. Salliens lately conducted a mission for four days in one of the largest halls in **Algiers**. Considering the place and the material, it was a success equal to any of the great workings of God of recent times, a thousand people listening with the greatest attention, their spirit of revolt overcome by the presence of God. Seven hundred stood to acknowledge that they believed in Jesus Christ at least with their heads; we are on the look-out for those who have had their *hearts* touched. Over 50 gave in their name and address for further interview. This short mission was prepared for some time in advance by a real coming together for confession and prayer on the part of all the Christians here."

CENTRAL.—Mr. F. T. Lane, **Okapango**, and others have been working to get houses finished. Rains falling heavily now for days, and we shall be glad to exchange tents for permanent houses. At **Ochilonda** they continue to see blessing in the conversation of souls. The work, especially among the women, was most encouraging... Mr. G. B. Murrain advises us that goods and mails should be addressed c/o Messrs. Ferreira Oliviers & Co., **Lucalla**, Angola, W. Africa; if sent by Benguella they are delayed. Reports large number of women at a Gospel Meeting in **Ochilonda**.

ASIA.

Palestine.—A meeting to commend to God the aged veteran D. C. Josephs on his return to Palestine was held in Sydney Street Hall, London, on Dec. 14. Mr. H. Barnet and Mr. F. W. Jones took part. Mr. Joseph in his farewell note writes: "I am thankful to say that I am about to return to my work at Haifa to alleviate in some little measure the sufferings of my poor Jewish brethren. The distressing letters from Palestine are heartrending. The poor Russian Jews escape for their lives from the slaughter and come to Haifa helpless, friendless, and moneyless. As there is no work for them to do, I shall lay out the little money in hand in starting the quarrying of stones for the small meeting-place, and thus prevent them from perishing, and endeavour to point them to the Lord. It is a great undertaking, but my trust is in the Lord."

India.—Mr. V. F. Hunter writes: "Here we are again in our dear old **Belgaum** at our much-loved work. Everything satisfactory, and everyone glad to see us again. Praise the Lord!...Mr. A. Perkins, **Gunjur**, says: "The festival at Madeshweram was a most diabolical affair. If ever one wishes to get a glimpse of the infernal regions, he has only to go to a temple after dark during the hours of a festival, and he will see sufficient to satisfy himself that God has prepared a place for idolaters. It would be impossible to attempt a description of what is apparent to the observer whilst these ceremonies are being effected. The idolaters are truly like the brute beasts; they know no shame—they are destitute of mercy and common sense. The men were dragging the women about by the hair and thrashing them most unmercifully. O poor, sad India! It is a joy to hear the cries of hearts operated upon by the Holy Spirit. Such cries are truly rising from every corner of this great land, denoting most surely the movement of the Holy Spirit irrespective of caste, rules, or society belles, regardless of mission names or creeds. The slain of the Lord are many"....Mr. E. C. Adams, **Manepalli**, writes: "The Christians here are being very much tried. The rain has failed, crops are being spoiled, food is at famine prices, and their faith and hope in God seem very weak. They seem to have little or no conscience about going into debt, very often on the crops they hope to get, and which often fail, leaving them at the mercy of the money-lender. We need a deep work in the hearts of the native Christians as to righteousness, and if they are blessed the heathen will know it."

China.—Three young brethren, viz., Robert Macalpine, from Wishaw; A. Whitelaw, from Brechin; and J. Duthie, from New Zealand, sailed for China on 12th Dec. by the *Prussien*.

Straits.—Dr. Amner, of **Tonkah**, reports hall just finished, and rejoice to see the crowds at the meetings. Even at the meetings for Christians twice a week so many outsiders attend that they have to turn the meetings into gospel services. Have been greatly helped in the matter of this building, and have much to thank God for...Mr. Thomas Baird, of **Singapore**, writes: "We have encountered some little opposition lately. A very diabolical effort was made to burn down the Chinese hall, but God frustrated the attempt. A threatening letter was received saying that our heads were in danger; however, they are still on. The meetings in English hall are also receiving some attention from the devil. One or two anonymous letters were sent in. Opposition is better than stagnation. We lately baptised ten Chinese, the fruit of much labour and long patience. The longer we ponder over baptism, the more we see the beauty of its mode and mystery of its meaning."

THE BELIEVERS' PATHWAY for January contains: "Autobiography of George Müller," by Alex. Marshall; "The General Election," by Dr. Anderson-Berry; "How to Arrange an Object Lesson," by Walter E. Willy; "The Life of Lives; Select Studies for Sunday"; "Pearls," "Hints," "Reports." Monthly, ½d. 6d. per doz., post free. PICKERING & INGLIS, GLASGOW.

AUSTRALASIA.

NEW ZEALAND.—There sailed from **Wellington**, on Oct. 7, a party of six N.Z. missionaries—Messrs. Rimmer and Revell and Misses Gordon, Dunn, and Sundgren—for India, and Mr. Blick returning to China; these are heartily commended to the work by the Assemblies, and the Lord has amply supplied all the needful funds for fares and outfits....The **North Island Gospel Carriage** started for another season on Sept. 27, in charge of two fresh young men —Messrs. C. Gedge and A. Smith....On **Labour Day** good conferences were held at Petone, West Eyreton, and Mosgiel. Messrs. **Alexander** and **Stevenson** have been continuing meetings at Ohingaiti. There was good interest and fruit appearing....Mr. **Hinman** has been again at **Totara North**, and experienced good times, a few more souls accepting *Christ...Mr. R. Robertson has been in* **Newton**, Wellington, and a number have professed Christ, including a Roman Catholic....Mr. J. C. Scouler has been at **Whangarei**, and one old man who professed conversion declared: "I have lost 60 years of sin in a moment of time"....Mr. Chrystall is in the **Nelson** district; some have professed Christ at **Stanley Creek**, and some baptised at **Upper Motupiko**; and at **Sherry** believers have commenced to break bread.

OBITUARY.—At **Invercargill**, N.Z., on Oct. 12, **Charles Rout**, *in his 66th year, fell asleep in Jesus, after an attack of* pneumonia. He was a brother most highly esteemed and deeply beloved by a very wide circle of Christian friends, and for about 39 years identified with the Invercargill Assembly, and his removal is felt to be one of the greatest losses sustained for many years. He leaves a widow and family of six, all of whom are Christians. One daughter is serving in the Gospel among the Maoris in the North Island, and the youngest recently went with a companion to Wei-hai-wei, North China...At Shettleston, Glasgow, on Nov. 28, **Wm. Rankin**, of Shiloh Hall, for over 30 years in the assemblies. This assembly is left to sorrow the departure of two elder brethren within one month.. At Lingfield, **Francis Fuller Fitch**, aged 74, and **Harry Brooks** aged 44. The former was superintendent of the Oxted Gospel Hall, S.S. The victim of consumption, he had been ill for several months; passed peacefully away, Nov. 29. The latter had been much used in the Lord's work. He departed to be with Christ, Dec. 1. Both laid to rest "in sure and certain hope" on Dec. 6...At Partick, on Dec. 4, Mrs. **Elliott**, widow of the late Thos. Elliott, evangelist, aged 69...At St. Andrews, Dec. 5, **Richard Lundin-Brown**, aged 69. A son of the "manse," Mr. Brown lived for the world till over 40 years of age. After travelling in New Zealand, Australia, and British Columbia, he returned to the homeland, and was brought to Christ in connection with D. L. Moody's first great mission in London. On being baptised he identified himself with the Walworth Road Assembly, where Mr. Wm Lincoln so long ministered. After his marriage with Miss Christie, of Durie, he resided in Scotland, and diligently laboured in the Gospel, as well as amongst Christians. Numbers of weak, struggling assemblies were visited by him, and helped in many ways. For months at a time he was absent from home in out-of-the-way places labouring for Christ. He took an especial interest in the Highlands and the islands of his native land. The islands of Harris and Lewis were visited by him and flooded with Gaelic Gospel literature. Nine years ago, in company with Messrs. Alex. Marshall and David Robertson, a pioneer visit was made to Iceland, where, in addition to preaching by interpretation, many thousands of Gospel books in Norwegian and Icelandic were scattered. For several years he has lived in the city of St. Andrews. He leaves a widow and a married daughter...On Dec. 17, at Walker-on-Tyne, Mrs. **Dickson**, wife of T. Dickson, and sister of Edward Hughes, Barrow. A patient sufferer for many years. "Home at last."

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Loan H., Stevenston *a*	1	3	6	Of Thine Own	5	0	0
Montrose M.M. Meeting	1	0	0	Kirkintilloch *a* ...	2	0	0
J. H., Camelon ...	2	0	0	Porch H., Glasg. S.S	1	4	6
A Brother	1	5	0	Sinner Saved by Grace	0	5	0
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John iii. 16	5	0	0	Hebron Hall, Glasgow			
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New Cov H., Rochester	1	6	6	N. Stevenston (64th) "	1	7	7
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C., Glasgow	3	0	0	J. P., Neilston ...	0	2	6
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J. G. P., Cheadle, Hulme	5	0	0	W. P., Glasgow ...	1	0	0
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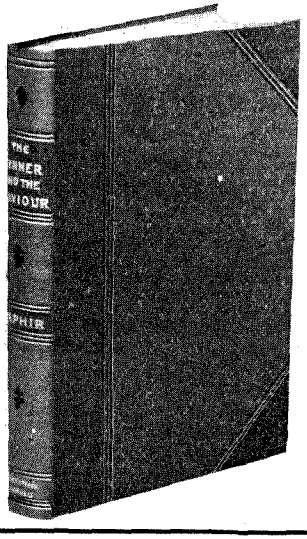
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John iii. 16	20	0	0
Parkholm H., Glsgw. *a*	2	0	0
Conservative Hall, Maryhill, S.S.	3	0	0
Hebron Hall, Glsgw. *a*	0	8	10
Drayton, N. Dakota, *a*	2	0	0
T. D.	1	0	0
Reay	0	4	0
E. S. C., Airdrie ...	0	7	0
J. Y., Greenock ...	1	13	0
W. D.	2	0	0
Porch Hall, Glasgow *a*	1	5	8
B. & W., Glasgow ...	1	1	0
Sister, Pollokshaws	0	5	0
Christians, Bideford	0	17	0
Abingdon H., Partick *a*	3	7	10
J. A., Stewarton ...	0	6	0
Hebron Hall, Glsgw. *a*	4	2	5
A Brother	£1	10	0
W. E. M., Ashton-in-Makerfield	1	0	0
Lochrin Pl., Edinbro' *a*	4	0	0
Not your own ...	0	10	0
Larkhall *a*	1	15	0
W. J. B., Radnor Park	1	0	0
S. D, Busby	2	0	0
Dreghorn *a*	1	10	0
C. V. R., India ...	0	4	0
J. L. S., Buxton ...	10	0	0
Kirkintilloch *a* ...	2	0	0
Stenhousemuir *a* ...	1	1	0
S.	10	0	0
Motherwell *a*	4	15	6
Y.M.B.C., Salop St., Liverpool	2	5	0
Wolseley Hall, Glsgw. *a*	1	10	0
Maybole S.S. ...	0	10	0
A Sinner Saved ...	0	5	0
W.	2	0	0
Kilbarchan *a* ...	2	6	3
Miss F., Largs ...	6	0	0
[*a* Assembly Gifts]	£135	17	0

OFFICE EXPENSES.

W.	£1	0	0
Cumberland S.S., P'sl'y	0	10	0
Pollokshaws *a* ...	0	5	0
Shiloh H., Shettleston *a*	0	1	6
Sisters, Hamilton ...	0	1	0
J. W., Glasgow ...	0	10	0
T. Ogle & T. Barnett, Consett	0	1	0
T. D.	0	2	6
W. P., Glasgow ...	0	2	6
B. & W., Glasgow ...	£0	1	0
Lochrin Pl., Edinbro' *a*	0	1	0
Not your own, ...	0	10	0
W. J. B., Radnor Park	0	1	0
Unthank H., B'lsh'l, S.S.	0	4	6
W.	0	1	1
Kilbarchan *a* ...	0	10	0
Leven S.S.	0	2	0
Miss F., Largs ...	0	5	0
[*a* Assembly Gifts]	£4	9	1

PARIS HOME FOR FACTORY GIRLS

Sisters, Hamilton ...	£1	0	0
Sisters, Gra'm St. Govan	1	6	0
Pollokshaws *a* ...	£2	10	0
	£4	16	0

LEWIS HALL

A Young Brother	£5	0	0

WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.

W.	£5	0	0
J. W. C., Dublin ...	1	0	0
G. Y.	2	0	0
J. S., Wishaw ...	1	0	0
R. B.	1	0	0
J. P.	1	0	0
T. O., Dublin ...	1	0	0
C. H. J., London ...	2	0	0
J. L. S.	5	0	0
Lochrin Pl., Edinbro' *a*	2	5	0
W. H., Glenluce ...	0	10	0
[*a* Assembly Gift]	£21	15	0

FOR INDIAN FAMINE ORPHANS

R. M., Glasgow ...	£0	10	0
Cumberland H. Paisl'y *a*	1	3	0
J. W., Glasgow ...	1	10	0
Hawick H. M.S.E. ...	1	10	0
Mr. & Mrs. S., Glsgw.	0	10	0
Swansea B.C. ...	3	0	0
Drayton, U.S.A. *a* ...	2	0	0
T. O. & T. B., Consett	0	15	0
T. D., ...	1	10	0
J. Y., Greenock ..	1	0	0
Mrs. B., Vallejo ...	1	0	0
Lottie Jean, Lerwick	0	5	6
Mr. & Mrs. M., B'm'gh'm	0	15	0
Miss S., Edinburgh...	0	15	0
Mr. & Mrs. G., Manitoba	7	12	0
Newmilns *a*	1	10	0
Not your own ...	0	10	0
Oldham Bible Class ..	0	15	0
Tongue R'w, Patna, B.C.	0	6	0
Gr'nwich Childr'n's Mtg.	0	15	0
Kirkintilloch *a* ...	1	0	0
Green Lane, Birm'gh'm *a*	0	15	0
Broxburn *a* (70th) ...	0	18	0
Uddingston B.C. ...	0	15	0
Camphill Y.W. Mtg., Birmingham ...	0	18	0
Christians, Salford ...	0	5	0
A Sinner Saved ...	0	5	0
W. R., Washington	0	13	0
Bath Sisters' Meeting	0	13	0
Blackley, Manchester *a*	0	15	0
Bramhall, Cheadle Hulme, S.S.	0	15	0
Birkenhead, ... ,,	0	15	0
Picardy Pl., Edin. S.S.	£0	7	0
Stourbridge ... ,,	1	10	0
Cumberland H. P'sl'y ,,	1	10	0
Cons'rv'tive H. M'hill ,,	1	10	0
Diss ... ... ,,	3	0	0
Hawick ... ... ,,	0	15	0
Pollokshaws ,,	0	15	0
Jarrow ... ... ,,	1	10	0
Eccles ... ... ,,	1	10	8
Stockton-on-Tees ,,	1	10	0
Ballochmyle ... ,,	1	5	0
San Francisco ,,	0	15	0
Inner Court, Glsgw. ,,	1	10	0
Ross ... ... ,,	0	15	0
Eglinton H., Glsgw. ,,	0	15	0
Annbank ... ... ,,	0	10	0
N'w Stevenston (65th) ,,	1	15	1
Warwick St., M'chester ,,	1	10	0
Lockerbie ... ... ,,	0	15	0
Unthank H., B'lshill ,,	3	0	0
Harlesden, London ,,	0	15	0
Southampton ... ,,	0	15	0
Cobden, N Zealand ,,	1	10	0
Shrewsbury ... ,,	4	10	0
Plaan ... ... ,,	1	10	0
Mumbles ... ... ,,	0	15	0
Hartford, Conn.... ,,	0	15	5
Waterloo, Kilm'rn'k ,,	0	15	0
Fraser & Neiphill ,, ,,	0	15	0
Co-op. H., Wishaw ,,	1	0	0
Gateshead-on-Tyne ,,	0	15	0
Leven ... ... ,,	5	0	0
[S.S. Sun. School]	£81	1	8

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INTELLIGENCE FROM MANY LANDS.

Notes of the Lord's Work and Workers, Reports of Conferences, Special Meetings, Matters for Prayer, or any Items of Interest should be sent to WITNESS OFFICE, GLASGOW, by the 15th of the month. No charge is made for Insertion.

All insertions are "If the Lord Will." **FEBRUARY, 1906.** *[Made up Jan 22, 1906.*

SCOTLAND.

FORTHCOMING.—Conference for Young Men and Young Women, in connection with Blackburn Hall, **Leith**, in Junction Road Church Hall, Bonnington Road, on Saturday, Feb. 3, from 4 to 8.30. Subject: "Essential Truths for Young Believers." Messrs. Hy. Pickering, John M'Donald, B. M'Call Barbour, and Jas. Wilson expected...Elder Brethren of City and Country in Christian Institute, **Glasgow**, on Sat., Feb. 10, at 5....Third Annual Conference of Young Men and Young Women in Waterloo Hall, **Kilmarnock**, Sat., Feb. 10, from 3 to 7.30. Messrs. Alex. Stewart, Alex. Marshall, John M'Donald, and Hy. Pickering expected....Annual Conference in Shiloh Hall, **Shettleston,** Glasgow, Feb. 17, at 4.30. Messrs. John M'Donald, Hy. Pickering, R. G. M'Innes, and John Miller expected.

CONFERENCES.—Condensed reports of halls, speakers (in order where known), and line of ministry:

Jan. 1. **Glasgow.** — Christian Institute, about 800—Messrs. R. M'Murdo, W. J. Grant, and J. L. Strain (Buxton); "Salvation and Sanctification"... **Edinburgh**, Broughton Hall, about 400—Messrs. Geo. Adam, T. Boyle, John Farquhar, Malcolm M'Kinnon, Matthew Muir, J. W Snaith (Musselburgh), and Jas. Wilson; "a very profitable time" ....**Aberdeen**, Northern Friendly Society's Hall, about 1100—Messrs. J. P. Wigstone, H. B. Thompson, W. J. Maplesden, J. Monypenny, Edward Hughes, Alex. Marshall, John Ferguson, Dr. Jones, and John Ormiston of Tyneside, and local evangelists; "the most profitable Conference yet held"...**Dundee**, in Y.M.C.A. Hall, about 350—Messrs. Wm. Harland, Alex. Marshall, Wm. Hamilton, John Davidson, W. E. Tocher; "the largest as well as one of the best we have yet had"....**Kilmarnock**, Laigh Kirk Mission Hall, about 1300—Messrs. Matthew Muir, W. J. Grant, Wm. Inglis, John Greer, Wm. Lindsay, Hy. Pickering; "Abiding things, Grace, Service"... **Motherwell,** Town Hall, about 2000 in large hall and ante-rooms—Messrs. R. M'Murdo, John Ritchie, Thos. Kelly, and Dr. Matthews; "remarkable *meetings*"...**Alloa,** *Co-operative Hall, about 330*—Messrs. Wm. Kyle, A. Brown, R. G. M'Innes, Robt. Duncan, John Ritchie, jun., W. J. Maplesden, T. Angus, and John Ferguson; "good, hearty, and profitable"....**Galashiels** (Border Conference), in Gospel Hall, well attended. Messrs. Wilson, May, Ritchie, Smith, and others....**Newton Stewart**, Lower M'Millan Hall, about 250—Messrs. A. Milroy, John Gray, John Little, A. Gould, and J. M. Hamilton.

Jan. 2. **Larkhall,** Public Hall, about 800—Messrs. R. M'Murdo, J. P. Sinclair, Jas. Kelly, G. F. Sinclair, and John Greer; "very large, and some helpful words"...**Muirkirk**, Gospel Hall, about 100—Messrs. W. Lindsay, J. M. Hamilton, John Greer, John Gray; "Godliness, Grace, Redemption"...**Cowdenbeath** (all-day Conference), Co-operative Hall, well attended; "helpful ministry"... **Kilbirnie**, Gospel Hall, about 400, including many young converts—Messrs. R. Duncan, Wm. Inglis, and John M'Donald gave helpful words.

Jan. 3. **Lesmahagow,** Jubilee Hall, about 400—Messrs. John Peebles, G. F. Sinclair, T. Sinclair, and John Greer; "large and profitable."

In **Doune** and Deanston Halls, Jan. 1 and 2; profitable addresses by Messrs. Hill, M'Gregor, Gemmell, Millar, Stevenson, and Johns...On "God's Purpose concerning Israel," in **WolseleyHall,** Glasgow, Dec. 30—Messrs. T. M'Laren, Wm. Henry, John Steel, and Dr. Kelly; "ministry helpful, attendance small" .. New Year and Special Meetings in **Lerwick;** "helpful and encouraging;" Mr. Sinclair Reid, Orkney, was present, and has since gone to country assemblies; Mr. W. Millar, to Yell, North Island; Messrs. Wallis and Stout, town and country alternately....Second Annual Conference in **Lossiemouth**, Dec. 27—Messrs. King, Salter, Bruce, Gordon, Ironside, Dunbar, Reid, Ross, and Hughes gave help.

GLASGOW.—Mr. R. M'Murdo commenced in **Harmony Hall,** Jan. 21; lectures on the Tabernacle....Mr. Jas. Newton gave special addresses on the Revelation in **Shiloh Hall,** Shettleston, on the Sunday afternoons of Jan... A few believers living in the district of Plantation have opened a place for breaking of bread and Gospel testimony at **Salem Hall,** 50 Blackburn St... Mr. R. G. M'Innes has commenced a Bible class for young men and young women in **Eglinton Hall** on Sunday afternoons at 2.15....Mr. John Ritchie had well-attended meetings in **Cathcart Rd. Hall**.... Mr. James Kelly gave helpful addresses on "The Feasts of Jehovah" Tuesdays of Jan. in **Elim Hall.** ...Mr. **Harris**, from South of Spain, has been giving reports of work there in various assemblies....**Mr. Caldwell** is still at Mentone, and has improved in health much during the last few weeks.....Mr. Alex. Stewart is to give Bible addresses in Elim Hall, 5 Prince Edward Street, **Crosshill,** Glasgow, each Tuesday of February at 7 45....Mr. John Macdonald is to give addresses on the Book of Revelation in Hillside Place Hall, **Springburn**...**Garngad** assembly is likely to secure the Methodist Chapel on opposite side of the street, which will greatly facilitate the work....Mr. Hy. Pickering takes the Sunday evenings *of February in Abingdon Hall,* **Partick.**

NOTES.—Annual Tea Meeting at Edgemoor Hall, Ness, **Lewis**, took place at Lionel School-room Dec. 25; about 170 present. Drill-instructor J. Cruickshanks, an earnest soul-winner, now on duty at the Royal Naval Battery, Stornoway, gave valuable help. Gospel meetings at present crowded out.... Mr. Alex. Marshall had a series of Gospel meetings in **Arbroath** from Jan. 7; attendance good; a number professed....Mr. John Ferguson followed on after the Conference in St. Paul Street, **Aberdeen**; 300 to 400 nightly. Sunday meetings in Friendly Society's Hall, when 1000 or more come to hear the Word. Marches, 100 to 200 strong, through the city have stirred up interest. God has given blessing...Mr. Tom Sinclair commenced in Dykehead, **Shotts,** Jan. 1; hall crowded, some professing...Mr. J. M'Gaw commenced in Co-operative Hall, **Methil,** Jan. 7; good meetings, a few professed...Mr. Wm. Hamilton spent five weeks in **Stromness.** People

ONE MILLION COPIES of the well-known Gospel booklet, *God's Way of Salvation*, by Alex. Marshall, are now in circulation in various languages. Circular giving many cases of conversion through reading, with Specimen Copy, post free to anyone applying.—PICKERING & INGLIS, GLASGOW.

attended well; had the joy of seeing a number professing. Finished with Conference in large Market Hall; about 300 assembled. Helpful words by Messrs. Tulloch, Kirkwall; Marwick, Evie; Flett, Harray; Arthur, Robertson, Hamilton, and others. He commenced in Jarrow-on-Tyne Feb. 14...Mr. Ed. Hughes gave Bible readings in **Lossiemouth** which were very helpful...Mr. Geo. Adam had a few meetings in Nicholson Sq. Hall, **Edinburgh**, after the Conference. Mr. W. W. Fereday, of Kenilworth, had a week's meetings in Lochrin Place Hall, then in Picardy Place Hall. Addresses spiritual and helpful...Mr. J. M. Hamilton commenced in **Gatehouse-on-Fleet** (Samuel Rutherford's country) on Jan. 14. Meetings a little upset by General Election, but attendance good...Mr. **D. Danielson,** from Faroe Isles, gave account of the work there in several halls in the West of Scotland. He returned with his wife on Jan. 17...Mr. Wm. Mackenzie, of New Zealand, has been visiting in North of Scotland; had meetings in **Forres** with manifest interest....Mr. James Forbes has been visiting round **Fife** district seeking to help the smaller districts.....Mr. Alex. Marshall commences a campaign in Waterloo Hall, **Kilmarnock,** on February 28.

ENGLAND.

FORTHCOMING.—The Sunday school at Paragon Road, **Hackney,** having reached its Jubilee, is to have a reunion of old scholars, teachers, and workers *on Feb. 10...Higham Hill Gospel Hall, St. Andrew's* Road, **Walthamstow,** annual Conference, Feb. 10, 4 to 8.30.....Mr. M'Murdo commences in **Portsmouth** *on Feb. 4.*

CONFERENCE REPORTS.—**Birkenhead,** Dec. 26, in large hall of Y.M.C.A. Messrs. Max I. Reich, Moggs, Bolland, M'Murdo, and others ministered.... **Nottingham,** Dec. 26, in Clumber Hall; one of the best for many years; ministry in power by Messrs. E. C. Harries, Wm. Laing, and A. Morton; happy fellowship with many from different parts....**Stockton,** Dec. 26, in Hebron Hall; a record attendance. Messrs. A. Marshall, G. H. Stephens, J. M'Laughlin, John Ornston, A. Jobson, Dr. Jones, A. Lorimer, and others took part. "Profitable and helpful times."....**Carlisle,** Jan. 1, in Queen's Hall. Messrs. W. W. Fereday, Kenilworth; James M'Lachlan, Bradford; T. Robinson, Barrow; John Wright, Cockermouth. Attendance largest for a number of years; a profitable *time*....**Bristol,** Jan. 16 and 17, 30th Annual Meeting in Gospel Hall, Nicholas Road. Subjects: "The Holy Spirit in His Sanctifying and Renewing Power" and "The Future of the Jewish Nation." Drs. M'Killiam and Owles and Mr. W. H. Bennet gave helpful addresses. Messrs. F. S. Arnot, Central Africa; W. W. Nicholls, British Guiana; Stooks, China; and Dibben, India, gave reports of work....**Ongar,** Essex, Dec. 30, in Budworth Hall. Dr. Nicholls, and Messrs. R. Farie, G. Goodman, J. Hixon Irving, and others. A profitable time.

LONDON.—Mr. Saunders gave an account of work in Central Africa at *Manresa Hall,* **Chelsea,** on Nov. 22...The 30th anniversary of the Lord's work at **St. George's Hall** (now in Portman Rooms) was commemorated on Nov. 29 by a meeting at Morley Hall, Hanover Square....Saints formerly meeting at *28 Old Town and Gymnasium Hall,* **Croydon,** have removed to Cranmer Hall. The opening meeting was held on Dec. 8...On Dec. 30 a good number assembled at **Beresford Chapel** for the second of the present series of special meetings. Dr. Owles opened the subject, "The Sweet Savour Offerings".....At

(*Continued on page* 41.)

NOTES FOR FEBRUARY.

SEVENTH-DAY ADVENTISTS. Dr. Anderson-Berry has completed the manuscript dealing with the teachings of above. We hope to issue at an early date.

SAVED IN A SNOWSTORM, by Dr. Pentecost, with striking illustration; Lord Salisbury's Testimony, The Russian Rebellion, The Man who Saw His Grave Dug, No Message from the Other Shore, &c., illustrated, form *The Herald of Salvation* for this month. 16 pages. ½d. 6d. dozen.

NEW ANNUALS and other New Books will be found on page iv. of Cover.

THE KING'S MESSENGERS, a six-year-old Heroine. The Highlanders' Hiding-place, The Five Zones, *each illustrated,* make up *Boys and Girls* for this month. 8 pages. ½d. 6d. dozen. Localised free.

CHARLES ROUT, OF NEW ZEALAND, is subject of Photo and brief Record in *The Pathway* for month, which also contains Dr. Anderson-Berry's reply to "Should a Christian Vote?" and No. 2 of W. E. Willy's Progressive Pictures, and how to make and teach them. 16 pages. ½d. Free specimen copy.

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OCCUPATION WITH CHRIST; OR,

"NO MAN ANY MORE, SAVE JESUS ONLY."

By N. L. NOEL.

JOHN RUSKIN appears to have objected to the retention of the "Confessions of St. Augustine" amongst the hundred best books as selected by Sir John Lubbock, partly on the ground that religious people always think too much about themselves. This may be true concerning "religious people." We believe it to be so. But God's will concerning His own people is, that Christ shall fill the whole horizon of the soul (Col. iii. 11).

Three Scriptures (each recording a disappearance) will serve to show the mind of God in this respect. Matthew xvii., the scene of Divine glory on the Mount of Transfiguration is one of them.

For the sinister purpose of disposing of the truth that Moses and Elias were actually present, this manifestation has been slightingly alluded to by some as merely a "vision." But the truth is that it was as much a reality as "the heavenly vision" (Acts xxvi. 19), wherein Saul of Tarsus saw the Lord in the glory. It was a spectacle observed by the disciples with the natural eye (Luke ix. 32); as the Apostle Peter testifies, "We . . . were eye-witnesses of His majesty" (2 Peter i. 16).

A wonderful revelation this must have been to those Jewish minds. Psalm xl. 6-8 (comp. Heb. x. 5-9) discloses to us this Holy One in the divine conference chamber of Eternity (Isaiah lvii. 15), in a glory peculiarly His own, communing with Another respecting "His decease" (John xii. 27) before He, "The Word," became flesh. Matthew xvii. shows us another conference—Moses, the Deliverer, who had viewed the land from Pisgah's Mount, now in the land itself with "that Prophet," his Companion-Lord (comp. Deut. xviii. 15-18; xxxiv. 1; and John i. 21). Elijah, the Restoration Prophet, was there also. And they both were occupied with "The Redeemer" of Israel" (Isaiah lix. 20; Luke xxiv. 21), that same Holy One of Psalm xl.; and they were communing with Him, again in a glory peculiarly His own, on the same all-absorbing theme of "His decease."

What a test was this Divine glory for the poor heart of man, Peter's remark in verse 4 clearly reveals; for, like others in a later day, who, to Christ's dishonour, boasted "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1 Cor. i. 12), he took his place (unconsciously, Luke ix. 33) with the men of Matthew xvi. 14, in viewing "the Christ, the Son of the Living God" (chap. xvi. 16), as on a level with John the Baptist, Elias, Jeremias, or "one of the prophets," a mere benefactor of men. And why was this? It was because the occupation of his heart was divided between the glory of the Lord, the men that were with Him, and his own joy, instead of solely with the Lord Himself. His speech betrayed Him, for out of the abundance of the heart the mouth speaketh. But "while he yet spake" "there came such a voice from the excellent glory" that Peter never forgot it. "This voice," he says, "which came from heaven, we heard;" and, as though resenting the slight, and directing attention to the Lord Jesus, it said: "This is My beloved Son, in whom I have found My delight, hear Him!" What a reality was the vision! And how truly this lesson was learnt by Peter is evidenced in the record of his preachings (Acts x. 43, &c.), as well as in the closing words of his second Epistle, "To Him be glory both now and for ever. Amen."

"He must increase, but I must decrease," the Baptist had said (John iii. 30); and Moses and Elias were in full accord with this. Proclaimers of "Jehovah," the "I am that I am," and sent by Jehovah (Exodus iii. 14; 1 Kings xvii. 1) they both had been. But they may not share the glory which was (and is) due to the One who, sent by the Father, though ever in the Father's bosom (John i. 18, note the "*is*"), alone could declare "The Father" (Heb. i. 2; John i. 18). Hence, *they disappear* from the scene; and "suddenly," when the disciples "had looked round about, they saw no man any more save Jesus only" (Mark ix. 8).

"Jesus only!" This, then, is the will of God concerning His people. May it be increasingly realised in all of us!

> "O, fix our earnest gaze
> So wholly, Lord, on Thee,
> That, with Thy beauty occupied,
> We elsewhere none may see."

THE CROSS, THE THRONE, AND THE GLORY;

Or, The THREE MANIFESTATIONS of The LORD.

By J. HIXON IRVING.

Heb ix. 24-28.

INTRODUCTION.

AN eminent servant of God recently deceased, six days before his departure from this life sent a valedictory message to the Christians to whom he had for many years ministered, in which the following impressive words occurred: "The Lord ministers to my soul, and though I find it difficult to exercise continuous thought, I have indescribable joy in the three aspects of our adorable Saviour's work (Hebrews ix. 24-28).

1. In His appearing in the end of the age to put away sin by the sacrifice of *Himself*, thus triumphantly meeting every personal need of my conscience as a guilty sinner.

2. Then in His present appearing before the face of our God for us, thus bringing heaven's peace into my soul, in regard to all present things, cares, and needs.

3. And then in the certainty of His appearing 'the second time without sin unto salvation,' which is the hope of my heart."

It is upon the words of this Scripture which for eighteen and a half centuries have given such strength and comfort to the people of God we are about to meditate. The manifestations of the Lord may well be taken in their time order: His *past* manifestation in order to abolish sin; his *present* manifestation as High Priest in heaven; and his *future* manifestation apart from a sin offering unto salvation.

I. HIS PAST MANIFESTATION TO ABOLISH SIN.

"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (verse 26). There are four things stated in this verse—His manifestation; the time of His manifestation; the object of the same; and the perfect accomplishment of that object.

(1) HIS MANIFESTATION. It should never be forgotten that "The words of the Lord are pure words; as silver tried in a furnace on the earth purified seven times" (Psalm xii. 6, R.V.). They contain no dross, no alloy or admixture of any kind, and are therefore of untold value. The "purified" word "appeared" in this verse occurs in the New Testament some fifty times, and is variously translated as to "make manifest," "manifest," "manifest forth," "manifestly declared," "to show," &c. It occurs in Heb. ix. 26 in the passive voice, and means, to show one's self to men. In this particular instance it has been paraphrased thus: "He hath been made manifest to the sight of men." From His birth to His burial He was under the gaze of men. From the hour when the shepherds of Bethlehem (who said, "Let us *now* go even to Bethlehem and see this thing which has come to pass, which the Lord hath made known unto us") gazed upon Him, until He was taken down from the cross and laid in the rock tomb, He was under human inspection. Some who saw Him possessed a double sight, such as Simeon, who said, "Mine eyes have seen Thy salvation;" and also like Anna, who, after she had seen the Divine Babe, spake of Him "to all them who were looking for the redemption of Jerusalem" (Luke ii. 30, 38, R.V.). Such as these aged saints were formed a godly remnant of Israel who saw Him as the Messiah, the Son of the Blessed; while others of the nation. blinded by unbelief, only saw in Him a "Nazarene," "the carpenter's son," "Joseph's son," a "sinner," and a "deceiver." Is it not the same to-day?

Some have seen Him and known Him in His true character, and their experience would find expression in the words of the apostle: "We know the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John v. 20). While, on the other hand, many rejecting faith have allowed blindness to be sealed upon their eyes, and of such it is said: "The god of this age hath blinded the minds of them that *believe not*, lest the light of the Gospel of the glory of Christ should shine unto them" (2 Cor. iv. 4, R.V.).

Apart from a submission of mind to the illuminating power of the Spirit through belief of the Truth, there can be no knowledge of the Son of God. By no process of

mental culture, by no influence of mere moral teaching or acceptance of an ethical system, much less by the practice of religious rites and ceremonies, can the "natural man" obtain a saving knowledge of the Son of God. There is no "inward light" in man whereby he can obtain a revelation of the Son; it (the revelation) is the gift of God (Gal. i. 16).

All who have fully accepted the unveiling of the Son as given in the Scriptures can say: "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God *in the face of Jesus Christ*" (2 Cor. iv. 6, R.V.).

If men would but put themselves by faith in the way of the "Light of the World," their natural and spiritual darkness would soon vanish, for He would give them light, verifying in them His own words: "He that followeth Me shall not walk in darkness, but shall have the light of life." But if the light is shunned, soon a denser darkness follows.

(2) THE TIME OF HIS MANIFESTATION. "Now once *in the end of the world*" hath He appeared." The "world" here does not mean the material creation, but has relation to time. Its real meaning is "age," and, being a plural word, it signifies ages, for so it is given in the Revised Version: "Once in the end of the ages hath He been manifested." The term "end" means, the completion, the consummation. Now, what were the ages which had their consummation when the Lord came ultimately to abolish sin? There were at least four such which had relation to man on the earth; they were, therefore, not pre-Adamite ages. The first was *the Age of Innocence*, which was measured by the length of Adam's life between his creation and fall. He by his self-will exchanged innocence for guilt, moral nearness to his Creator for distance from Him, and perfect physical life for weakness and death. It was a bright but brief period of time. The second was *the Age of Conscience*, during which man was left with a "knowledge of good and evil." He knew what was good, but chose what was evil, and thus "he corrupted his way on the earth." This age was closed in judgment by the flood. And the third was *the Patriarchal Age*, which began when God called out of the Babel-tongued peoples of the East one who should be the head of a race which should become the depository of God's revelation to men. This age, which lasted less than 500 years, was a preparatory one. The period that followed was *the Age of Law*, which began at Sinai and ended with the advent of the Lord.

The laws of "God and His servant Moses" were domestic, political, ceremonial, religious, and moral. Law of some kind touched each point of the life of an Israelite from the time of his coming into the world until the day of his departure therefrom. These laws were imposed on Israel "until the time of reformation" (Heb. ix. 10), at the advent of Christ; for "when the fulness of time was come God sent forth His Son, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

These preparatory ages having run their course, "Jesus Christ came into the world to save sinners." He was neither before nor behind the time in His coming. His own words on the matter were: "*The time is fulfilled*, and the Kingdom of God is at hand; repent ye and believe the gospel" (Mark i. 15). Then, again, the apostle wrote: "*In due time* Christ died for the ungodly" (Rom. v. 6). Yes, when the time and hour were due He came forth to accomplish the supreme purpose of God—the purpose of the ages—of Eternity, in which all the other glorious purposes of the Highest have their common centre, and from which they gloriously radiate.

THE OPENED HEAVENS.

PETER saw heaven opened (Acts x. 11). The opened heavens are mentioned seven times in the New Testament. Seven persons are recorded as having seen heaven opened: Noah, Ezekiel, John the Baptist, Stephen, Peter, Paul, and John the Apostle. Paul had a vision of the Church in its seven-fold: origin, unity, divinity, security, purity, unearthliness, and destiny. E. J. P.

"A LITTLE WHILE."

"A LITTLE while," the darkness and the storm-cloud,
The deepening gloom, the chilly, starless night,
Then the unsullied blaze of Heaven's glory,
The entering into everlasting light.

"A little while," the sorrow and the heart pangs,
The partings from the dear ones that we love,
And then the glad reunions and the greetings,
The words of welcome in the Home above.

"A little while," the wanderings in the desert,
The lonely path, the cloudy, cheerless days,
And then the resting with the journey ended,
The singing of that hymn of endless praise.

"A little while" the cross to take up daily,
To follow in His footsteps here below,
And then His smile, so gracious and so tender,
The joy His weary saints shall always know.

"A little while" to bear reproach and scoffing,
The curling lip, the scornful look and word,
And then to reign on yonder throne for ever
With Him, our risen and our glorious Lord.

"A little while" to tell that wondrous story
Of matchless love, of free, unbounded grace,
And then these tongues shall only sing His praises,
And worship Him in that most holy place.

"A little while" to walk, just simply trusting,
Knowing whate'er He sends is always best,
And *then* to learn the reasons "why and wherefore,"
Our heads for ever pillowed on His breast

"A little while" and praying days are over,
No wish unfilled, no want unsatisfied,
But filled to overflowing every heart
With praise to Him who once for sinners died.

"A little while." O haste that longed-for moment
When we shall see Thee, Master, face to face,
And sing with rapture thro' the courts of Heaven
The wonders of Thy matchless, sovereign grace.

Brandon, Manitoba. M. E. M'C. KAE.

"ALIVE UNTO GOD."

By Dr. THOMAS NEATBY.

Gal. ii. 19, 20.

IT was the will of God—the blessed purpose of His heart—not only that we should be delivered from sin and its awful consequences, from His wrath abiding upon us, and the wrath which is to come, but that we might have our "fruit unto holiness." This is the positive side of our blessing in Christ. God has delivered us from this present evil world and all its doom. But He has left us here as witnesses of His grace, as "saints" in whom Christ is to be magnified—in whom God Himself is to find fruit. How beautiful the description in Balaam's prophecy of the fruitfulness which He produces, and which He looks for in His privileged people! "As the valleys are they spread forth, as gardens by the river side, as the trees of lign aloes which the Lord has planted, as the cedar trees beside the water." But this the law never produces. *It* is the measure of man's responsibility. Only the grace and truth that came by Jesus Christ can produce fruit so fair. The Spirit of God outpoured consequent upon the glory of the Redeemer on high effectually does "what the law could not do, in that it was weak through the flesh."

What a marvellous work was the first public action of that outpoured Spirit at Pentecost! What fruit to God in its chief speaker! The man who had denied before a few servants that he knew the blessed Lord stands forth before His murderers—the rulers of Israel—and boldly says: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God has raised up." He was

empowered by the glorified Christ to do "greater works" than His Master had wrought in the days of His flesh. Three thousand believing Jews go forth to almost every part of the world with a new life manifested before all in fruit unto God. The change from darkness to light, from the power of Satan unto God, which is seen in all who are born of the Spirit, is itself fruit unto God. When Thessalonian idolaters "became followers of us and the Lord, having received the Word with much affliction, with joy of the Holy Ghost: so that ye became ensamples to all who believe in Macedonia and Achaia"; how sweet and fragrant the fruit unto God! Then was manifested a "work of faith and a labour of love, and patience of hope in our Lord Jesus Christ," all to His praise, whose will had been done in their sanctification, all to His praise, for whom now they wait, "even Jesus, who delivered them from the wrath to come."

Oh, for more conversions of this order! Oh, for more lives of this character in young converts and old believers! It was not only deliverance from idolatry and all the pollution that is in the world throughout, but it was a walk, "even as He walked." It was a heavenly walk, feebly, but really after the model of the Son of God, whose meat it was to do the will of Him who sent Him. *He* went about doing good, so in measure do they. *He* was moved with compassion for the needy, hungry, perishing souls around Him. They, too, in their measure are centres of blessing in a world of sin. Out of *Him* flowed healing and blessing for even the guilty and ungrateful; out of them, too, by the blessed Spirit within them, flow rivers of living water for the salvation and refreshment of the needy and guilty around them.

How precious for God is all this! This new creation, how "good" He finds it! It is indeed fruit unto holiness—fruit unto God. The barren heart of selfishness that thought only of its own interests is now blessed, and a blessing to all around. The drunkard, whose excesses were the bane of his home and his neighbours, is now in some measure filled with the Spirit, and speaking to himself, his family, and his friends in psalms and hymns and spiritual songs. The thief who robbed, it may be, a widow or fatherless children, is now working that he may have to give to him that needeth. Blessed fruit in which God delights, and in which He is glorified!

Nor is this all. The will of God is accomplished in the sending out of His Word to the perishing far and near. Andrew first finds his own brother Simon and brings him to Christ. There was no power for this in the law. But the heart that has found Christ its first instinct is to bring others to Him. The reality of its having found an all-absorbing object in the blessed Saviour is manifested by its efforts to bring others to share the same blessing. Divine Love in the heart begins at home; but it extends to all within its reach. "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Fruit unto God indeed! Fruit of the Spirit, too, who has come down as the power of such service and such fruit bearing! He unites us to Christ, who bears fruit in us and through us. "Herein is my Father glorified, that ye bear much fruit." May God give us to be in a fuller measure to His glory in this scene of sin in the unshaken confidence of our souls in Him, in all patience and in all fruitfulness!

CHRISTIAN POSSESSIONS.

The Believer has

A Life, which never can be forfeited,	John x. 28
A Relationship, which cannot be broken,	Gal. iii. 26
A Righteousness, which nothing can tarnish,	2 Cor. v. 21
A Peace, which can never be disturbed,	Eph. ii. 14
An Acceptance, which no one can question,	Eph. i. 6
An Inheritance, which will never fade,	1 Peter i. 4
A Title, which can never be disputed,	Rev. v. 9

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20). J. M. H.

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

STEPHEN.

"Stephen, a man full of faith and the Holy Spirit. . . . Stephen full of faith and power."—Acts vi. 5-8.

THE Cross still stood, and the night wind played with the wooden board hung from its crest, upon which was written with gypsum the accusation of Him lately crucified thereon. The accusation was brief —JESUS OF NAZARETH, THE KING OF THE JEWS. But the writing thereof took up some space, for it was written thrice over—once in Hebrew, once in Greek, and once in Latin —truly a *tri-unity*; for the first was the language of the religion of Monotheism as contrasted with the polytheism of the world; the second was the language of Intellectual Unity, for, like French in mediæval times, it was the passport of education all over the then known world; and the third was the language of Political Unity, for it was the medium of the laws that civilised the world. Thus, when we read the Acts we see how the early missionaries spread all over the Roman world, along the great Roman roads, protected by Roman laws. Take a good map which shows the chief Roman roads, and you will notice two things—first, that all these roads led to Rome; and, second, that the Churches of which we read in the New Testament are scattered along the line of these roads. Nay, more, if we read the Acts in the language in which it was written under the direct inspiration of the Holy Spirit, we shall find that it is written in Greek—the common language of that day. Now, we find two classes of people mentioned in the New Testament called "Greeks" or "Grecians." For instance, in John xii. 20 we have Greeks coming to Philip, saying: "Sir, we would see Jesus;" whilst in this sixth chapter of the Acts we have a "murmuring of the Grecians against the Hebrews." To many of us these appear but different words for the same thing; but in the original we find that *Hellen* is the word rendered Greek, whilst *Hellenistes* is that rendered Grecian. Now, *Hellen* was the appellation of a Greek-speaking Gentile, whilst *Hellenistes* was the appellative of a Greek-speaking Jew. *Hellen* is the antithesis in the New Testament of Jew and Barbarian, and marks a difference of race. *Hellenistes* is the antithesis of Hebrew, and marks a difference in circumstance, mode of life, manner of looking at things, and training. Thus it occurs only twice in the New Testament—here and in chapter ix.

This fact brings us to the third medium of communication—the Hebrew tongue. It is well to remember that only a moiety of the tribes returned to Jerusalem from the Captivity; a greater number remained behind, and in time, as you may read in history, were scattered up and down the world. They still retained their language, their customs, their loyalty to the Holy City, Jerusalem. Although scattered far and wide—although taken in large numbers and planted in new cities by such conquerors as Alexander the Great, or such city builders as the Ptolemies, who held them in high esteem as law-abiding, industrious citizens, their attitude of mind was that so bitterly expressed in the 137th Psalm: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalemn above my chief joy." Towards Jerusalem they worshipped; from Jerusalem there gleamed the glittering sign that carried the news to many a land—the New Moon is come! To the Sanhedrin at Jerusalem they looked for legal decisions; and to the Treasury in the Temple at Jerusalem they sent their half-shekels—not to speak of gifts both rare and costly, such as the Magi from the East brought to the Infant Jesus. Not only so, as men and women all over the world to-day are thinking of the white cliffs and green lanes of England, or the towering crags and solitary glens of Scotland, and counting the years, months, weeks, and days when they shall take the road home to see them, so the Jew of that bygone day made great sacrifices to pilgrim to Jerusalem. Thus in its crowded streets you would find men from east and west, north and south, and off its shady courts and dingy bazaars you would discover synagogues (that is, meeting-

places), where these men met together.

Verse 9 gives us a list. "Of the Libertines," that is, where the Libertini or freedmen met. These were Jews who had been taken to Rome as slaves, and there had received their freedom; such were expelled from Rome by an order of the Emperor Tiberius about A.D. 19, and returned to Jerusalem in great numbers. These, or their descendants, would be amongst the bitterest opponents of Stephen, seeing that by his preaching that freedom for which they had suffered so much at Rome appeared to be endangered at Jerusalem. "Of the Cyrenians," Jews from Cyrene, amongst whom you might have met Simon and his sons, Alexander and Rufus; "of the Alexandrians," which would be large and filled with prosperous-looking men, for Alexander the Great saw that a third of the population of his new city of Alexandria should be Jews; "of Cilicia," where you would be sure to meet Saul of Tarsus, the university town of Cilicia; and "of Asia," which does not mean that Jews from India or China met there, although doubtless such came to Jerusalem, but those from the Roman province of Asia—men from Ephesus, Colossæ, Sardis, Thyatira, Philadelphia, Pergamum, and Laodicea.

These were all *Hellenistes* or Grecians; and such an active and zealous Hellenist as the Cilician Saul, a member of the Sanhedrin and a well-known student under Gamaliel, would be at home amongst them all. Speaking Greek, the language common to all these men, he could pass from synagogue to synagogue, instructing them in the Law, and doubtless helping to make these strangers at home in Jerusalem—their great spiritual mother, the home of all their hopes.

But though these men were zealous for the Law, their environment abroad was not conducive to that narrowness of mind that belongs to him who has never left his native place and mingled with other people of other tongues, with differing outlooks on life, who place emphases on facts of life and experience unknown to or slurred over by him. In fact, the effect of environment on the Jew abroad was far greater than the effect of the Jew on his environment. Strict though he might be, he was a different being from the Jew who remained at home, and who thought and spoke of the great world lying beyond the mountains that ringed Jerusalem round, or the blue peaks that marked out the confines of Jewry, as "elsewhere," and therefore of no importance. I have often heard of the minister in Orkney who prayed for it as the mainland, "with the adjacent islands of Great Britain and Ireland." Such was the attitude of the Jew, whose ancestors, having returned from the Captivity, inherited the stay-at-home habit, and stayed at home. He, and such as he, were called "Hebrews" (verse 1).

Once more, before we end the consideration of these divisions: the Believers—for they were not yet called "Christians"—were still incorporated with the nation. They still went up to the Temple to pray; they still conformed with the ritual law of Moses; they still kept to the customs of their fathers; and they still looked upon Jerusalem as the cradle and home of the Church. True, there were some marks of separation or cleavage—the ordinance of baptism, the "breaking of bread," the prayer meetings in private houses, the splendid Socialism that differs from all other Socialisms the world has ever heard of, inasmuch as it is founded on the fact that "all mine is thine," instead of the claim "all thine is mine," and adherence to the great doctrine attested by the Apostles that the Messiah had come, was crucified, is risen. Had the believers chosen to have some large meeting-place like the others, doubtless it had been known as the "Synagogue of the Nazarene." That they had a meeting-place of some size is clear from the phrase, "and the Twelve called the multitude of disciples unto them" to consult with them about this murmuring between the Hebrews and Grecians.

But it is noticeable that up to the present the believers had only been persecuted by the small dominant party of men who were Sadducees—the astute Annas and crafty Caiaphas—men who were wholly given up to the service and worship of this world and its rulers, because they believed in no other. To them the facts of the Resurrection and

Pentecost were as gall and wormwood, for these two foundation-stones of the Christian's faith were stones between which their beliefs were ground to powder. Hence the believers in the risen and glorified Messiah, from Whom, as enthroned on His Father's throne, had come the descended Spirit, were tolerated as one of the numerous sects within the Jewish polity. Presently they were to be thrust out from thence and followed in their flight from the fury of both Hebrews and Hellenists to distant cities in other lands. Saul of Tarsus was both a Hellenist and Pharisee, yet no more furious and zealous persecutor of the Church of God was to be found. Far worse was he than any Claverhouse, Laud, or Jeffreys, for his was a spotless, blameless, noble life. Why this change? Why did a noble Pharisee lead in bloody work where ignoble Sadducees had led? The answer is to be found in the short, strenuous life of Stephen.

JOTTINGS ON THE PSALMS—I.

SECURITY IN GOD.

Psalm xi.

HERE the soul of the suffering saint breathes out its calm repose in God, in the midst of fierce persecutions and of the removal of "those things that are shaken," knowing that he shall receive "a kingdom which cannot be moved" (Heb. xii. 27).

"If the foundations be destroyed, what can the righteous do?" (verse 3).

"Jehovah is in His holy temple." *There* is faith's foundation (verse 4).

"The foundation of God standeth sure."

"He that believeth on Him shall not make haste" (Isaiah xxviii. 16).

"How say ye to my soul, flee as a bird to your mountain" (verse 1).

"O Lord, I flee to Thee to hide me" (Psalm cxliii. 9). The righteous soul *does* know what to do.

The wicked may "bend their bow and make ready their arrow" (v. 2), but the wings of faith soar too high for them.

The foundations of society, authorities, laws, &c., may, nay *will*, be removed. "They know not, neither will they understand; they walk in darkness; all the foundations of the earth are out of course" (Psalm lxxxii. 5). Such will doubtless be literally the case in the day of the remnant of Judah's sufferings under the Antichrist. At the Cross of Christ, the "foundations of the world were discovered, O Lord, at the blast of the breath of Thy nostrils" (Psalm xviii. 15). "Having spoiled principalities and powers, He made a show of them openly, triumphing over *them* in *it*" (Col. ii. 15). There were invisible spectators who witnessed triumphs that were invisible to human eyes.

The Psalmist, then, in this psalm, muses on his security in his God; also comforts himself by the thought that by these trials "the Lord trieth the righteous" (v. 5), and contrasts his happy lot with that of the wicked, upon whom God "shall rain fire and brimstone and an horrible tempest." "For the righteous Lord loveth righteousness."

T. R.

A PRACTICAL POINT.

IF I had thought it was for the good of the brethren, I would have most gladly undertaken for all the expenses in ——, and had no fear of being unable to meet them. But I could only do it on this principle, that it is God's business, in which, so far from grudging anything which I spend, I will be thankful to have the privilege of spending all that I have. To have a private purse of my own, the interests of which I will attend to first, and then, after it is well attended to, give any little that I can for the Lord's work in my hands, would ruin everything. All would then break down. I fear this is the principle on which many Christians live, and on which they deal with God's work. Their own ceiled houses first, and then a little thatch, if they can afford it, for God's house afterwards. I am sure the principle is workable, for I have tried it, and I am quite certain it is the truest and happiest.—J. G. M'VICKER.

OUR GREAT NEED.—We have given too much attention to methods, and machinery, and to resources, and too little to the Source of Power—the filling with the Holy Ghost: this has been the great weakness of our service in the past.—J. HUDSON TAYLOR.

The Charter of the Church

THE JUDGMENT of CHRISTENDOM.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians iv.

6. "**And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.**" From this verse we learn that the divisions in the Corinthian Church did not so much circle round Paul and Apollos as others in their midst whose names he does not mention.* For the sake of illustration, and that no unnecessary offence might be given, he transfers it to himself and Apollos, the two best known and most used by God among them. He would teach them thus not to think too highly of men, and not to be "puffed up for one against another."

The people of God are always liable to overestimate those who have been used in blessing to them. The Spirit of God foresaw the danger, and thus warns us, lest the very gifts bestowed by the Lord for blessing should prove a snare to the Church. It is remarkable how many of the divisions which have rent Christendom into pieces have arisen through taking sides with gifted men of God, and being puffed up "*for* one *against* another." Hence many of the sects are called by the names of such men, *e.g.*, Lutherans, Wesleyans, &c., showing how needful was the warning here given.

Suppose that one is more highly gifted than another, having greater ability, more knowledge and influence among saints, the question is, Who made him thus to differ? Who made the members in the body to differ? Does one member boast itself against another? The same God makes one member to differ from another in the Body of Christ, setting each member in its place as it hath pleased Him, qualifying each to fulfil its own special function. What is there, then, to boast of or to glory in? What hast thou that thou didst not receive? All is of the sovereign bounty of the Lord.

If Paul laboured more abundantly than they all, he adds, "yet not I, but the grace of God which was with me" (1 Cor. xv. 10). The gifts and abilities which the Lord has given to any of us are not to be denied or buried—neither are they to be trusted in or boasted of by ourselves or by others; but rather are they to be held in trust, and diligently used in all grace and humility, in responsibility to the Lord and for His service.

8. "**Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.**" Here we have another aspect of warning to the Corinthian Church. They were becoming self-confident, proud, and boastful. They were getting into a state of worldly ease and respectability, because they were losing the stigma of identification with a crucified Christ.

The apostle had the mind of Christ, and walked in the Master's spirit; but Corinth had gone far from the mind of the Lord. Hence the contrast between the two so strikingly wrought out in this passage. But the Spirit of God foresaw the development of the worldly principles here at work, and gives the needed warning. We shall see a picture of the end to which it was inevitably tending in Revelation iii. 14, &c. There is an important difference between this epistle and each of the other six. It is not "the Church in Laodicea," but "the Church of the Laodiceans." It was their Church. They were thoroughly well pleased with it. The Lord addresses it in His character as "the faithful and true witness." The Church should have been God's faithful witness in the earth, but its utter and final failure in this trust is here viewed by the Lord, and hence this mode of address so strongly marking its real condition. Again, He calls Himself here "the beginning of the creation of God." It is His judgment upon the whole course of religious man. The Spirit

* One of these may have been Diotrephes, who caused division in the assembly where Gaius was resident, and from Romans xvi. 23, and other internal evidence, it is more than probable that this was actually at Corinth.

of God turns from it all to the new creation, where Christ is all in all.

"I know thy works, that thou art neither cold nor hot." This, I believe, is the character of the last stage of Christendom. It is not on the part of the unbelieving but professing Christians a day of red-hot opposition carried out by fire and sword. Neither on the part of true believers is it a day of burning zeal and fervent love. Everything is toned down and mixed up—a condition of things most aptly expressed by the term here applied, "lukewarm."

The end of it is that the mass of detestable profession will be spued out of the mouth of Christ, and this answers exactly to what we get in Romans xi., "If God spared not the natural branches, take heed lest He also spare not thee." Through the disobedience and unbelief of Israel, blessing has come to the Gentiles. Whilst Israel nationally (here called the natural branches) is cut off, the current of God's grace has been flowing past them to the Gentiles, even to the ends of the earth. But is this place of privilege to be continued to the Gentiles? Hear the answer, "Behold the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in His goodness; otherwise *thou also shalt be cut off.*" This exactly corresponds with the Lord's rejection of the Church as His witness in its Laodicean stage.

But mark what is said further about this Church, and see how it is just the fuller development of that which in principle was at work already in Corinth. "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is the true verdict of the Lord upon poor self-satisfied Christendom. Unconscious of its need, and filled with worldly prosperity, it had been turned away from Christ. He is no longer within to order and preside over His house, but thrust out, and standing at the door knocking for an entrance. Turn now to Revelation xviii., and you will find fuller details as to the character at last developed in guilty Christendom, ripe for sudden judgment from God. In her was found the blood of the martyrs of Jesus. Who lit the martyr fires and built the dungeons of the inquisition? Was it not professing Christendom, with Rome, the city of the seven hills, as its centre and place of dominion. The Church, instead of living according to its calling as a heavenly stranger on earth, espoused in holy separation to its rejected Lord at God's right hand, and waiting for His appearing, long ago settled down on the earth, joined hands with the world's power, assumed dominion in the absence of earth's rightful heir, and boasted, "I sit a Queen, and am no widow; I shall see no sorrow."

Thus the heart of apostate Christendom is unveiled. The hope of reigning with Christ when He comes again has been lost; the reigning time has been antedated. But that shall have an end, for the very beast on which the guilty woman sits turns round upon her and gores her to death. The infidel spirit that is rising up with such amazing rapidity on every side, and among all classes of the people, will no longer tolerate the restraints of a false religion. Under the guise of toleration for all religions alike, infidelity will in the end maintain nothing and tolerate nothing to which even the name of Christ is attached. Let God's own saved ones be taken away from the earth, and what would be left? A mass of mere profession; a hollow mockery, despised by the infidel rationalistic world. A religious incubus which political power will overturn and utterly destroy.

Whilst the Corinthians were becoming rich, worldly-wise, honourable in the eyes of men, how was it with the apostles? Holding fast to the testimony of the Lord, and owning their identification with a rejected Christ, theirs is the very opposite experience. They are fools, weak, despised, hungering, thirsting, naked, buffeted, &c., &c. What a contrast! They had the sentence of death in themselves, that they should not trust in themselves, but in God who raiseth the dead (2 Cor. i. 8, 9). Therefore, they looked for no better position upon earth; they were contented to let this life go if thereby they might serve and honour the Lord Jesus. The treasure was in earthen vessels, that the

excellency of the power might be of God, as he says in 2 Corinthians iv., "Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our mortal body, for we which live are alway delivered unto death for Jesus' sake."

Had these truths concerning fellowship with a crucified Christ been maintained, the Corinthian Church would not have been so respectable in the eyes of the world. But, though they were willing to have their reigning time without the apostle, he was not willing to reign without them. He says, "I would to God ye did reign, for then we also would be reigning with you." His eye is on the time when, with the Lord in the glory, Christ and His Church, Head and members, shall reign together.

INSPIRATION OF THE SCRIPTURES.

By W. H. BENNET, of Yeovil.

II. THE HISTORY OF ISRAEL.

IN studying the history of Israel the Dean of Westminster finds that "the trend was ever upwards," and that "the greatest advance was all the while being made in the knowledge of God" (page 36). The book of Deuteronomy was written between "Isaiah and Jeremiah," while "other parts of the Pentateuch were later, and tally with the work of Ezekiel and the Exile" (page 31). So these early books of the Bible, instead of being what they profess to be, were the fruit of Israel's ever onward progress in the way of the Lord, though they "came to be connected with the name and authority of Moses the Lawgiver, who was the very greatest of prophets" (page 15). That Moses was the writer of those books is entirely disallowed, even though an inspired apostle said, "Moses *writeth* that the man that doeth the righteousness of the law shall live thereby" (Rom. x. 5, R.V.; comp. Lev. xviii. 5), and Christ said, "Moses *wrote of Me*" (John v. 36). From Deuteronomy itself any plain reader can see that if it was not written by Moses it was a forgery" (see chapters i. 5; xvii. 18; xxviii. 58; xxix. 19, 20, 27). But we are asked to believe that the book which was solemnly quoted by the Lord in His conflict with Satan, the quotation being introduced by the phrase "It is written," which He always used of the Holy Scriptures, is not what it professes to be. It may not be amiss to add that even from the language of the Old Testament alone men fully equal in scholarship to Dr. Robinson have entirely disproved the arguments he repeats, while any one who knows no language but English may readily see that all the rest of the Old Testament assumes the existence of the books of the Pentateuch, both by reference and quotation. See especially the words of David about carrying the ark, the remarkable prayer of Solomon at the dedication of the temple (1 Kings viii.), and, for its reference to God's dealings with Israel as recorded in the Pentateuch, the still more remarkable prayer of Nehemiah ix.

According to Dr. Robinson we are not to think of God as "suddenly stripping them of their ancient inheritance of thought, and customs, and worship," but rather of "the steady development of moral and spiritual ideas under the influence of the inspiring Spirit," resulting by degrees "in new ways of worship and of life," until their ancient "folk-lore" was so "purified," and their "new ways of worship" became so excellent because of their advance in "the knowledge of God and of His will," that their "priestly and prophetic writers" could embody all this in writing and get the books containing it "connected with the name and authority of Moses."

In contrast with these fancies, let us look at Israel's *true history*. "Thus saith the Lord God," by Ezekiel, "*In the day* that I lifted up Mine hand unto them to bring them forth out of the land of Egypt, ... THEN SAID I unto them, Cast ye away every man the abomination of his eyes, and defile not yourselves with the idols of Egypt: I am Jehovah your God" (Ezek. xx. 6, 7). Did not the law given by Jehovah from Sinai require a *sudden* putting away of idolatry? Was not the setting up of the tabernacle, with the appointment of the Aaronic priesthood, a *sudden* setting aside of a false worship? Without something like this definite

dealing with the people, how are we to account for the repeated statement that as a result of "all the great works of Jehovah, that He did for Israel," through Moses and Joshua, "Israel served Jehovah all the days of Joshua, and all the days of the elders that overlived Joshua"? (Josh. xxiv. 31; Judges ii. 7).

Then, again, is there a scrap of evidence that the prophets were the outcome of Israel's national growth in "the knowledge of God and of His will," giving utterance to what they as an "inspired people" had *gradually attained?* Was it not quite the opposite? Was not prophetic testimony a witness to the failure of priests as well as people? Was not the aim of the ministry of Samuel, and subsequently that of Elijah, the correction and restoration of a people who had departed from God? In later days was not each prophet called as an individual, commissioned of God and *sent by Him to the people* to reprove their wrong-doing, tell of judgment coming on account of it, and encourage the faith of those who feared Him?

Isaiah was sent with a solemn intimation that his ministry could only harden an unbelieving people, whom his first words charged with rebellion and empty formalism (Isaiah vi. and i). Jeremiah was told at the outset of his ministry what opposition he would encounter (Jer. i. 19). To Ezekiel God said, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day" (Ezek. ii. 3). Six times at least by Jeremiah God speaks to Israel of *sending* prophets to them, using the bold figure of rising up early and sending them. By Zechariah the message was, "Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith the Lord of Hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto Me, saith the Lord" (Zech. i. 4).

These solemn words present something very different from the picture of a people in whom there was "the steady development of moral and spiritual ideas under the influence of the inspiring Spirit."

The Dean says:	JEHOVAH says:
"The trend was ever upward." "The greatest advance was all the while being made in the knowledge of God and of His will."	"Ye have done worse than your fathers." "Ye will revolt more and more." "They rebelled against Me."

Can any careful reader of the history of Israel as depicted in the book of Judges and onward to the days of David find evidence of "the steady development of moral and spiritual ideas"? It is true that Israel occupied a position during the days of David and Solomon which they had never before reached; but it was by the special interposition of God (Psa. lxxviii. 65-72), and not as a *natural* result of their previous course. Then take their later history from Solomon to the Captivity; who can discern indications of a "growing knowledge of God" resulting in "new ways of worship and life" until their leaders wrote the books of Moses to give expression to what they had attained? Will not the most cursory reading of their history show that Nehemiah's confession is far more correct? "They and our fathers dealt proudly, and hardened their necks, and hearkened not to Thy commandments, and refused to obey: . . . they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, *and slew Thy prophets which testified against them to turn them to Thee*" (Neh. ix. 16, 17, 26). God's own account of the matter is, "My people would not hearken to My voice, and Israel would none of Me: so I gave them up unto their own hearts' lust, and they walked in their own counsels" (Psa. lxxxi. 11, 12). The Lord Jesus said to the Jews of His day, "Ye are the children of them which *killed the prophets*," and the words of His servant Stephen, when filled with the Holy Ghost, were, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have now been the betrayers and murderers."

To harmonise these solemn statements with the words about Israel's *progress* quoted above *is absolutely impossible; we must* make our choice between the two, and who that fears God will hesitate a moment as to which shall be accepted?

THE VOICE OF GOD.

GEMS FROM GENESIS.

By S. H. STRAIN.

"AND they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves" (Genesis iii. 8). There was a time when the voice of God was pleasant to Adam and Eve—a time when the sound of His voice brought no terror. Not so now; sin had already done its work, and in fear and trembling they hid themselves from Him with whom they had formerly held sweet intercourse. Ah! how often the believer has the same experience. He gives way to some known sin; some old failing is allowed to have the victory, and at once his joy and his peace are gone. We cannot indulge in sin and retain in our hearts the enjoyment of peace with God. David sinned, and he had to pray that God would restore unto him the joy of his salvation. Yes, the joy was gone; peace and sin never inhabit the same heart. Believer, have you lost the peace you once possessed? Does the voice of God now bring terror to your soul? If so, examine yourself; search out, by the Holy Spirit's aid, the sin, whatever it may be; get grace to put it away, and, kneeling again at the feet of your Saviour, forgiveness will be yours, and once more the voice of your God will be pleasant to the ear of your soul.

"Is there a thing beneath the sun
That strives with Thee my heart to share,
Ah! tear it thence, and reign alone,
The Lord of every motion there:
Then shall my heart from earth be free,
When it hath found repose in Thee."

"*A HELPER in TROUBLOUS TIMES; OR, A PRAYER AND ITS ANSWER.*"

By W. HOSTE, B.A., Author of "Baptism," &c.

PART II.—THE ANSWER.

Nehemiah i. 6.

WE should not have expected that the answer to such a prayer would have been long delayed, nor to a careless reader would it appear that such was the case. A closer scrutiny, however, reveals the fact that Nehemiah was kept waiting for the answer from the month Chisleu, the ninth month, with which the book opens, to Nisan, the first month of the ecclesiastical year (chap. ii. 1), a period of at least three months—a time of testing for the faith and patience of the Lord's servant. It was just when his faith had apparently almost failed—"for he had not been beforetime sad in the King's presence"—that God moved the heart of Artaxerxes to grant his request, and allow him to return to Jerusalem, to the great grief of the enemies of Jehovah "that a man was come to seek the welfare of the children of Israel."

Nehemiah, on his arrival, though consciously sent of God for a special work, proceeds with marked caution and circumspection. He waits three days before taking any step, and informs no one even of what his God had put in his heart to do at Jerusalem. Even Christians are apt to be a little suspicious of any man, however gifted, who lets it be too clearly known that he has come to set them to rights. Moreover, before even attempting to put things right, it was necessary that Nehemiah should know at first hand what was wrong; and so he makes a tour of inspection by night, and informs himself of the true condition of affairs. It was only then that, identifying himself with the rest of Israel in their sad plight—"Ye see the distress that *we* are in"—he gives them his advice as to what should be done. Was it that they should return *en masse* to Babylon or demolish the remnants of the wall that were standing, and give up all distinctive testimony, for what use, it might be asked, could there be, amid so much failure, in even pretending to any separation from the heathen around? His counsel was far different. "Come and let us build up the wall of Jerusalem, that we be no more a reproach!" To this end he encourages them in God by recounting the goodness of His hand upon him, with the result that "they strengthened their hands for this good work," and arose and built.

Chapter iii. contains the list of the workers and of their work; and we may compare it with the salutations of Paul in Romans xvi. Some worked over against their own homes, as Jedaiah (verse 10), Benjamin, Hashub, and Azariah (verse 23), and others as well. Some set up "the doors" (to let in the

people of God) "with their locks and bars" (to keep out their enemies), as the sons of Hassenaah (verse 3), Jehoiada and Meshullam (verse 6), and several others.

Then, again, of many it is said "they repaired;" of one—"Baruch, the son of Zabbai"—we read "he *earnestly* repaired" (verse 20), recalling the case of "the beloved Persis who laboured *much* in the Lord." In one case we are told that women helped—the daughters of Shallum—not serving independently nor leading the men, but modestly working under the eye of their father (verse 12). Some did double work—the priests (verses 1 and 28), Meshullam, the son of Berechiah (verses 4 and 30), and the Tekoites (verses 5 and 27), in spite of the fact that "their nobles put not their necks to the work of the Lord." Foreigners, too, like Melatiah and other Gibeonites (verse 7), probably Hashub, the son of Pahath-Moab (verse 11), are found among the workers—trophies of divine grace. Nehemiah took note of everything, and the Spirit of God has caused it to be "written for our learning, upon whom the ends of the world are come." Nothing is omitted, nothing confused. Some built well, some perhaps badly, some not at all. The work of each will be manifested, and "every one shall receive his own reward, according to his own labour." The great point is that, in spite of the deadly opposition of the enemy, their cruel mockings (chap. ii. 19), their indignation (chap. iv. 1), their great wrath (chap. iv. 7), their underhand plottings (chap. vi.), the whole wall was set up in the 25th day of the month Elul, in fifty and two days (chap. vi. 16), for "the people had a mind to work," and "this work was wrought of our God," for "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Ps. cxxvii. 1).

Correspondence.

THE FINANCIAL DIFFICULTY CONCERNING MISSION WORK.

To the Editor of THE WITNESS.

DEAR SIR,—A small country assembly has been remitting gifts month by month, and I was so impressed with it that I totalled up the amount for last year, and find that it comes to £34 15s. I could scarcely understand how such a small company could contribute so liberally, and was led to write them asking a little information as to their numbers and means, and have received the following reply: "Your letter was read to the assembly, and the brethren are encouraged very much with its contents. I trust it will lead us to honour more than ever Him who is worthy. We are all working men depending on our weekly wage, but there are a number of us who believe in systematic giving to the Lord, and we have proved for a number of years that we are not losers by giving to Him a little of our earnings. As to numbers, there will be 24 on an average breaking bread every Lord's day."

I feel that the above needs no comment, and may the Lord use it to stir up God's people everywhere to Scriptural giving and faithfulness.

—Yours in Him, THOS. M'LAREN.

Glasgow, 12th January, 1906.

THE NEED OF WESTERN CANADA.

To the Editor of THE WITNESS.

DEAR SIR,—I should like to bring before your readers the need of young men with some ability to preach the Gospel in this great and rapidly-growing Western Canada of ours. This vast and wonderful country is opening up everywhere; thousands upon thousands of all nationalities are flocking into it. Generally, their attitude towards eternal things is that of indifference. Their sole object is to get houses and land, or money. God is not in all their thoughts. In the small towns scattered here and there several churches can usually be found; but, alas! like the older countries, they are with few exceptions filled with *dead* men and women, both in the pulpits and the pews. We enjoy perfect religious liberty, and the various sects are not slow to take advantage of it. Opportunities abound for preaching the Gospel; the many school-houses throughout the country can usually be obtained for Gospel meetings free of charge, unless some sectarian missioners occupy them. There are good opportunities for industrious men and women of all classes, especially for those with a little capital, to work with their hands, and to have to give to him that needeth. Although I have been only six months in the country, I have had the privilege of holding meetings in log-huts many miles from any settlement, and now, while engaged in business in a small village, I am enabled to drive out every Sunday to some school-houses where people of all nationalities gather to hear the Word of Life. While visiting Edmonton on the occasion of the inauguration of the North-west Territories, I was overjoyed to meet the pioneer

evangelist J. J. Rouse engaged in the good work of tract distribution. He was holding meetings in a tent, giving addresses on the "Two Roads" chart, and the inauguration ceremonies gave him the opportunity of distributing some 3000 tracts among the thousands of visitors who came from many miles around; many of whom never hear the Gospel.

The meetings have been the means of bringing together a small but promising number of believers who meet in the Name of the Lord Jesus. They have rented a hall in the main street, where Mr. Rouse continues to hold well-attended meetings. He is desirous of visiting some of the many scattered settlements throughout the country; but as no gift of preaching is among them at present, it would mean the discontinuing of the Gospel meeting in this most important centre.

The harvest truly is great, but the labourers are few. May the Lord of the harvest send forth labourers into His harvest—whole-hearted men and women who, while following their occutions in town or country, are willing to devote themselves unreservedly to their Master's service. W. A.

Leduc, Alberta, Canada.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; **the 15th of the month** being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

APPARENT SUPPORT FOR THE "FALLING AWAY" THEORY.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13: Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

SUFFERING LOSS AT THE JUDGMENT SEAT.

QUESTION 510.—In what way will a man *suffer loss* if all his works are burnt at the judgment seat of Christ?

Answer A.—In answer to the question concerning suffering loss at the judgment seat of Christ spoken of in 1 Corinthians iii. 15, I would refer to 2 John viii. as throwing clear light on the subject: "Look to yourselves that we *lose* not *those things* which *we have wrought*, but that we receive a *full reward*." Here we have *work wrought*, yet with the possibility implied of its being *lost* when the rewarding day arrives, when all the work of each will pass in review before Him (the Lord) and each, and we shall see much vanish (consumed by fire) that we may have counted on for approval, and therein and thus we shall suffer loss. Please note, however, that there is no Scripture ground here for implying that any servant will find *all* his works burnt, as the question supposes. In fact, the very context implies otherwise, for it says, "And *every man (or each)* shall receive his own reward according to his own labour" (1 Cor. iii. 8), and in the next chapter (1 Cor. iv. 5), still referring to the Lord's judgment, "and then shall *every man (or each)* have praise of God." No hint as to anyone receiving *no* reward, not even in the case of one "suffering loss," for it is quite evident to me that, although I look for a reward, I cannot hope

to escape suffering loss in much that I have done. I speak, of course, for myself, and not of others. D. T.

Answer B.—This question is both important and difficult. In 1 Corinthians iii. 12-15, the thought is that of spiritual work, specially towards the Church, and the loss is loss of *reward*. In chapter iv. 1-5 the thought is that of *stewardship*, regarding which we have no right to judge one another, but leave judgment of this until the Lord comes. In chapter ix. 24-27 the thought is that of the believer running or striving for a crown, and the loss will be the loss of that crown (see also Revelation iii. 11). In 2 Corinthians v. 10, and in Colossians iii. 25, the question is more difficult to answer. How a believer will receive for the "bad things" done in the body, and how the servant who doeth wrong will on the reckoning day receive for the wrong which he hath done, is not easily answered. It seems to me that in Scripture there is no room for the thought of *positive punishment* being meted out at the judgment seat of Christ to any believer. But the loss of the Lord's approval, the loss of His commendation and of His rewards, will be a much greater loss than most of us count upon. In Luke ix. 26 the Son of Man being *then* ashamed of those who are *now* ashamed of Him, cannot mean that He will be ashamed to acknowledge any of the redeemed as His own, but rather as father would be ashamed of the sinful or cowardly conduct of his children, because they are *His own children*. It is a solemn thing to think of the Lord Jesus, the Saviour who died for us, being ashamed of our cowardly conduct by our practical denial of Him now, and it may be to see the crowns that we might have received from His hand on that day bestowed upon others who had been more faithful than we had been. G. A.

Answer C.—I do not know that any man has a right to expect wages for bad work. People in these days often do manage to obtain payment for "scamped" jobs and good money for inferior articles. But when the Righteous Judge, whose eyes are as a flame of fire, whose discernment is perfect, and whose even-handed justice never fails to hold the scales evenly, tests the works of His servants, they may make sure that every one of their deeds will be estimated according to its true value. He will not mistake a piece of gilded wood for gold, or a sack stuffed with hay for a sack of wheat, or a wooden house painted to look like stone for a building that will stand fire. The master has a right to give directions to his workmen as to what, how, and when they should work. He promises them good wages for good work. The promise is, "Each one shall receive his own reward (wages) according to his own labour." He does not accept any one as a workman unless he is on the foundation—*i.e.*, has faith in Him; and to those on it he says: "Let each one take heed *how* he buildeth thereupon." It is not a difficult matter to understand that much work that we have spent time, strength, and energy on will turn out to be *not what was wanted*, and so all our labour will be thrown away. Why should the Lord pay for what he never ordered? You would not do it yourself. R. W. B.

Editor's Note.—In the current articles, entitled "The Charter of the Church," bearing upon the early chapters of 1 Cor., the leading features of this subject have been dealt with by the Editor, so that it is not necessary to repeat what has already appeared.

The distinction between "life eternal," which is the free gift of the sovereign grace of God, and "the recompense of the reward" which the Lord, as the righteous Judge, will bestow upon His own redeemed servants according to their faithfulness, cannot be too clearly apprehended.

Righteousness, *life*, and *glory* are the inalienable portion of every believer in the Lord Jesus. "He that believeth hath everlasting life;" "All that believe are justified from all things;" "whom He justified, them He also glorified." But we read of "a crown of life," a "crown of righteousness," and "a crown of glory." These are rewards to be given "in that day" as the Lord's public acknowledgment of true service rendered to Him in the time of His rejection. There is doubtless a foreshadowing of this in the honours bestowed by David, when he came to the throne, upon men who had been true to his person and his claims while yet he was a fugitive and Saul was in power (see 2 Samuel xxiii. 8-23).

The importance of this subject is indeed little apprehended by most. To "suffer loss," and yet surely to be saved, is clearly possible, as we learn from 1 Cor. iii. 15. As children in the Father's house, all are alike loved according to the love of the Father to Christ the First-born. But in the everlasting kingdom of our Lord and Saviour Jesus Christ all will not be alike honoured. The parables of the pounds and the talents show different degrees of dignity and responsibility in the coming kingdom of our Lord. His principle of selection for posts of honour will be simply this: "He that is faithful in that which is least is faithful also in much." As has been said, "the thick of the sufferings here means the thick of the glory there." But Scripture lends no countenance to the idea of a positive infliction of punishment or a purgatory of any kind. All the "purgatory" the believer can ever know is in this life.

Central Hall, Wimbledon, Mr. J. Churchill (restored through God's mercy from his serious illness) spoke a helpful word on Dec. 25 on "I will come again"....The usual Conference took place at **Archel Road**, West Kensington, on Bank Holiday, Dec. 26....Christians at **Ealing** met for fellowship and ministry of the Word on Jan. 13, and those at **Manresa Hall**, Chelsea, had their usual quarterly tea meeting on Jan. 5....During Nov. and Dec. Mr. J. H. Lowe spoke to large and appreciate gatherings at **Falcon Grove Hall**, Battersea, on "Events which must shortly come to pass." He also spoke at **Bennerley Hall**, Wandsworth Common, during January.....At the Monthly Missionary Prayer Meeting at **Devonshire House**, Bishopsgate, E.C., held on Dec. 30, the following amongst others took part: Messrs. A. Fisher, A. M. Kyd, F. Stunt, J. W. Jordan, A. Grant, S. Robertson, Major Cox, and Dr. Brooks. A profitable time of prayer and praise... Mr. A. S. Lamb did not, as he hoped, revisit Algeria this winter.

NOTES.—Messrs. J. Nisbet, jun., and Fred. Zintler spoke in Admiral Hall, **Liverpool**. Mr. A. Wilkes commences in Crete Hall Feb. 18, following on with addresses to believers. Mr. C. H. Bauxbaum is giving accounts of the work in China in Liverpool and Cheshire-side Assemblies. United meetings for prayer and ministry are being held in Iron Room, Churnet Street, each alternate fortnight. Next Quarterly Meeting for Sunday-school Teachers in Conway Street Hall, Birkenhead, March 6... Mr. C. F. Hogg, late of China, spent ten days in **Bradford** ministering the Word with acceptance. Mr. Wilkes commences in Kensington Hall about Feb. 11. The foundation stone of the new hall at **Bolton Woods**, a suburb of Bradford, was laid Jan. 20, when a meeting for tea and ministry was held in Board School.... Mr. W. W. Fereday followed on after the Conference at **Carlisle**, taking up "The Prophecies of Balaam," as setting forth God's way of grace with His people; quite a new line, yet helpful....Mr. H. Goldsmith, of Hoylake, has entered a new open door at **Rhyl**; Gospel work going on well....Correspondence for Assembly meeting in Gospel Hall, **Penrith**, should be addressed to Mr. E. Page, 8 Poplar Place. ....Mr. W. J. Maplesden had meetings in **Kendal** and **Windermere**, and commenced in **Blackburn** Jan. 14; some interest....A little company of six have commenced to break bread in **Thornley**, about a mile from Wheatley Hill, Co. Durham....Mr. E. Passmore had meetings in **Gillingham**, Kent, with blessing.... Assembly meeting in Whitehall Road, **Gateshead**, will remove on Feb. 4 to Bewick Hall, corner of Coburg and High West Streets....Mr. G. H. Cooke commenced meetings in Ebenezer Hall, **Woolston**, Jan. 21....Believers in Gospel Hall, Water Street, **Neath**, will be pleased to have a visit from travelling brethren; a little interest has been manifest of late. ....Brethren in **Ilminster** are hoping to be able to erect a new hall. Any desiring to help should communicate with Mr. W. D. Dunning, Station Rd....Believers meeting in **Cromer** have removed from Beech croft, Prince of Wales Road, to the Lecture Hall, Cross Street...Mr. W. Macfarlane had a good time in Town Hall, **Chulmleigh**, North Devon; a good number professed....Meetings in New Hall, **Birkdale**, near Southport, continue good; two baptised, more to follow; visitors are welcome....We are pleased to learn that the eyesight of our brother **W. E. Willy** is not really getting worse, and that he is free to serve as before.. Believers meet in Gospel Hall, St. Thomas' Walk, **Scarborough**, Lord's Days, 11, 6.30.

IRELAND.

CONFERENCES.—Believers' Meetings were held at **Newtonards**, Dec. 25. Messrs. Gilmore, Clark, Rea, Lamb, M'Gaw, and Martin gave helpful ministry; a profitable time...**Cookstown**, Dec. 25, Dr. Matthews, Messrs. J. Meharg, Alex. Scott, and others took part to profit...**Lisburn**, Dec. 25; a helpful time... **Armagh**, Dec. 26...**Belfast**, in Apsley Street Hall, Dec. 26, when Messrs. Gulston, Gilmore, Lamb, Spence, and others spoke words of edification. Victoria Hall, Dec. 30—Messrs. M'Alonan, Gulston, Gilmore, and D. Rea gave helpful ministry. ...**Kilmore**, County Down, in Diamond Gospel Hall, Jan. 13, yearly meeting was addressed by Messrs. Arch. Bell, R. M'Clay, J. B. Kingston, W. J. Russell, and Jas. Marshall; a profitable time.

NOTES.—**Belfast**: Mr. J. C. M. Dawson commenced a series of meetings in Victoria Hall, Dec. 31; large and encouraging, with some blessing....Mr. S. Meneely commenced in Adam Street Hall, Jan. 7; continuing with some interest...Mr. J. M'Alonan is removing from 169 Alexandra Park Avenue to Cliftonville Circus, Belfast ..Messrs. Morrison and M'Clung, from Kilbirnie, are having solemn meetings in Creggan, **Randalstown**, with some interest.

AMERICA.

UNITED STATES. — Thanksgiving meetings—four days—were large and full of blessing for saint and sinner in **Chicago**, Ills. Several here have been led to Christ, and the work seems to be going on.... Meetings on Dec. 25 in **Boston**, Mass., were as usual good. A number of labouring brethren were with us, among others being Messrs. D. Munro, J. Smith, J. M. Carnie, Dr. Martin, and W. H. Hunter... Meetings on Dec. 25 were large and good in **Kansas City**, Mo. Messrs. Ross, Muir, Telfer, Erskine, Moffatt, and others gave help in the Word. Mr. Telfer remained to give lectures on the "Two Roads." ...New-year Conference in **Philadelphia** was quite large. Messrs. Munro, Smith, Martin, Matthews, Hunter, Beveridge, Bradford, and Halyburton ministered ...Helpful meetings at **Passaic**, N.J., on New-year's Day. A good part of the time was spent in prayer. Ministry of the Word by Messrs. F. C. Jennings, Dr. Arthur T. Pierson, G. L. Alrich, J. M. Carnie, and W. Buchanan....Brethren interested in the tent work met in **New York**, and various labourers gave account of how the Lord had worked, was encouraging....Mr. W. Gellsnoff has been giving Bible expositions at 125th Street, New York City, which have been very much appreciated.

CANADA.—A number have been baptised and added to the Assembly in the East End as a result of the meetings held at **Toronto** by Mr. R. Telfer. Mr. F. Logg began special meetings in the West End Hall, but had to stop on account of taking sick; he has now recovered...**Winnipeg** Assembly has removed to a more commodious hall at 20 King Street, one block from Main Street....As a result of the special meetings held at **Victoria Road** by Mr. W. R. Douglas, a number were added to the assem-

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bly...Special Gospel meetings begun by Mr. D. Scott at **Orillia** were continued by Mr. R. M'Clintock; a few more professed to be saved...Mr. J. Silvester continued special meetings at **Parry Sound**, and some more professed ...Annual meetings on Dec. 25 at **Forest**, Ont., were well attended and helpful. Messrs. A. Matthews, J. Kay, W. B. Johnson, D. M'Geachy, and others helped....Conference at **Peterboro'** Oct. 27-29 largest ever held, instead of smaller than formerly, as mentioned in Dec. number. Messrs. Douglas, Irving, Clapp, Lockett, Black, Gilchrist, and Morton ministered to profit....Mr. J. J. Rouse had much encouragement at **Edmonton**, Alta. A number professed, 10 baptised. First Conference just past. Great need of labourers in these parts.

SOUTH.—Mr. Will Payne, **Buenos Aires**, writes: "Since our return from England 20 have been baptised, and we hope soon to see ten others following. We are making a special effort in open-air work at present, visiting a fresh plaza each Sunday; there are at least 40 of these open spaces available for Gospel preaching, so it will take us a number of months to get through all"...Mr. A. Furniss, **Cordoba**, says: "I am going to make a journey to visit some of the needy districts around, selling Bibles and speaking of the Word as opportunity offers"...Mr. J. Rymer, Georgetown, **British Guiana**, writes: "We have a large assembly here, and many others throughout the colony. The Lord is constantly adding to us those who come under the power of His Word, and keeps the churches in peace...Mr. J. F. Detweiler, **Orizaba**, Mexico, writes: "In September, in company with Mr. E. Harris, I made a two-weeks' trip to eight of the largest cities in the Republic. In these towns, in trains, and by the way, we distributed tracts, unusually well received, many of them being read...Mr. T. Wales left London for **British Guiana** Dec. 23. His address for a year will be Mission House, Queenstown, Essequibo, British Guiana....Mr. Wm. Slomans reports several cases of conversion as the result of open-air work in **Nassau**, Bahamas.

EUROPE.

Norway.—Mr. A. Wangberg, Christiania, has been conducting meetings in **Christiania**, and giving lectures on the North and Lapland...Mr. A. Mitchell, **Skien**, reports good meetings at New-year time, although attendance was not so large as they wished.

Italy.—Miss Evans, **Finalmarina**, writes: "A week ago I was thrown down in the street at about 6 p.m. by some boys who had come out of church who were full of zeal for the Madonna, shouting 'Viva la Madonna.' The injury was very slight, a sprained ankle, which has now quite recovered. Very glad to have a visit from Mr. Honywill.

Spain.—Mr. T. Berkley has been away at **Camposaneos** for a few days. He finds that the Jesuits were busy during the summer taking advantage of his absence, and have turned aside two who seemed near conversion. They cannot resist threats and promises. Mr. Berkley had a very fair passage from England to Spain. Crowds of emigrants filled the fore part of the steamer—Russian, French, Spanish, and British. Of opportunity to witness for God there was no lack.

Portugal.—Mr. C. A. Swan, **Lisbon**, is waiting for guidance as to opening of a place for preaching the gospel. It is difficult to get a suitable place in a land like Portugal. If one could only afford to buy the material for an iron building, it would be a comparatively easy matter to get ground to erect it.

AFRICA.

CENTRAL.—Mr. J. Louttit, **Cinjamba**, says: "I was led to visit a large village about 15 miles away where no missionary had been before. Some sick women were at our station for a little from this place, and I had a good welcome. At night the women came to sing our hymn which stirred seven or eight villages near, and in a few minutes I had a congregation of some hundreds around camp fire. ...Mr. James Anton, **Koni Hill**, writes: "We have Mwenda's school finished. Hope soon to see it full and many souls being reached by the sword of the Spirit. There are about 6000 precious souls in and around in utter darkness—as the native says, 'in the grass.' Mwenda himself has over 300 wives."

SOUTH.—Mr. Wm. Barton, **Pondoland**, says: "All very well and very happy. The Andersons are busy with the language, and we are negotiating with a chief for a site seven miles away—a nice distance for another station, and not too far to visit one another frequently. We hope to have some more baptisms shortly"....Mr. J. A. Anderson says: "Our chief consideration regarding the new station is about buildings. After weighing the matter up with Mr. Barton, and looking into the experience of others, we have come to the conclusion that the most economical plan will be for us to erect a 'mud-and-wattle' house very similar to our dwellings in Central Africa, with a large hut suitable for meetings, costing about £55, and lasting for years" ....Mr. W. J. M'Lure had meetings at **Pretoria, Johannesburg, Germiston, Jeppestown, Fordstown**, finishing with a farewell meeting in Jeppestown on Nov. 30. After visiting **Kimberley** and **Buluawayo**, he returns to **Cape Town**, thence sails to New Zealand."

ASIA.

India.—Mr. E. Cornelius, **Jamtara**, says: "Two young men were baptised here lately; both seem real."....Mr. J. H. Aston, **Malvalli**, was out in camp, and writes: "We have different classes of people to deal with; some are highly educated, others seem almost as ignorant as the cattle they graze; another class we meet are both wealthy and proud. Mr. Patient and I were speaking to a few of the latter, when one said: 'I eat and drink, sleep and wake, I draw my breath, therefore I am god'."...Mr. A. Young, **Christianpetta**, writes: "People all round go on offering up to their idols so as to get rain, &c. I was returning from a village lately, and saw two men offering up a fowl as a sacrifice. I asked them what they were doing, and they said that there was a man ill, and if they offered this up to the god who lived in that tree he would make the man well. Then the man who was sick came along, and I told them about the true God, and how they could approach Him. Their answer was the old tale, 'Our fathers did this way, and we do the same as they did'."....Mr. R. J. Bryant, **Godaveri**, writes: "During three months we have worked slowly up one canal (40 miles) and down another (26 miles), making known the

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Gospel in each village as we went along. We have seen that the Word proclaimed in markets in days gone by is slowly doing its work. Some of the people have a very correct knowledge of the Gospel, but it needs the touch of His power to lay claim to the value of it. Others have heard little, and have a very incorrect idea, and even that has been perverted by those who oppose the truth."...Mr. V. Nagel, **Cochin**, says: "This town is an important centre, and a bulwark of that awful anti-Christian system of Romanism. I took my family here before I went to Europe. It is now a year since I returned. The Lord has given much joy in making known the Gospel, especially in open-air work. But I see and feel that my stay here cannot be much longer. I must return to my poor, low castes; but, oh, how we wish that this place might not be deserted!"

China.—Mr. H. Price, **Wen-teng-haien**, writes: "I had rather an interesting time with a man who bought a Testament. He took me into his shop and got me to explain the chief points of the Book he had bought. I told him enough to give him the clue, then he commenced reading it. When we came to Timothy he wanted to know if it was the same man he had heard of as being a great scholar—he meant Timothy Richard!"... Dr. Case, **Wei-hai-wei**, says: "Work in district is making slow but sure progress. During the past year 11 have been baptised, and a few others give evidence of a work of grace within." Mr. B. R. Muddit, Wei-hai-wei, writes: "After **the Fleet** left us for Japan to participate in the festivities there consequent on peace being proclaimed with Russia, and also owing to the renewal of the Anglo-Japanese alliance, we were left without a ship for some three or four weeks, when the cruiser *Astra* came in. At the time of leaving here for Japan we reckoned this ship had a nice little company of believers on board, but on her return so fierce had been the temptation in the country with drink and many other things, only about four remained true.... Our sister, Miss Joan Glass, sailed from Southampton on the 10th January by the *Princess Alice* for China."

Straits.—Mr. W. D. Ashdown, **Kwala-Lumpor**, says: "There is a stirring-up of ourselves to take hold upon God. We feel especially the need for revival among the Chinese believers. Some 'desiring to be rich have fallen into a temptation and a snare, and have pierced themselves through with many sorrows.' If we can all be humbled enough before God, it may be a prelude to His blessing."... Miss Mary Frame, **Singapore**, writes: "It is now over two years since I arrived in Singapore, and none of His good promises have failed me. We had a meeting for Chinese Christian women; it rejoices our heart to see the grace of God manifested in these dear women."

AUSTRALASIA.

NEW ZEALAND.—The North and South Island Gospel carriages are busily at work, and the brethren with the latter have seen some souls saved at **Hawick**. ...Mr. R. Robertson had a little time again at **Napier**, and had the joy of baptising three. He feels the Lord has still work for him at **Newtown**, where he recently baptised 15....Mr. Chrystall has had much encouragement in the **Nelson** district... Mr. G. Pearson continues doing a little for the Lord in and around **Whangarei**...Mr. W. Johnson has held meetings at Edendale, Invercargill, and Seaward Downs; at **Edendale** a few believers met for the first time to break bread...Mr. M. Harrison has been working along **Hawkes Bay** from Napier, visiting meetings and isolated believers...Mr. J. F. Gray has been busy in the **Nelson** district....Mr. H. Moffatt and also Mr. J. C. Scouler have been labouring in **Taranaki**... Mr. H Jenkins has taken up the Maori work at **Pipiriki** which Mr. C. Smith relinquished owing to ill-health...Mr. H. S. Taylor has had large and cheering meetings at **Norsewood**... Mr. **W.** Choppin has been visiting saints in the North Island. In the Nelson district three have professed Christ at **Stanley Brook**, one at Tadmore, one at Lower Moutere through *God's Way of Salvation*,* one at Foxhill, and two new ones received into fellowship at Wakefield; five have been baptised up country, and one in town. ...At **Gisborne** Messrs. Isaac and Whitehead, jun., have seen much blessing; 11 or 12 have professed to be saved, some baptised, and others received; backsliders restored....On Oct. 26 and 27 **all-day meetings** were held at Timaru, and on Nov. 9 at Henley, Gore, Upper Hutt, Napier, Rangotea, Maxwelltown, Devonport, and Waimea; taken altogether, very good meetings were experienced, and the attendances were large... **Captain Neville** arrived back safely in New Zealand, and heartily gives God thanks for all the many blessings that have crowned his path whilst he has been away....Mrs. **Wilson**, after seven years' missionary labours in the Straits Settlements, is returning to New Zealand for a rest with her husband and child.

DEATHS.—On Dec. 21, at Bournemouth, where she had gone to winter, Miss **E. J. A. Pearson**, Portswood, Southampton, authoress of many precious poems which have appeared in *The Witness* and other papers. After six weeks of intense suffering though an internal complaint, she was called into the presence of the Lord whom she had loved so long and so faithfully for 30 years. She was in her 62nd year. Nearing the end, Revelation xxi. was read at her request, when she exclaimed, "Yes, and to see Him, what raptures of joy!"...Dec. 25, **Wm. Irving**, of Kilbirnie Assembly. Injured on the railway in the morning, he passed away about mid-day, leaving a widow and seven children....Dec. 25, **Jas. Edgar**, connected with Greengairs Assembly since its formation... On Jan. 6, in Homœopathic Hospital, London, *after undergoing an operation*, **Francis Watts**, of Hammersmith, connected with Peckham Assembly and with the S. W. Village Workers, aged 23. A short but active life in the Lord's service....Dec. 27, after 24 hours' illness, Mrs. **Swaine Bourne**, Edgbaston, Birmingham; Proverbs xxxi. 10-31, quoted in memorial notice, aptly describes...Jan. 3, **Charles Agnew**, for over 20 years in Assembly in Kilmarnock, died *suddenly in the street*. Leaves a widow, who has been ill for years...Jan. 18, **A. G. Blackburn**, in his 40th year. Brought to Christ in 1873, our brother became an energetic worker in the Gospel, and for a number of years did yeoman service in Glasgow, Larkhall, Stonehouse, and Bothwell For 30 years connected with the firm of Messrs. Caldwell, Young, & Co., silk manufacturers; esteemed by all who knew him. For several years, through ill-health, he had been laid aside from active service, and is now "at Home"...Jan. 24, after a long and painful illness, **John Paisley**, of Cathcart Road Assembly, Glasgow. For over 20 years a helper amongst Assemblies in the West of Scotland. Aged 41. Leaves a widow and seven children.

The Blood was the sign | And brightly they'll shine
Which marked them as Thine, | At Thy coming again.

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SCOTLAND.

FORTHCOMING.—Seventh annual Conference in Rigg Street Hall, **Stewarton,** March 3, 3.30 to 7.30. Messrs. Hy. Pickering, Wm. Inglis, John M'Donald, and Jas. Wilson expected....Opening Conference for special meetings to be conducted by Mr. James M'Farlane in Allander Hall, **Milngavie,** March 3, at 4.30. Messrs. Jas. M'Farlane, Alex. Brown, J. Gray, and J. Cruikshanks expected....Jewish Medical Mission annual Conference in Marble Hall, **Glasgow,** March 3, at 4.30. Messrs. W. J. Grant, W. J. Henry, Robt. Duncan, and others expected....Conference in Temperance Hall, **Brechin,** Wednesday, March 7, from 6 to 9.40...Annual Conference in Gospel Hall, Hill Road, **Stonehouse,** March 17, at 3.30. Messrs. Jas. Robertson, W. J. Grant, John M'Donald, and Hy. Pickering expected...Conference specially for young men and young women (though all Christians are welcome) in Bothwell Chambers, **Bothwell,** on March 24, *at 4.30....Messrs. R. G. M'Innes, Hy. Pickering,* John Gray, and John M'Donald expected....Cumberland Hall Tract Band, **Paisley,** meet in Conference on March 31 at 3 30. Speakers: Messrs. John M'Donald, John Ferguson, John Ritchie, jun., and Wm. Hamilton ...Annual all-day meeting in **Dufftown** on Wednesday, April 4....**Glasgow** half-yearly meetings for Christians will be held in Christian Institute on April 14 and 15, and in City Hall, April 16 and 17. Circulars from Publishing Office. Usual Sale of Women's Work for Women in Corridor. Parcels can be addressed c/o the Publishing Office.

GLASGOW.—Mr. Alex. Stewart had large and representative audiences in **Elim Hall** on the Tuesdays of February, when very helpful truth was ministered ...Quarterly Meeting of **Elder Brethren** in Christian Institute on Feb. 10 took up the subject, "How to Improve the Prayer Meeting."...Mr. John M'Donald gave a fortnight's addresses on "Studies of the Revelation" in Hillside Hall, **Springburn**; attendance increased; many expressed themselves helped...Mr. W. J. Grant gave very helpful ministry in **Marble Hall** for a fortnight; now in **Abingdon Hall**; commences in Hebron Hall, March 4.... Second annual Conference in Shiloh Hall, **Shettleston,** Feb. 17, was well attended. Messrs. R. G. M'Innes, John Millar, Hy. Pickering, and John M'Donald gave "Truths from Leviticus and Jude."... Mr. Jas. Kelly had good meetings on Sunday afternoons of February in **Hebron Hall**....Mr. Wm. Tytler on Sunday afternoons in February, **Garscube Hall**... A **Mission Class** has been commenced in Hebron Hall on Tuesday evenings at 8....Mr. **Ephraim Venn** conducts special meetings in Elim Hall from April 1 to 13....**Eglinton Hall** brethren have secured the Church in Margaret Street, off Eglinton Street, and expect to take possession in March. May it become a Scottish Bethesda—the centre of activity and spirituality....Mr. Malcolm M'Kinnon had a fortnight's good meetings in Hope Hall, **Parkhead.**

NOTES.—Conference in connection with Blackburn Hall, **Leith,** Feb. 3, drew together over 300 Christians from Edinburgh and Leith. Helpful words by Messrs. James Wilson, B. M'Call Barbour, Hy. Pickering, and John M'Donald ..Mr. John Ferguson had well-attended meetings, with some blessing, in Argyle Hall, **Cambuslang,** closing with a tea meeting Feb. 24....Mr. Robert Campbell, of **Irvine,** has got successfully through his operation, and is now at home. Trust he may be completely restored and able to serve as formerly...Mr. Alex. Marshall had three weeks' special meetings in Waterloo Hall, **Kilmarnock.** Attendance good; two or three professed nightly; but for his health, he would have gone on longer...Mr. Robt. Hawthorn, of Hamilton, had special meetings in **St. Margaret's Hope**; about 20 young men and women professed. He commenced in **Westray** Jan. 21...Fourth Annual Conference for young men and young women in *Waterloo Hall, Kilmarnock, Feb. 10, was packed* out. Truth for the times was ministered by Messrs. Hy. Pickering, John M'Donald, Alex. Marshall, and Alex. Stewart....Mr. W. S. King had a month's meetings in **Craigellachie** and Aberlour, with some interest. He commenced in **Rothes** on Feb. 11...Mr. J. Greer, from Ballymena, is having large meetings in **Darvel.** Gospel Hall packed week nights; Public Hall insufficient on Sunday nights. A good number have professed....Dr. Matthews, from Belfast, gave addresses in **Larkhall** from Jan. 29 to Feb. 4; meetings large and profitable....Mr. W. J. Gerrie, of Leith, had three weeks' meetings in **Chirnside** visiting round the farms; people coming from two to five miles every night. A number saved in the hall, on the road, and at the fireside. "God's Way of Salvation" is being used....Annual Conference in **Overtown,** near Wishaw, on Jan. 27, was well attended. Messrs. W. J. Grant, Wm. Lindsay, Wm. Inglis, and John Millar gave words suited to the times.... Mr. Wm. M'K'enzie, of New Zealand, has had a spell of work in **Forres**; good attendance; the Lord gave blessing....Mr Edward Hughes, of Barrow, had encouraging times in **Orton,** Morayshire; some coming 3½ miles over frozen roads. Small meeting joined Needed Truth Movement, but some returning ....Mr. W. Dougary, Grangemouth, has been addressing Christians for the last five weeks in **Bathgate**; several added to assembly....Mr. John Farquhar, of Grangemouth, had a fortnight's meetings for believers in **Bo'ness**; the Word was very helpful....Mr. Wm. Hamilton is at present labouring in **Orkney.** Commenced in **Evie**; weather rough, but some interest...Mr. John M'Gaw had meetings for five weeks in Co-operative Hall, **Methil.** Attendance increasing; a good number professed. He has now gone North....Mr. Forbes M'Leod commenced meetings in **Auchinleck** Jan. 28. Largest for years; a few have professed; others anxious...Quarterly Meeting of Ayrshire Elder Brethren in Strand Hall. **Kilmar-**

THE DOCTOR'S PILLS, a striking story for all readers by F. W. Blair, and other papers, fill the four pages of *The Evangelist* for March. Striking art border in old gold, picture in blue. Cannot go unnoticed. 1/ per 100. With any Title and List of Meetings—250, 3/; 300, 3/6; 400, 4/6; 500, 5/; 750, 6/9; 1000, 8/, post free. Localised Samples, post free on application to PICKERING & INGLIS.

nock, Feb. 17. Subject, "Discipline in the Heart, the Home, and the House of God," was spoken on by Messrs. Wm. Lindsay, Wm. Shaw, Alex. Marshall, W. J. Grant, and Wm. Stephen...Mr. David Morrison, **Kilbirnie**, heartily commended by the assembly, sails in *Columbia* March 10 for Gospel work in Ontario ..After stiff meetings for five weeks, Mr. James M. Hamilton reports a "a break" at **Gatehouse-of-Fleet**. Christians stirred; a few professed conversion; others anxious....Mr. Jas. Forbes is preaching in **Lochgelly**; some interest amongst young and old... Mr. Wm. Murray had meetings in **Coalburn**; some professing...The wife of our brother **Tom Sinclair** is lying very ill....Mr. John Ferguson returns to **Aberdeen** March 4....Mr. J. H. Burridge gave a series of helpful prophetic lectures in Falcon Hall, **Dundee**.

ENGLAND.

FORTHCOMING.—Sunday School Workers' Conference in **Bradford**, March 3, in Whetley Hall, 3.30; in Kensington Hall, 4.45....Mr. Alex. Marshall commences a fortnight's mission in Bible Hall, Broad Street Corner, **Birmingham**, March 4...Mr. D. Wood gives three addresses in Cranmore Hall, Old Town, **Croydon**, on "*How to Rightly Handle the Word* of Truth," March 7, 14, and 21...Usual Conference Meetings at Easter in **Liverpool** and **Birkenhead**; full particulars next month...Tyneside Conference in Public Hall, **Newcastle-on-Tyne**, at Easter; several strangers expected.

LONDON.—Mr. Jas. M'Kendrick gave an interesting account of the Lord's work in the villages in connection with the **Counties Evangelisation** on Feb. 2 at Public Hall, Beckenham; a good number present....Mr. Jas. Hodson, who has been labouring for the last three years in the villages of Kent, Surrey, and Sussex, will give an account of the work at **Falcon Grove Hall**, Battersea, on Wednesday, 7th March, at 8....Mr. Dobson opened the subject of Sanctification at the third of the **Beresford Chapel** meetings, followed by Messrs. D. Wood and Murray Duncan....Mr. T. H Maynard has been giving lantern addresses on the Lord's work in India at **Central Hall,** Wimbledon, on Feb. 6, and at Loughboro' Room, Brixton, on Feb. 19...Mr. J. H. Lowe will be lecturing at **Manresa Hall**, Chelsea, on Wednesdays of March at 8....The Missionary Prayer Meeting at **Devonshire House**, Bishopsgate Street, on Jan. 26 was well attended and profitable. Amongst those who took part were Messrs. Fisher, Kyd, Grant, Freeman, Weston, F. Stunt, J. Jordan, A. Stunt, Robertson, Beattie, and Fitzgerald.... **Ferry Hall**, Clapton, held Anniversary Meetings on Feb. 3. Messrs. A. M. Kyd, T. Wood, G. Carter, A. Cousins, and others took part....**Higham Hill** Gospel Hall, Walthamstow. Despite inclement weather Anniversary Meetings on Feb. 10 were well attended. Messrs. R. Farie, Dobson, Punnett, and others ministered helpful words...Mr. Ephraim Venn took part in the Jubilee Services in Gospel Hall, **Hackney**, from Feb. 11 to 23, the former scenes of Mr. *Henry Heath* and Mr. Jas. *Wright's labours about* 50 years ago; things are looking hopeful....Dr. M'Killiam, of Blackheath, gave addresses in **Clapton Hall** during January. Mr. John Brunton took up the meetings for February, and Mr. James M'Kendrick preaches during March.

NOTES.—Mr. W. Pinches had special Gospel Meetings in Crete Hall, **Liverpool**, with blessing; he has gone to Burnley and Nelson. Messrs. J. Manderson and Robt. Hogg have been taking the Lord's Days in February in Iron Room, with blessing. Mr. Robt. Hogg, who has been working with his hands

(*Continued on page* 57.)

NOTES FOR MARCH.

NOTES FROM ALL PARTS are welcome for these pages; should be addressed to Pickering & Inglis, Glasgow, and reach office by **20th** monthly.

OSCAR PERSSON, the young New Zealander, who died in China, is subject of brief record (with photo) in this month's *Pathway*. Don't fail to get a copy.

"SURE AND STEADFAST," the Annual Volume of the *Herald of Salvation*, makes a splendid Gospel book to put into the hands of unsaved friends who may be visiting the house. "I think *The Herald of Salvation* is the best Gospel monthly in the world, at least it's the best I've seen."—A. W., Sutton, Surrey.

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THE INSPIRATION OF THE SCRIPTURES.—III.

TESTIMONY OF SCRIPTURE TO ITS OWN INSPIRATION.

By W. H. BENNET, Author of "More than Conquerors," &c.

THE fact that the very same sentence may have a totally different meaning when used by different persons is both curious and instructive, and may well lead us to be careful how we speak or hear. The Dean of Westminster expresses the desire "to learn all that the Bible can teach me of the method of its growth and of the manner of its inspiration." Yet he disallows the plain testimony given in the New Testament concerning the earlier Scriptures, and the fact that they were inspired of God, the result being that he really denies the existence of what is generally understood by inspiration.

We believe most fully that it is only from Scripture that we can learn anything about Scripture; we have no other source of information. From its pages alone can we discover how we are to regard it, and with what amount of authority it comes to us. The testimony it bears to its own inspiration is so very decided that we are bound to accept the whole Bible as of supreme authority, or else to treat it as unworthy of credit. We cannot see that any middle course is possible to a mind that is not warped or prejudiced by mere human reasonings and teachings. If a book gives a false account of its own origin, and professes to be what it is not, how can we be assured that it speaks the truth on any subject? And that the Bible does profess to be wholly from God is evident to the merest child that can read.

The epithets applied to those writings, which, in the days when our Lord was upon earth, were fully recognised as *The Scriptures*, distinguish them from all other writings. Touching the word "Scripture," the late Dr. Wordsworth said: "It is remarkable that the word *graphē*, which means simply *writing*, is reserved and appropriated in the New Testament (where it occurs fifty times) to the *sacred* writings, *i.e.*, to the *Holy Scriptures*; and marks the separation of the *Scriptures* from all 'common books,' indeed, from *all other writings* in the world." Thus the Lord, when quoting a psalm to the Jews, reminded them parenthetically that "the *Scripture* cannot be broken."

We have only to turn to the first chapter in the New Testament to learn how the Holy Spirit sets the seal upon the truth that the earlier Scriptures are of Divine origin, or that, as He affirms in Heb. i., "*God* . . . . *spake* by [or *in*] the prophets." Thus we read in Matt. i. 22 and ii. 15, that certain things came to pass "that it might be fulfilled which was spoken *by* the Lord *through* the prophet"; in iv. 14, "that it might be fulfilled which was spoken *through* Isaiah the prophet"; and in ii. 5 we have the striking expression, "for thus it is *written through* the prophet" (see R.V.).

In the Acts of the Apostles the testimony is very explicit. Peter says: "This Scripture must needs have been fulfilled, which *the Holy Ghost by* [through] *the mouth of David* spake before concerning Judas" (i. 16; see also iv. 24, 25). They clearly recognise *God* as the *Speaker* and *David* as simply His *mouthpiece*. Not less clear are the words of the Apostle Paul, as the Jews departed from Him in unbelief, "Well spake the Holy Ghost by [*through*] Esaias the prophet" (Acts xxviii. 25). The words quoted were spoken *to* Isaiah *by* the Lord who was "seated on a throne" (Isa. vi.), that is, as the Apostle John tells us (chap. xii. 41), by the Son of God, through whom God ever reveals Himself. When Paul asserts that the words were spoken *by* the Holy Ghost, *through* Isaiah, he must refer to the fact that the Holy Ghost inspired Isaiah to *write* them.

When we come to the Epistles we find that the apostles always settled any question by appealing to the same collection of writings which the Lord had used, as the only standard of truth. In writing the great Epistle to the Romans, the Apostle Paul speaks of "the Gospel of God, which He promised afore through His prophets in the Holy Scriptures." Observe, *God* promised, *through* the prophets, *in* the Scriptures. In chapter iii. 2 these Scriptures are called "*the oracles of God*." Few expressions could more clearly declare that the Scriptures are the *very words* of God. An oracle is *something uttered*. The word was frequently used with reference to pretended communication from false gods,

but to speak of any utterance as an oracle was equal to saying that it came direct from a deity; and, therefore, to say that the Old Testament Scriptures were *God's oracles* was equal to saying that they were strictly the *utterances of God*.

In writing to Timothy the apostle speaks of them as "the *sacred* writings," using an adjective which is from the same Greek word as that for temple, and thus asserting their peculiarly sacred character. He further makes the positive statement that "*all Scripture is given by inspiration of God.*" The last five words represent one Greek word which signifies *God-inspired*, or *God-breathed*, meaning, says Mr. A. E. Humphreys, in *The Cambridge Bible*, "'filled with the breath of God' so as to be 'living oracles'" (Acts vii. 38). The passage asserts that Scripture is not simply *authorised* by God, or *superintended* in its being written, but that it *was actually written under the direct inspiration of the Holy Spirit*.

The Revised Version rendering of this verse is open to the objection of being ambiguous. The reader feels that he must mentally supply some word before "inspired," either "*being* inspired" or "*that is* inspired," and the latter has long been contended for by men who disallowed the full inspiration of all the Scriptures. Above forty years ago Dr. Patrick Fairbairn remarked that, so read, "instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt; for while it had been affirmed of the Scriptures generally that they are fitted to make wise unto salvation, *now* it would be intimated that only such of them as had been inspired of God are profitable for spiritual uses." But Mr. W. G. Humphrey, one of the Revisers, in his "Commentary on the Revised Version," says the meaning of that version is expressed by Bishop Wordsworth's rendering: "*All Scripture, being inspired of God, is also profitable.*" This, of course, *assumes* the inspiration of the Scriptures. Mr. A. E. Humphreys also understands the Revised Version to mean "every Scripture, inasmuch as it is inspired of God, is also useful for teaching," *i.e.*, he says, "*Inspiration is assumed*," whereas in the Authorised Version "*it is asserted.*" This, of course, makes very little difference, and it is good to know that a Reviser thus understands the Revised Version; but it might have been expressed more clearly, and the Revised Version margin is greatly to be preferred to the text, "Every Scripture (is) inspired of God, and profitable for teaching." Thus rendered, as the Chairman of the Revisers long ago explained, it "enunciates the vital truth that every separate portion of the Holy Book is inspired, and forms a living portion of a living, organic whole.*

The way in which Scripture is quoted in the Epistle to the Hebrews is significant. The words of Psalm xcvii. are given as the command of God: "And let all the angels of God worship Him," *i.e*, the Son. Psalm civ., which we might have read simply as the expression of a heart filled with wonder and worship in contemplating the words of God, is quoted with the preface, "*He saith.*" A quotation from Psalm xcv. is introduced with the phrase, "As the Holy Ghost saith"; and we are told that in the words of the New Covenant, spoken by Jeremiah the prophet, "the Holy Ghost is a witness to us" of the perfection of those sanctified by the one offering of Christ.

In the same Epistle single words, or brief expressions, are dwelt upon as the emphatic words of the Holy Ghost, and full of significance—*e.g.*, in chapters iii. and iv., "*to-day*"; in chapter vii., "Thou art *a priest* (verse 17); "Jehovah *sware*" (verse 21); *after the order of Melchizedek*" (verses 13, 15); "*for ever*" (verses 16, 24); in chap. viii., "*new*" (verse 13); in chap. xii., "Yet *once more*" (verse 27). In chapter vii. it is shown that the very silence of Scripture has its deep significance. It was not *by accident* nor *from ignorance* that Moses did not give some particulars about Melchizedek; but *so much* was said, and *no more*, in order that he might stand forth in the sacred page as a type of the great King and Priest.

It is worthy of remark, too, that in Gal.

+ But it must never be forgotten that many able scholars contend that "all Scripture" more exactly represents the Greek than "every Scripture," and that *kai* here must be rendered *and*, and cannot mean *also* any more than it can in 1 Tim. iv. 4 and Heb. iv. 13—similar passages in form and construction.

iii. the Apostle Paul grounds an argument upon a *single word* of Scripture, "He saith not, 'And to *seeds*,' as of many, but as of one, 'And to thy *Seed*,' which is Christ."

In the Epistles of Peter there are two passages which speak with great decision on the subject—namely, 1 Ep. i. 10-12; 2 Ep. i. 19-21. The latter passage, after speaking of the importance of the prophetic word, says: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (R.V.). The word rendered *moved* is a strong one, and signifies *borne along*, as a ship before the wind (see Acts xxvii. 16, 17). The late Dean Plumptre said: "The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own." This explains the statement of 1 Peter i. 10-12, that "the prophets enquired and searched diligently" concerning the salvation of which they spake—that is, they endeavoured to understand what they themselves had written.

In no manner could the absolute inspiration of the Scriptures be more strongly stated than it is thus incidentally expressed. Instead of prophets being the mouthpiece of the people, or making themselves masters of their subject, and then expressing it as they pleased, they spoke so directly under Divine influence, and their writings were so far above their own insight, that it was necessary for them to ponder the very words they had written—to learn their meaning. Even then they had not the comprehension of the truths expressed that believers now may have, to whom they are *reported*, or openly declared, by the preaching of the Gospel.

"ONLY A STRANGER;"

OR, OCCUPATION WITH CHRIST, By N. L. NOEL.

IN Luke xxiv. the same thought may be traced as in Matthew xvii. as to the sufficiency of Christ for the people of God. It has often been referred to as the "opened" chapter. In verse 2 we find the open grave; verses 27 and 32, the opened Scriptures; verse 45, the opened understandings; verse 47, the opened door of grace; verse 51, the opened heavens; verse 53, the saints' mouths opened; but in verse 31 we find eyes opened to look upon the Object of heaven's gaze when down here.

The scene of death, in chapter xxiii., has for ever passed away; the Jordan crossed; and the new creation is unfolded to view, where One Man occupies the entire vision, and that Man is the risen Lord. "Behold My hands and My feet, that it is I, Myself" (verse 39).

The incident of the journey of the two sorrowing ones from Jerusalem to Emmaus has ever been one of deepest interest to the children of God. They were talking of "His decease," and were sad. The dark transactions of the previous chapter filled their hearts, and their utterances showed that disappointment had nearly overwhelmed them. Listen! "Jesus of Nazareth . . . condemned to death . . . and crucified;" "and beside all this, to-day is the third day since these things were done." The women's word had startled them, certainly, but "they found not His body." Certain of their acquaintances also had seen the empty tomb, "but Him they saw not." And, "we trusted that it had been He which should have redeemed Israel."

Oh! the desolation of the heart that has lost Christ! for here, in Luke xxiv., there is nothing said, until now, of any one seeing Christ. "I sought Him whom my soul loveth; I sought Him, but I found Him not" (Cant. i. 7; iii. 1, 2). Such were the apparently shattered hopes of these two devoted ones at the moment "Jesus Himself drew near," and elicited from them the suggestive question: "Art Thou only a stranger in Jerusalem . . . ?"

Yes, indeed, more emphatically such than ever before. Despised and rejected of men, born in a manger, dying on a cross of wood, buried in a borrowed grave, He had been but as "Jesus of Nazareth," save where the eye of faith penetrated the garb of humiliation and discovered Him to be the "Son of David," or the owner of a "kingdom" (Luke xviii. 38 and xxiii. 42).

It has been truly remarked that we natu-

rally open up about ourselves to those who take an interest in us; so the Lord will speak to those about "Himself" who take an interest in Him. On the Holy Mount He had conversed with His beloved servants, Moses and Elias, touching "His decease," looking, as it were, from the heights of glory into "Calvary's depth of woe"—infinite measure of eternal love! And now, to these two other sons of Israel likewise, He, the unrecognised "Conqueror both of death and hell," expounds the record of Moses "concerning Himself," types, shadows, prophecies being all passed under review.

In the wilderness journeyings it was the brazen altar alone that was covered with the purple, for "the glory rests upon the Cross." "Ought not Christ to have suffered these things and to enter into His glory."

"Only a stranger!" But he was freighted with the very fulness needed for their condition (comp. Luke x. 33 with Luke xvii. 18). They were wandering from Jerusalem, but He journeys with them to the end of their wandering, for He went in, as constrained, to tarry with them, and, repeating the action of that wonderful evening in Matt. xiv. 19, "He took bread, and blessed it, and brake it, and gave to them." Their eyes were opened! They recognised Him! but—He was gone!! The "*stranger*" *had disappeared*, and "Jesus" filled their wondering minds! It was enough! Their hearts were entranced! Each could say: "I found Him whom my soul loveth!" (Cant. iii. 4). The glorious antitype of the Ark, with the covering of blue, on the resurrection side of Jordan, filled, for them, the whole scene. Like the disciples on the Holy Mount, "they saw no man any more, save Jesus only!"

With souls enthralled, they rose up that same hour of the night, and, drawn by the loadstone of the love of Him who revealed, in this way, that His occupation was at Jerusalem, and not at Emmaus, they retraced their steps over the three-score furlongs back to Jerusalem, and there returned to the gathered ones in time (may we say it?) to meet the Lord "in the midst;" in time to hear His precious word of "Peace;" in time to behold Him "carried up into heaven," with hands uplifted in blessing; in time to return again (but in the company of their fellow-believers) to Jerusalem, "with great joy," continually . . . praising and blessing God." And this is the will of God concerning His people.

CRUMBS FROM ABERDEEN CONFERENCE, 1906.

"NOTHING will compensate for the loss of a good conscience."

"The power of God goes with the grace of God."

"Let us think far more of the Lord of the Table than we do of the Table of the Lord."

"When we confess our sins God forgives, and when He forgives He also gives power to forsake."

"As the sun in the sky brightens everything, so ought the people of God to shine so as to make every one glad." J. S.

THE SHEPHERD.

SING of Jesus as our Shepherd,
Able both to save and keep;
In His love He came and sought us—
Yea, He died to save His sheep.

Well He knows the name and number
Of each lamb for which He bled,
Carried on His mighty shoulder,
Loved, and saved, and daily fed.

Oh! the matchless love and power,
Love to cherish, power to keep;
Shepherd *good*, whose heart and shoulder
Join to seek and save His sheep.

Shepherd *great*, and yet so gentle,
Faithful, true, and kind is He;
Royal Shepherd, meek and lowly—
Heights and depths of mystery.

Chief of Shepherds, He is coming—
Chief among ten thousand He;
All His flock then gathered round Him
Shall His perfect beauties see.

Good and great, and chief of Shepherds,
Worthy Thou, the Lamb once slain;
Thine the love, and Thine the power,
Thine the kingdom, Thou shalt reign.

Barrow-in-Furness. T. R.

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

HEBREWS AND HELLENISTS.

"Stephen, a man full of faith and the Holy Spirit. . . . Stephen full of faith and power."—Acts vi. 5-8.

BEFORE entering more particularly on that let us have a clear view of the divisions amongst the disciples. We begin with two great classes—Circumcised and uncircumcised. The circumcised believers were divided into (1) Hebrews, (2) Hellenists, (3) Proselytes (Acts vi. 5). Again, the (1) Hebrews may be divided into (*a*) Strict (Gal. ii. 12), (*b*) Liberal (Acts xi. 3); whilst the (2) Hellenists may be divided into (*a*) Narrow (Acts ix. 28), and (*b*) Broad (Gal. ii. 14). Returning to the second class—the Uncircumcised—we find it divided into two —(1) Proselytes (Acts x. 2), and (2) Converts (Acts xxi. 29).

Alas! there were all kinds of brethren in those days, narrow and broad, strict and liberal, men who never went beyond their own set in their own land and city, and men who had travelled abroad and had come face-to-face with all the horrid rites of heathenism and felt the power where Satan's throne is. Therefore within the Church, as without in the world, there existed the distinction still between Hebrew and Hellenist; and I would have you mark that fact well in consideration of what follows.

Thus in the murmuring of the Hellenists against Hebrews we have the first "little rift within the lute" that ends in making "the music mute." Jerusalem poverty was proverbial in those days when the legions of Rome had carried away all the treasures of temple and palace, and the myrmidons of Rome remained to see that any crumbs of comfort left behind were collected by continual and vexatious exactions. Yet we do not find that the Commune of the Spirit meant that able-bodied men should not work, or that young men and maidens should not seek employment. It was Christian Socialism, and the Commune was of the Spirit, therefore they who had possessions sold them and placed the money at the apostles' feet. A new place for pelf! A rare place to find money to-day! Some place it on their heads, or round their necks, or in their bosoms next their hearts, or in their pockets, or in some old stocking stowed away in some secret place, or in the bank; but they placed it in its right place at their feet and—kept it there, for Peter could still say, "Silver and gold have I none!"

What became of this money? It was distributed amongst the necessitous—the widows, the orphans, the aged, and the ill. Thus there arose trouble, for the apostles, what between being haled before the unjust judges, being beaten, being imprisoned, as well as testifying before the Sanhedrin and singing praises in the midst of the assembly, were kept busy. So the Hellenists began to complain because their widows in the daily distribution of doles seemed to come worse off than the Hebrew widows.

Notice the wisdom and grace of the apostles. They did not stand on their dignity. They admitted that they might have given cause for this murmuring, but the cause might be removed. How? By mutual co-operation. Community of possessions means community of responsibility, and community of responsibility means community of labour. Thus we see there can be no unemployed in the true Commune. Do you suggest that these widows were unemployed? You are mistaken. Hear what the Apostle, who had when he was Saul doubtless carefully watched all these methods, writes: "Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day." (Read carefully 1 Tim. 5.) Therefore the multitude of disciples were exhorted to look out from among their own ranks seven men of good report, full of the Spirit and of wisdom. These were to attend to this pressing matter, whilst the apostles themselves continued—to take it easy. Nay, verily, "but we," say they, "will continue stedfastly in prayer, and in the ministry of the Word."

See here what a living thing is the Church. The old Hebrew polity was cast in a rigid mould. In the law were given directions for every emergency that might arise. But

it is not so with the Church of the Living God. It is the habitation of the Holy Spirit. It is a growth, and every growth is the product of two forces—life and environment. It is not the creation of tradition nor the creature of circumstance. But every organism has a law. Only cancers and horrible malignant growths that cause pain, deformity, and death are lawless growths. What is the law of the Church? It is "the law of the Spirit of Life in Christ Jesus." But every law is capable of statement, so this wonderful "law of the Spirit of Life in Christ Jesus" has its statement in the words of that self-same Spirit—in the Word of God. For instance, there we find this written: "Bear ye one another's burdens, and so fulfil the law of Christ."

Try every community, every society, every small unnoticed gathering, every disciple, yea, even try thyself, by this Word of God, and see whether there is law or lawlessness in the life of the organism so tested. Yet remember the other lesson we have in this sixth chapter. Your friend may be suffering from some cancer that has eaten away his features beyond recognition; you cannot even draw near and look upon him without a shudder; but the true life is there. Behind it all is the living person that loved you, that loves you still, aye, that shall love you yonder where all is fair and beautiful beyond the tomb. It is only that certain cells in his being becoming utterly lawless have caused such grief and pain and horror. Could they be cut away and the lawlessness stamped out there would be hope yet. So with fellow-saints, and gatherings, and companies of fellow-believers, lawlessness has obscured the image of Christ in them, but if they belong to Him the life in Him is there. See that the lawlessness be cut away, but hurt not the life. Think of the Hellenists and Hebrews—the apostles did not say, Let us get rid of them, for "separation from evil is God's principle of unity"; instead of that they judged themselves and sought by some means both to abort the threatened schism and to enable themselves to give more time to prayer and to the ministry of the Word wherein is the law of the Spirit of Life in Christ Jesus.

THE CROSS, THE THRONE, AND THE GLORY;

Or, The THREE MANIFESTATIONS of The LORD.

By J. HIXON IRVING.

Heb ix. 24-28.

III. THE OBJECT OF HIS MANIFESTATION.

"TO put away sin." The word here translated "put away" occurs only in the Epistle to the Hebrews, and that but twice—here and in chapter vii. 18, where it is given "disannulling," "a *disannuling* of the commandments." It means that the law which went before the Gospel has on the one hand been put away, while on the other, by the same Gospel, a better hope has been brought in. The word evidently means a rejection, an abolition. Some of the ablest and most spiritually-minded students of Holy Scripture render the words in Hebrews ix. 26, "For the putting away of sin." If such a rendering be correct, it therefore means that the Lord was manifested at the consummation of the ages to offer a sacrifice adequate to the putting away of sin in its widest and most perfect sense.

How important it is to get at the full meaning of this statement: how much depends upon the attainment of that object. In what sense has sin been put away? Is it put away as a *fact?* It is not put out of the world, for there is in the world "the lust of the flesh"—that is, sensuality in its many and varied forms; "the lust of the eyes," vanity, personal and relative; "the pride of life," that is, ostentatious and empty show. How could it be otherwise when morally "the whole world lieth in the Wicked One" (1 John ii. 16; v. 19).

It will not be always so, as we know: "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 John iii. 8). He will yet accomplish this on the ground of His sacrifice for sin. Sin is not even put out of the regenerate; it is still an indwelling principle. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). If we think of Satan, the world, and self, sin as a fact exists in all.

And yet there are senses in which it has been put away. Remember, we are thinking of sin, not of sins. Sin has been removed

by sacrifice as a hindrance to the glory of God. Hence the Lord could say at the end of His life: "I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do." Through His expiatory sacrifice every attribute of God, if possible, seemed to shine with greater lustre, and His throne with brighter glory. Through His sacrifice for the putting away of sin, God has spared a world of sinners for thousands of years. "For God sent not His Son into the world to condemn the world, but that the world through Him might be *saved*" (John iii. 17). Hence Christ is "the Saviour of the world" in the sense of its Preserver through His work upon the Cross.

Sin has been dealt with—put away as a hindrance to the Gospel going out into the whole world. And this sin-bearing work of Christ is the ground upon which God's evangel is yet to be sounded world-wide. Sin has been so far abolished as to present no hindrance to the salvation of any. It has been tried, sentenced, and is now under judgment. It has now no standing or status upon which it can appeal against the salvation of men, for "God *condemned sin* with the flesh of His Son" (Rom. viii. 3). So no matter however deeply a soul awakened by the Spirit from slumber may feel sin within to be a barrier to peace and forgiveness, nevertheless it has no power to hinder such blessings being possessed. For sentence has been passed upon it at the Cross, and its judgment power is therefore gone. So men are not lost because they have sin within them, but because they have upon them sins unrepented of, unconfessed, and unforgiven.

This work of the Lord looks forward into the future—to the final putting away of sin. Then shall the words of the Baptist concerning the Lord and His work be fulfilled: "Behold the Lamb of God that taketh away the sin of the world" (John i. 29).

Sin will be greatly lessened in its effects in the kingdom time, though it will not be absolutely abolished then, as in the "new heavens and the new earth," when the earthly and the heavenly sphere alike will be free from a trace of it or its effects. Sighing, sorrow, tears, pain, and death are earthly conditions, and are the fruits of sin; but in "the day of Eternity" these will all be absent, for sin will then have been entirely abolished through the sacrifice of Christ. It is this happy consummation in its final fulfilment that is looked forward to in Heb. ix. 26.

IV. THE PERFECT ACCOMPISHMENT OF THE OBJECT

by a once-for-all sacrifice. The letter to the Hebrews is the Christian's epistle on sacrifice, because that while the word translated "sacrifice" occurs in the New Testament some thirty times, it is met with more than half that number in the Epistle. And the culminating word on the great subject is this: "He put away sin by the *sacrifice* of Himself." He could not put away sin as a barrier to the outflow of free grace in salvation, and the final abolition of the same to the everlasting glory of God apart from sacrifice. Sacrifice is therefore the procuring cause of such a glorious consummation. The Lord was the offerer: "But this Man, after He had offered one sacrifice for sins, for ever sat down at the right hand of God" (Heb. x. 12). "He offered Himself without spot to God" (Heb. ix. 14). Though death reached out its icy hand and laid hold upon Him, for "His life was taken from the earth," yet His death was a voluntary one. He willingly gave Himself up to its grasp (John x. 15-18). It was on His part a willingly offered sacrifice.

"He offered Himself." His entire being was given up in death upon the Cross. He found no substitute—no proxy: none could be found for Him. He alone among the sons of God, angelic or spiritual, was fitted for the work. The finality of the sacrifice is frequently referred to in Hebrews, and the fact is guarded in every possible way. It was once-for-all, as the word translated "once" signifies. He did not offer Himself more than once on earth, and He certainly did not enter heaven to do so.

"Nor yet that He should offer Himself often as the High Priest entereth into the Holy Place every year with the blood of others; for then He must often have suffered since the foundation of the world; but now once [once for all] in the end of the world hath He appeared to put away sin by

the sacrifice of Himself." In love deep, eternal He gave His all for the accomplishment of His purpose. It is on this ground alone, and in virtue of His sacrifice, that the repentant sinner is forgiven his sins, has his conscience purged and pacified, and he has the privilege to draw near unto God to offer the sacrifice of praise, and thus glorify His Name. It is this sacrifice which alone gives confidence now, and an entrance into glory in the future.

CHRIST ENTHRONED.

JOTTINGS ON PSALM CX., BY THOMAS ROBINSON.

THIS Psalm begins a section wherein Christ is seen exalted in heaven, while his people are seen on earth, praising, trusting, serving Him and testifying for Him during His absence, and then welcoming Him back in Psalm cxviii., saying, "Blessed is He that cometh in the Name of the Lord." This section was called by the Jews "The Great Hallel."

It follows most fittingly the previous Psalm, where the Messiah as "the poor and needy" One is seen on earth and heard to exclaim, "I will praise Jehovah . . . for He shall stand at the right hand of the poor to save Him from those that condemn his soul" (verses 22, 31). But here in our Psalm He is the "highly exalted" One "seated at God's right hand."

The first verse is quoted no less than in six different places in the New Testament, and in each place it is applied to Christ's present session at the "right hand of God." In Matthew xxii. 44, Mark xii. 36, and Luke xx. 43 it is quoted by the Lord to prove His Divine Sonship, as being greater than David, though He was his son after the flesh, but his Lord after His Divine Sonship: "The *root* and the *offspring* of David" (Rev. xxii. 16). In Acts ii. 34 it is quoted in support of His resurrection. In Hebrews i. 13 it is adduced to show His Divine Majesty, "Being so much better than angels." In Hebrews x. 12 to show the eternal efficacy of His sacrifice and His authority to come again. "From henceforth expecting till His enemies be made His footstool." As our Psalm says, "Jehovah shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies."

No sooner is His session at God's right hand proclaimed, than His coming again is anticipated, when His people, "made willing" in the "day of His power," shall be clad in the "beauty of holiness," having the "dew of youth," eternal freshness taking the place of age and decay.

As King and Priest, He shall come in the moment of victory to His kingdom and people Israel, as Melchizedek did to Abraham (Gen. xiv. 18), regaling him with "bread and wine." Israel shall then in their day discern the "body and blood" of the Lord Jesus as the ground of *their* redemption. "He shall strike through kings and wound the head (not heads) over many countries" (*i.e.*, the Antichrist).

In this Psalm, then, we are presented with

(1) An Object for faith to contemplate, viz., Christ enthroned in heaven.

(2) A subject for hope to anticipate, viz., Christ enthroned and ruling on earth.

THE CUP OF SALVATION.

LORD JESUS! Thou didst drink the cup
Of sorrow and of woe;
Tears marked Thy path, and crimson stains,
Through desert ways below.

Yet ever onward lay that path
To scenes of deeper gloom;
The Cross, the cry, that deadlier cup—
Dark wrath, the sinner's doom.

Nor lurks behind one death-drop still
For all who know Thy name;
Grant us but consecrated hearts
To share Thy toil and shame,

And souls athirst deep draughts to draw
From full salvation springs,
And taste the brimming-over cup
Which sweet communion brings.

Then in that bright, prophetic day
Of heaven-born joys on earth,
Thy saints with Thee new wine will drink—
Wine of millennial mirth.

And when the eternal dawn shall break,
And kingdom feasts be o'er,
In Thee, true source of lasting bliss,
We'll joy for evermore.

W. H.



THE REPROACH OF THE CROSS.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians iv.

9. **"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."** The apostles, instead of having the most honourable place in the Church in the eyes of men, seemed to have had the very lowest place assigned to them—being, "as it were, appointed unto death." But such was the way of the Lord. "Whosoever will be great among you, let him be your minister [servant]; and whosoever will be chief among you, let him be your servant [bond-servant]: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 26-28).

Several of the apostles suffered martyrdom. The Lord was showing through them the character of the Church's calling. That is, to suffer with Him here, and to reign with Him in His kingdom. They became, therefore, a gazing-stock or spectacle to the world. The idea is, something that the world is looking at with intense interest, like the audience in a theatre watching the performance. But the world's interest in the man who is following hard in the footsteps of Christ is not that of admiration, but the gaze that comes of despising hearts.

But there were other onlookers besides men; they were a spectacle also to angels. This is a truth borne witness to by many Scriptures, that the angels take a lively interest in all that concerns the Church. That which concerns the Church concerns Christ Himself, and this is what calls forth the interest of these heavenly beings. We are one with Christ. Members of His body. Joint-heirs with Him. The whole mystery of the incarnation, birth, life, death, and resurrection of the Lord Jesus possesses the most intense interest for the angels. Refer to the following Scriptures: Luke i. 11-26; ii. 9; 10, 13; Matt. iv. 11; Luke xxii. 43; xxiv. 4, 23; Eph. iii. 10; 1 Peter i. 12, and many other passages.

Contrast the position of those who were maintaining their true character in fellowship with Christ, and the position of those who were going by worldly principles and letting slip the very fundamental principles of Christianity.

11. **"We both hunger and thirst."** The Apostle endured hardness as a good soldier of Jesus Christ. Well might such as he exhort Timothy to do likewise. He went as the bearer of the Gospel to many a place where he had poor fare. In his long and toilsome journeys many a time he knew what it was both to hunger and to thirst.

11. **"And are naked."** That is, insufficiently clothed. What a contrast to the costly vestments of his would-be successors, whether Romish, Anglican, Irvingite, or others.

11. **"And are buffetted."** Knocked about, often receiving rough handling from men; but, in addition to that, even the very elements seemed to be let loose against the Apostle. He was no more exempt from storms and shipwrecks than other travellers. But it was all fulfilling the Word the Lord had spoken at his conversion, "I will show him how great things he must suffer for My Name's sake."

But amidst all, God preserved him as He had done Daniel in the lions' den, or the three Hebrew children in the fiery furnace. He did not exempt them from the trial, but He preserved them in it. And this is the character of the Lord's dealings with the Church. He has promised to preserve us in and through all our trials, giving us in the midst of them to know the joy of fellowship with Himself.

12. **"Labour, working with our own hands."** He might well have accepted support from the saints, in some cases he honoured them by receiving help (Phil. iv.); but over and over again we find him rather resorting to his own trade, and working as a tent-maker, that he might not be burdensome.

12. "**Being reviled, we bless.**" Paul thus kept true to his calling, as we find in 1 Peter iii. 9. We are called like our Lord to be the bearers of *blessing* to the world. We are not, as men say, "to give as good as we get," but rather to return blessing for cursing.

12. "**Being persecuted, we suffer it.**" He bears the persecutions in patience.

13. "**Being defamed, we entreat.**" What a very humble position to take! It is not "being defamed, we raise an action for libel and go to law to get our character cleared."

13. "**We are made as the filth of the world, and are the offscouring of all things unto this day.**" He won't be that always. There is a time coming when the Lord for whom he suffered will honour him with a crown of righteousness. The last shall be first; the one who humbled himself to suffer in fellowship with his Master shall be exalted.

14. "**I write not these things to shame you, but as my beloved sons I warn you.**" About what was he warning them? In the whole of the previous chapters we see plainly the drift of his warning. He perceived that the doctrine of Christ was being corrupted by the introduction of man's thoughts, wisdom, eloquence, philosophy, into the teaching of the Church. The pure teaching of the Holy Spirit was being undermined by the introduction of that by which Christianity, instead of incurring reproach, rejection, and suffering, was becoming altered in its character to suit the flesh—the carnal-mind—the world. And what the Apostle foresaw and warned against has come to pass.

Christianity, instead of being that which the unregenerate would hate and oppose, has been through Satan's subtility, and, by means of false teaching, deprived of all that was most peculiarly its own, and adapted to man in the flesh. Thus the unregenerate lay claim to the name "Christian" as no longer a term of reproach, but the title of an honourable and respectable religion. In connection with this, turn to Phil. iii. 18—"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ," &c.

It is not that they are "the enemies of Christ," though I believe they really were so, but that is not the thought here—it is their opposition to the *Cross* of Christ that he is calling attention to. Such have no objection to Christianity as a *religion*, as a system of morality; they will acknowledge the purity of it and extol Christ as the Founder of it, giving Him perhaps a higher place than any other of the world's great teachers. But let it be shown what Christianity really is, that it involves becoming a disciple of the meek and lowly One, that it means not only professing to be a Christian by baptism or church membership, but believing in Him to the saving of the soul, owning Him as Lord, seeking in all things to obey His word, then it will be found that the offence of the Cross has not ceased. There will be manifested the same deep-rooted enmity to the Cross that there was at the first.

But why does Paul weep? Is it not because he sees how Satan would succeed by such in degrading the Church from its heavenly character to a mere worldly system of religion, adapted to the likings of men in the flesh.

The persons he has in view are not saved persons, for he says, "whose end is *destruction.*" And he sums up their character in this, that "they mind earthly things." They take, it may be, a sort of religious interest in improving the condition of the world by education, political reform, &c., &c. They will not object to Christianity so long as it does not interfere with their covetousness and their pleasures. But bring in a Christianity with a Cross—with a testimony to a rejected Christ—that draws the line between the living and the dead; and what then? You will find that still, as of old, there are "the enemies of the Cross of Christ" on every hand.

The world holds up and preaches a Christ of its own imagining—a Christ that can be owned without reproach and without a Cross. Be it ours to know and own the Christ of God, to bear the reproach inseparable from the confession of Him as our Lord, and to glory in His Cross.

TRUE WORSHIP.

GEMS FROM GENESIS III. By S. H. STRAIN.

"And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect."—Gen. iv. 4-5.

MAN must worship something or someone. Wherever he is found, he is found worshipping. It may be wood or stone, it may be the hosts of heaven or the creatures of the earth, but worship he will; and in passing we might say that by so doing he gives an unconscious, yet nevertheless unmistakable, proof that there is within something which seeks after God; and yet in spite of all this we find some who would tell us that there is no God to worship.

In the case before us of Cain and Abel we have two who were both worshipping the proper object of worship, but the worship of both was not equally acceptable. Why was it thus? Abel was righteous, Cain was not, and the worship of unrighteous man can never be acceptable to God. But say some, Are we not told that "there is none righteous, no, not one"? Yes, truly we are, but, blessed be God, we can be made righteous. "For of Him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption." So, believer, you can now come with boldness to the Throne of Grace, offer the sacrifices of praise, and know the same is accepted by your God, because of the righteousness imputed through Christ Jesus.

"THAT I MIGHT LIVE UNTO GOD."

By Dr. THOMAS NEATBY, London.

Gal. ii. 19, 20.

SUCH is the liberty wherewith Christ makes free! Such the blessed purpose of God in our deliverance from the law! God cannot give, nor can the new man desire, liberty for the flesh to fulfil its lusts. But He can give—He has given the liberty to live wholly unto God in a sphere and in relationships quite incompatible with a standing under law; and in this the new man delights.

The law was a most important part of the *ways* of God, but it forms no part of what Scripture speaks of as His *purpose*. There is not a word as to the law in such a chapter as the 1st of Ephesians, where the Spirit of God developes His eternal purpose in Christ Jesus. It was His purpose to reveal Himself as God—the God of our Lord Jesus Christ—and bring men nigh in holiness and love as worshippers. It was His purpose to reveal His Name of Father and bring men nigh as children. He choose in Christ before the foundation of the world those who were thus to be holy and without blame before God in love. He predestinated these, according to the good pleasure of His will, to the adoption of children. Such, in His unfathomable love, was the purpose of God. Man has no part in forming it nor in bringing it about. He *receives* of the Lord's fulness grace for grace.

But God has, in His *ways*, to deal with man in his responsibility as a creature, and in whatever place He is pleased to give to man. The law was a part of these ways. "The law entered that the offence might abound." "It was *added* because of transgressions." Its purpose was not to bring man nigh; for God cried, "Set bounds unto the people round about." Its purpose was not to bring man into blessing; for God said, "*Cursed* is every one that continueth not in all things which are written in the book of the law to do them." Its purpose was to turn *sin*, which existed before, into *transgressions*, to bring it home to the conscience, that "sin by the commandment might become exceeding sinful." (See Gal. iii. 19; Rom. v. 13, 14, and vii. 13).

"What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God." Not only has man broken the law from the very day God gave it, but the Name of God has been blasphemed through those who "received the law by the disposition of angels and have not kept it." Worse still, grace itself has been refused and God in Christ rejected; rejected even by those who in responsibility and outward position were the people of God. It is all over with man in his natural condition and place. God's *ways* have manifested the utter and hopeless RUIN of man. But God's *purpose* remains, a

purpose apart from law, nay, a purpose which could not be accomplished till the law had done its work of stopping every mouth and bringing all the world in guilty before God.

God would have a people with a life holy and according to God, which should have Himself for its object. Nothing less would accomplish His purpose, nothing less meet His heart. It must be a life of perfect liberty, liberty in a known position of nearness to God, liberty in an enjoyed relationship—"children by Jesus Christ unto Himself"; a life in a sphere *beyond the judgment* of sin!

It is said of Christ: "In that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Rom. vi. 10). In His death He not only died for our sins, but He died *unto sin*. By death He passed out of the condition in which He had to do with sin (Himself sinless) and in which He was made sin. Free for ever, "He liveth unto God." He is no longer in a scene where for His love He had hatred, no longer straitened till His baptism be accomplished. No, thank God! In the peace of the Heaven He has entered "by His own blood," in the glory wherewith God "straightway glorified" Him, and in the rest of that love wherewith His Father loves Him because He laid down His life—*there* "*He liveth unto God.*" That risen life, in a sphere where "all things are of God," is freely and peacefully for God.

But this is not the portion of Christ alone. The saints live off His risen life. We are "alive unto God through Jesus Christ our Lord." God has delivered us from sin and from the law which is "the strength of sin," that this life might move and have its being in a sphere of holy liberty. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

In considering this amazing privilege of living unto God, we may look at it first *inwardly*. This—the state of the soul—is of all importance, because "the Lord looketh on the heart," and because the walk and testimony before men will be but the outward expression of the inward condition.

Two things will ever characterise this life inwardly: (1) The enjoyment of God, and (2) the spirit of adoption.

(1) In the first part of Romans v. the Spirit of God leads the soul on to the highest point of blessing it can have here below before its God: "We joy in God through our Lord Jesus Christ." Justification before God, and consequent peace with Him—what blessings for God to give! How much for man to receive, even from a hand so bountiful! But though man might have been satisfied with such a portion, God could not be. He had set His heart—blessed be His Name!—on lost and guilty man. He would bring him

> "Nearer still, thro' Jesus' blood."

He commends His own love towards us in that, while we were yet sinners, Christ died for us. Here GOD is revealed, His nature told out, His heart made known. And with what result for us? We are "reconciled to God by the death of His Son;" we are saved in all the power of the risen life of Christ, that blessed Son.

This mighty salvation gives us to "joy in God." He is not too *righteous* for us to delight in Him. His righteousness has justified us (Rom. iii. 26). He is not too *holy;* we give thanks at the remembrance of His holiness. The *light* which He is has "shined in our hearts . . . the light of the knowledge of the glory of God in the face of Jesus Christ." His *love* (and He *is* love) is "shed abroad in our hearts by the Holy Ghost." God fully revealed brings the sinner nigh—gives the believer liberty in His presence, boldness in the holiest. "We joy in God." Not only is fear cast out by perfect love, but God becomes the joy of our hearts.

> "Thy gifts, O God, can ne'er suffice
> Unless Thyself be given;
> Thy presence makes my paradise,
> And where Thou art is heaven."

"Whom have I in heaven but Thee!" "Thus will I bless Thee while I live; I will lift my hands in Thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips. When I remember Thee upon my bed, and meditate on Thee in the night-

watches" (Ps. lxiii. 4-6). What a heaven upon earth is the heart that can "joy in God!" The wilderness of Judah may be a dry and thirsty land; not so the heart which has so learned God as to delight in Him. It "shall never thirst." Living unto God, the soul enjoys HIM. "Holy and without blame," as seen in Christ, and soon to be so in every sense; it is "before Him in love." Precious purpose of God, and precious blood of Christ, which has made it good! Blessed risen life of Christ, and blessed grace of God that in it we "live unto God." O for hearts touched more deeply by such grace! O for ways formed by it!

THE GOSPEL.

IN 1st Corinthians xv. we read: "Moreover, brethren, I declare unto you the Gospel which I preached unto you," &c.; and in verse 17 we read: "If Christ be not raised, ye are yet in your sins," and therefore exposed to the wrath of God. The death of Christ makes atonement for our sins and puts them for ever away the moment we believe the Gospel. "He that believeth is not condemned; but he that believeth not is condemned already."

Our deliverance comes through Christ, who died *for all*. Why did He die? True, the wages of sin is death, but He never sinned—death had no claim on Him. But when God laid on Him the iniquity of us all, when He was made sin for us, then death's claim was put in, and He was made answerable, and settled the claim to the full. It was when in His love and pity He became our Substitute, and God laid on Him the iniquity of us all, that death got its hold on Jesus. But it was not possible that He should be *holden of it*, for on the Cross His death, His precious blood, put away sin and sins. Therefore God raised Him from the dead and He now is "the *causer* of eternal salvation to all them that obey Him" (Heb. v. 9). Thus, because as our Substitute He died unto sin, and His death putting away *our sins*, He was raised from the dead "because of *our* justification."

Had our Substitute not been raised, that would have proved that the death due to our sins was still an unsatisfied claim. "If Christ be not raised, ye are yet in your sins," and that sin would still have dominion over us, because it would have had dominion over our Substitute. But now *is* Christ raised, and become the pledge of *our* resurrection, "He being the first fruits from the dead." In token of His victory He led forth a multitude of His sleeping saints, who, after appearing to many, went home with Him; the rest will follow at His coming. T. C.

PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

CHRIST came not to be admired but obeyed.

You cannot think highly of Jesus and slight His words.

No conquest is so precious in the sight of God and angels as the conquest of self.

The Bible is historically, scientifically, and spiritually correct, and therefore trustworthy.

No person is qualified for heaven who will not confess that by nature he was well qualified for hell.

Correspondence.

PROGRESS IN THE GOSPEL.

To the Editor of THE WITNESS.

THE articles on the above important subject, which recently appeared in *The Witness*, have elicited a number of criticisms. With your permission I should like to make a few remarks upon some of them. We do well to take heed to the Divine injunction, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20). Some readers of *The Witness* believe that sectarianism is to be found only among the denominations. Would that it were so! I stated that "We may assert and reassert that we hate sectarianism, and all the while be deep-dyed with it." I cited the attitude frequently assumed by meetings toward fellow-saints as an illustration, and quoted a valuable remark of the late Mr. Henry Groves. *J. M.* suggests that the quotation was "in all probability an extract out of its connection." By giving the quotation in full, *J. M.* will be enabled to judge for himself if this is so. It is as follows: "There are two kinds of sectarianism—sectarianism of condition and position.

A wrong *condition* which is *inward* is even more defiling to the soul and more injurious to spiritual life than a wrong position which is outward. We can praise God for the unsectarian condition of so many who are held in the bonds of a sectarian position, while we mourn over the sectarian condition of some who boast in an unsectarian position." Mr. Groves deeply deplored the sectarianism that he saw in the assemblies ere he received his home-call. In his invaluable booklet, "Schism and Its Cure," he alludes to a subtle aspect of sectarianism, and makes the following trenchant observations: "Accepting the Bible as the rule of faith, it is not content with those fundamental elements of truth which God has made the basis of our fellowship and on which He would have us build one another up; but it binds the conscience on things in which God would have each one responsible to his own Lord. . . . The practical, though not the intentional result, is the spirit that finds expression in the words: 'Stand by thyself, come not near to me; for I am holier than thou' (Isa. lxv. 5). There is also a proneness to despise others and circulate evil reports concerning them." How true are these solemn and weighty words of our departed brother!

ON RECEIVING CHRISTIANS.

Under the "hindrance" entitled sectarianism I said: "If we make rules not found in Scripture about receiving Christians—rules which practically exclude those whom God has received and whom we should receive, *we* are guilty of sectarianism." *W. R.* denies that this is done amongst us. If *W. R.* is right, I ask what Scripture is there for refusing fellowship to consistent Christians because they have not yet learned the truth of believers' baptism? And yet some assemblies do so!

J. D. strongly disapproves of believers being received who "know nothing of what it is to be gathered to the Name." Where is the Scripture for refusing Christians on such a ground? According to *J. D.'s* theory *light* and not *life* is the basis of Christian fellowship. According to Scripture we are bound to receive *all whom God has received*, unless there is in their doctrine or practice something that on clear Scriptural authority warrants their rejection. On being born again I became a son of God, was added to the Church, and called into the fellowship of Jesus Christ (1 Cor. i. 9). As a *son* all the privileges of sonship were mine, not on account of any attainment in faith or knowledge, but *because of my relationship to Christ.* We are to receive Christians because they *belong to Christ*, and not because of their agreement with us on Church principles. The *ground* of reception is "God hath received" (Rom. xiv. 3). Every believer has a birthright title to all that grace bestows, including baptism, the Lord's Supper, and the fellowship of saints. Let us not attempt to CONSTRUCT a "fellowship," but let us recognise the "fellowship" God has already formed.

A teacher among us, in a Scotch assembly, recently declared that "to go back to sects and missions to preach is of the devil." Another teacher, in taking up the same position, used the following illustration: "If a 'corner boy' professes to be saved, and twelve months afterwards is found among his old companions, who would believe in his conversion?" The application was as follows: "If a Christian professes to be separated from the sects and systems of men, and is afterwards found preaching amongst them, no one would believe he was gathered to the Name of the Lord!!" A most extraordinary conclusion! A Christian present replied: "If the 'corner boy' returned to his fellows to *win them for Christ*, would that prove him to be unconverted? And if one goes among Christians to stablish them in the grace of God and help them to more Scriptural ways, does that prove that he is a sectarian?" When there is no Scripture for a theory, it is astonishing what arguments are resorted to in support of it! I never saw it to be a sin to go and hear the Gospel preached in a public building by any true servant of Christ. "Let every man be fully persuaded in his own mind."

"It may be right for one to go where another could not; we are not constituted the judges of one another in the path of service. Paul greatly desired Apollos to go to Corinth, but Apollos did not wish to go. Even an apostle had no dominion over the faith of a servant of God. Paul does not judge Apollos; to his own Master he stands or falls. How different this from the spirit now abroad which would not only judge, but even control the course of those who are bound only to acknowledge the authority of their Lord" (J. R. C.).

Numbers of assemblies known to me were at one time connected with "missions" and "societies," and through the visits of servants of Christ who taught them the truth as they were able to bear it they followed on in the ways of the Lord. If some believers cannot "go and do likewise" let them not judge and condemn those who with a good conscience are able to do so (Rom. xiv. 4). The editor of a periodical circulated among us in advocating what is known as the "close" view of reception, adds: "Some who once professed to own and practice this as the way of God now nickname it 'Exclusivism.' All this and much more has been spoken and

written *with a view of setting aside the order of God to make it easy for lawless persons and division makers to get a foothold in the assemblies of believers gathered to the Name of the Lord Jesus.*"

Surely this is not only a clear case of judging motives, but of slandering those who believe that the "open" principle of reception and no other is the Scriptural way.—Yours in His service,

ALEX. MARSHALL.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; **the 15th of the month** being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

THE "FALLING AWAY" DOCTRINE.

QUESTION 511.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

ANSWER.—This question, or rather series of questions, would require a volume if fully discussed. We have a number of replies, all of them in the line of establishing the eternal security of the believer. Space does not admit of these being given in full, and we have thought it best to present a kind of synopsis of the whole, as bearing upon each of the texts in question.

Answer A. begins by warning against three misleading courses: I. Lest faith in some perfectly plain statement, such as John x. 27, 29 (true of all Christ's sheep), be shaken by some particular passages hard to be understood, *e.g.*, John xvii. 12 or 2 Peter ii. 20. II. Lest we confound things that differ by grouping together verses superficially alike, but which differ either as to subjects treated or persons addressed or as to dispensation referred to. III. Lest we blunt the edge of solemn warnings of Scripture to those who profess to be children of God by taking for granted that they have no message for ourselves.

JOHN XVII. 12.

Answer A.—It may suffice to say that though the form of the sentence in English seems to include "Judas" among those "given to Christ," other passages, such as John vi. 64, 70, and xiii. 10, 11, show this could not have been the case, and he is to be probably regarded as mentioned in this verse in contrast with the "given ones" rather than as included among them. W. H.

Answer B.—Judas was not given to Christ, but was the son of perdition. The verse might be paraphrased thus: "None of *them* is lost, but the son of perdition [is lost]." There are two similar uses of the word "but" in Luke iv. 25-27: "But unto none of *them* was Elias sent [but he was] sent unto Sarepta," and "none of *them* was cleansed, but Naaman the Syrian was." W. H...d.

Editor's Note.—We think that this view quite clears up the difficulty.

2 PETER II. 20, 21.

Answer A.—If we trace back the word "they" in verse 20 through the preceding verses, we see in verses 9 and 7 it refers to men described as "unjust" and "wicked." "Just Lot" may be regarded as the type of the backsliding

believer; the inhabitants of Sodom, of false professors who return to what has never ceased to be their proper element—the world—and who never were anything but the unclean beings described in verse 22. W. H.

Answer B.—I conclude these persons had never been true believers by the comparisons used, viz., "as natural brute beasts" (verse 12) and "the dog" and "the sow" (verse 22). On the other hand, those who are truly the Good Shepherd's own are spoken of as "sheep" in 1 Peter ii. 25. W. H...d.

Editor's Note.—A sheep may fall into the mire and be for the time as dirty as a sow, but a sheep will try to get out of it—never wallows in it as does a sow. The parable describes those who never were "new creatures in Christ Jesus."

MATTHEW X. 22; MARK XIII. 13.

Answer A.—Though containing principles applicable at the present time, will only find their true interpretation in the future testimony of the faithful Jewish remnant. Those who endure to the end (*i.e.*, who remain faithful), will be saved in the sense of bodily preservation; *cf.* Mark xiii. 20: "Except that the Lord had shortened those days, no flesh should be saved." W. H.

Answer B.—Matt. x. 22 treats of the preaching of the Gospel of the Kingdom "to the lost sheep of the house of Israel" (verse 6), and as the Son of Man has not yet come, this ministry will no doubt be taken up again after the Church is caught up and verse 23 be fulfilled. The endurance will be by those of "the lost sheep" during the great tribulation, who receive the testimony then given. It does not refer to believers in this dispensation. W. H...d.

Editor's Note.—The connection in Mark clearly shows that the words refer to a future dispensation, and to salvation in the flesh, on the earth, and for the Kingdom. But even should this be disputed, the enduring to the end is that which gives evidence of the genuineness of faith at all times.

LUKE XII. 45-47.

Answer A.—This portion clearly refers to a future dispensation, the time being specified in verse 36: "When the Lord will return *from the wedding*." W. H.

Editor's Note.—There are many passages where *a servant* is cast out and evidently lost, but no such end is ever assigned to a son. "The servant (bondservant) abideth not in the house for ever, but the son abideth ever." For example, see Matt. xxv. 30 and Gal. iv. 28-31. Ishmael cast out: Isaac never. It is a solemn aspect of this subject that those who take the place of being the Lord's and engage in professed service for Him, but who never knew the grace of God in truth, receive the greater condemnation.

MATTHEW XVIII. 23-35.

Answer A.—Addressed to the disciples, the forgiveness specially in view is that due from one servant of the Lord to another on the ground of Divine forgiveness already experienced. Although God for Christ's sake forgives us once for all, and this forgiveness can never be recalled, it remains none the less true that our heavenly Father, in dealing governmentally with His children, will not forgive them unless they forgive, but will deal with them in chastening (*i.e.* deliver to the tormenters) until they acknowledge their wrong and forgive others. W. H.

Editor's Note.—The knowledge of God implies likeness to God. Grace produces grace. An unforgiving spirit is of the flesh, and if it be characteristic of the man there can be no graver symptom of unregeneracy. This passage solemnly shows God's abhorrence of it, and that it will not escape His chastisement, even in His own children, if they so walk in the flesh rather than in the Spirit.

JOHN XV. 6.

Answer A.—If we compare this passage with Ezekiel xv., we shall see that a vine is only good for two things—fruit or fuel, and that the fire represents the discipline of God on His people with restoration in view (Ezekiel xvi. 60). In John xv. life is not in question at all, but communion and fruit-bearing. "If a man abide not in Me he is cast forth as a branch and is withered"; that is, instead of bearing fruit he becomes only fit for fuel. It is not said, however, that "the fruitless believer" is burned, though men do burn the dry branches which he resembles. W. H.

Answer B.—This chapter is a parable, and it is never safe to press a parable beyond its main lesson. The main lesson here is fruit-bearing, not salvation. W. H...d.

Editor's Note.—The disciples are here addressed as those who are "clean." In chapter xiii. 11, when Judas was present they were "not all clean," but here, they are. The fruitless branches being of no other use, are burned. But other Scriptures must be looked to for information as to what really is the way God deals with believers who do not bear fruit (on this see 1 Cor. v. 5; xi. 30-32; 1 Tim. i. 20; Heb. xii. 10, 11). "Abiding" may be called the keynote of the chapter. When speaking of the oneness of believers with the Head as members of the Body of Christ there is no question of "abiding," for that is an everlasting *union*. But in John xv. it is *communion*, and in that sense a believer may be abiding in Christ to-day, and drawing grace and power for fruit-bearing from Him, and to-morrow he may have ceased to "abide in Him," and be sapless and fruitless.

in Argentine since 1902, purposes returning to that needy field, and devote his whole time to the work, sailing from Liverpool, March 17. He has been speaking in various halls in Liverpool and Birkenhead, as well as visiting Carlisle and other towns....Mr. Wm. Hamilton commenced meetings in Gospel Hall, **Jarrow**, Jan. 14; continued for a fortnight; meetings well attended; quite a few professions...Mr. R. H. Pritchard, of Rockferry, gave addresses on the Tabernacle, Feb. 14, 15, at **Rhosellanerchrugog**, where there has been a great revival during the past 15 months...Mr. Robert Millar had good times in **Cardiff**. About 400 in Adamsdown Hall on week nights, and packed out on Sundays....Mr. F. A. Glover had meetings for the young at Cardiff and **Newport**; a number professed. He removes his home on March 30 to Linton Road, **Burnham**, Somerset....Mr. J. W. Jordan commences in the Octagon, **Taunton**, Feb. 18, for a month....Christians formerly meeting at Ladywood Meeting Room, Monument Road, **Birmingham**, now meet in Bible Hall, 316 Broad Street. Visitors to this important centre will find meetings on Lord's Days at 11, 3, and 6.30; Monday, 8; Wednesday, 8...Mr. W. H. Fells, of London, concluded on Feb. 4 a series of week-end missions, which he has been conducting in the Gospel Hall, Cape Hill, Smethwick, **Birmingham**, during the last seven months, including visits to Birchfield and Smallheath, exceedingly helpful at the Gospel Services; God has greatly blessed. Over 700 adults and young people have professed faith in Christ... Believers interested in the little assembly at **Bexhill**, Sussex, are looking to the Lord for someone to settle in that district, with a heart for souls and the truth. Correspondence to Colonel Colin C. Campbell, D.S.O., 2 Park Road, Bexhill... Mr. Walter E. Willy hopes to be able to take meetings in **Loughton** at the end of Feb...A female **Impostor** is getting lodgings and money from believers in Birkenhead and Liverpool districts. First enquire, then help, should be the rule for all who are unknown....Messrs. J. P. Wigstone, of Spain, and W. J. Maplesden, Buffalo, succeeded each other in a series of Gospel Meetings in **Barrow**. Fruit in conversion; believers refreshed....Mr. Robert M'Murdo has been having special Gospel Meetings in **Portsmouth**, with some interest and blessing. The assemblies at Clumber Hall and Parade Hall, **Nottingham**, hitherto divided, now "receive one another;" took a large hall for meetings by Mr. Alphæus Wilkes; about 200 came together nightly to his edifying addresses. "With us also were the once-called Exclusive Brethren of Shakespeare Meeting. God be thanked for the manifest unity of the Spirit and the sectarian barriers thrown down" ....Mr. C. J. Stephens had meetings in Arthur's Hill Gospel Hall, **Newcastle-on-Tyne**, from Feb. 18. Mr. Blandford, from China, gave accounts of the Lord's work in that land in Newcastle...Mr. Edward Passmore had meetings at **Maynard's Green** and Jarvis Brook, Sussex; good times...Mr. J. H. Irving gave addresses during Feb. at **Ongar** on "The Lord's Presence with His People." Hall packed. He hopes to visit **Co. Durham** in March...Mr. Wm. Macfarlane is carrying on work in North **Tawton**, Devon. Difficulties are great, and evil reports hinder.

IRELAND.

Belfast.—Mr. J. C. M. Dawson finished four weeks' meetings in **Victoria Hall**, Jan. 28; very profitable to both saint and sinner....Mr. **W. W. Nicholls**, from British Guiana, had interesting meetings in various halls in the city and district....Mr. David Rea is having good meetings in **Apsley Street Hall** with some blessing....Mr. Morton had two weeks' meetings in **Matchett Street Hall**....Mr. Samuel Meneely had a series of meetings in **Adam Street Hall**.

Notes.—Messrs. Meharg and Lamb had meetings in **Ballymena**; well attended; some interest....Mr. J. C. M. Dawson, after finishing in Belfast, went on to **Edenderry**, about three miles out of the city, then to **Ballywillwill**; he is now in **Newtownards** having very large and interesting meetings... Messrs. Madill and S. Bennett have preached the Gospel in **Drumolig** for the past three months, the Lord has blessed the preaching to a number of "500 pence debtors."

AMERICA.

U.S.A.—Meetings in **Central Falls**, R.I., are encouraging. Mr. Jas. Waugh, of Newark, N.J., has been giving a series of addresses on the Tabernacle in Goodfellow's Hall...Conference at **Pittsburg** on Thanksgiving Day was good; attendance larger than previous years. Messrs. Donald Munro, J. Smith, D. Oliver, J. Halyburton, B. Bradford, and J. Waugh ministered the Word. Messrs. Munro and Smith remained for meetings....Messrs. Matthews and Hunter had meetings in **Philadelphia** after the Conference....Dr. Martin had some encouragement at **Harrisburg**, Pa....Mr. Wm. Beveridge had good meetings in **New Bedford**, with some interest....Mr. T. D. W. Muir, of **Detroit**, has been busy with nightly meetings in house and at hall.

CANADA.—Mr. R. J. Dickson expects to begin special meetings in the new hall in **Winnipeg**.... Messrs. J. Goodfellow and W. Kernoham are having good Gospel meetings in **Port Dover**. Several have professed to be saved....Mr. T. Touzeau is having Gospel meetings in **Port Royal**, and God is working. ....Messrs. R. Irving and J. Pearson are having well-attended meetings in **Trenton**...The Conference in **Hamilton** was larger than former years. All round ministry was given by Messrs. D. Munro, J. Smith, F. Logg, A. Matthews, and others. Mr. Logg remained after the Conference for special meetings.... The Conference in **Orillia** at New Year was large and good. Seasonable ministry by Messrs. F. Logg, A. Matthews, J. C. Beattie, and F. Watson.... Excellent Conference in **Victoria Road** at Christmas. Helpful ministry by Messrs. W. P. Douglas, R. M'Clintock, W. L. Faulknor, S. W. Benner, and G. T. Hicks. Several professed to be saved during the Conference. Messrs. Douglas and M'Clintock remained for two weeks of meetings, when more professed....Messrs. Kay and Johnson are having good meetings in **Thorndale**....Assembly Hall in **Winnipeg** is now 120 King St., near the City Hall. It would be well for any coming North-west this spring to make a note of this....Mr. Robert J. Dickson moved from Hamilton to 315 M'Gee St., **Winnipeg**, Man.

SOUTH.—Mr. T. Wales arrived safely at **Georgetown**, British Guiana, and writes: "This being the scene of our first labours in these parts, our welcome was most enthusiastic, and the nine days

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spent in town have been times of happiness."... Mr. J. Clifford, **Tucuman,** recently baptised six, and three more are ready.

EUROPE.

France.—Our sisters, Mdlle. Jourdan and Courtois, of **Paris,** write from Evian as follows: "We visit the people in the mountains; glad to be able to speak to them of the infinite love of our Saviour; but they are so much under the authority of the priests that they are not free to confess Jesus. They recognise the priests as their masters."

Spain.—Mr. H. Payne, **Barcelona,** writes: "Some cases of blessing; hope to receive four young people who were formerly children in our schools. On the other hand, we have much to bring us low before the Lord"...Mrs. Phelps says: "Have hope that one young girl really has life. The Lord has just manifested His goodness in delivering my little girl from what seemed like diphtheria. Miss Whitehead and I have been in bed for a few days with fever"... Mr. T. C. Turral writes: "Five of us left Liverpool in the S.S. *Gaelic*—Mr. T. Rhodes, of Kendal, bound for Vigo, Misses Chilcott and Braye for Carril, and ourselves for Toral. A splendid journey. On Dec. 26 stepped ashore on our adopted land. Spent a fortnight in Galicia helping at the special meetings" ...Mr. G. Chesterman, **Corunna,** says: "Five letters of commendation to as many Gallego believers were recently given. They have arrived at their various destinations at the other side of the Atlantic. Our numbers have been greatly thinned by the huge wave of emigration caused by the priest-ridden, tax-burdened condition of this country. Our three children enter into the work with great joy. My wife's meetings again springing up. Our neighbours to the hall were formerly a professional man and a tavern keeper. Salvation visited both houses, and their two wives are now in the assembly. The tavern keeper died, we trust, in the Lord. Prayer is asked for the conversion of the remaining of the four"....Mr. G. Holmes, **Gibraltar,** writes: "Rejoicing over a few precious souls recently born again. Several soldiers are meeting for prayer daily between 12 and 1, also on Sunday mornings at 7. I trust this spontaneous act means a real revival of spiritual hunger after God, and that we shall see signs following."....Mr. G. Conde, Pontevedra, says: "Meetings are a little more encouraging in **Ferrol**; a crowd still gathers to hear the Word. Some manifestations of blessing, though not the breaking down as yet that we are expecting."

AFRICA.

CENTRAL.—A letter was received from Mr. Wm. Lamond on Feb. 19 as follows: "I may say this leaves us enjoying a fair measure of health. With the cooler weather energy is returning." Since then Mrs. Lamond has departed to be with Christ. See deaths....Miss Prentice writes: "Here I am in **Luanza.** The Lord was so good to me on the way, bringing me in contact with many different missionaries here and there on the journey, although I had to travel several times for some days alone. It was a great joy indeed to find many of the women over whom we had watched and prayed seeking to follow our blessed Lord. Quite a number of these women go out into the villages with us and tell the story of Jesus and His love in an intelligent way; 21 natives remembered the Lord here the other Sunday, including two boys from **Koni Hill.**"....Mr. T. Higgins says: "When I arrived at **Kazombo** Dr. Fisher was away to bring in Mrs. Fisher, their baby, and their niece, and all have arrived in good health. Dr. Fisher thinks it wise to have the sanatorium on the British side, so will need to look out another site."

SOUTH.—Mr. W. J. M'Clure gave a series of prophetic addresses in **Wynberg** Town Hall; attendance good; ministry helpful.

ASIA.

India.—Miss Florence Bird, **Kollegal,** writes: "Have been having special prayer for revival for four months. Mr. Buchanan came from **Kamakerai** and told us of the wonderful meetings they had. Some of the boys have been brought very low before God, and the difference in them is very marked. We often have interruptions in our meetings. Sometimes an idol procession passes by with its piercing conch shell shrieks and weird music, quite deafening for the time. For two months running a very large number of pilgrims have gone by to the festival at Madishwaram, tens of thousands of them gladly walking 30, 40, 60, or 70 miles to do obeisance to a stone, through wild jungle and up a very long, steep hill, 15 miles' walk from the plains to the top, some of them ill and suffering and all of them laden, they climb painfully—all to worship a stone. Two old Brahmin widows with nice kind faces brought a sick woman. I longed for them to know of Jesus' love, and one woman's eyes filled with tears as I told them our God says, 'Let thy widows trust in Me,' whereas they think their widowhood is a sign of God's curse and anger and is to be expiated by fasting and penances. It goes to your heart to see them with their brick-red or white cloth drawn tight over their shaven heads like a nun's hood."....Mr. G. H. Watson, **Jamtara,** writes: "At the end of August it was very cheering to receive a young educated man as an enquirer. He was educated in Calcutta, and studied nearly up to the matriculation (entrance) class. During this time he read the Bible, and this was the beginning of his enquiry after truth. Once he went to a missionary for instruction, but was brought back by his relatives, who opposed his desires to be a Christian. After a while he left home for work, and met a Christian who gave him some help, but yet he did not find peace. He then decided to come here. We pointed him to the Saviour, and soon he professed his faith in the Lord Jesus, and took his stand as a believer. Later he told us that he felt so miserable that he contemplated suicide, but now he is happy in his newly-found Saviour. He is teaching in a village school which he has commenced."....Manoramabai, daughter of Pandita Ramabai, says: "The past year at **Mukti** may well be called the most memorable year in the history of the work. Never before have we felt God's power so great or His presence so near as during the last six months."....Mr. C. V. Ramasawmi, **Solapuram,** writes: "Spending four days here in Yegnanapuram; have taken part in all the meetings. One night in the young men's meeting the Spirit of God descended in a mighty manner; young men wept much, and there were some real conversions."

SPECIAL MEETINGS. Send us details and we will put into shipshape and despatch promptly **1000** Gospel Handbills, with Tract on one side (well assorted) and Advertisement on the other, and **50** neat, attractive Posters, for **10/** the lot, post paid. Modern Printing at Moderate Prices.—Pickering & Inglis.

....Mr. T. Patient, **Malvalli,** says: "Messrs. Aston, Mercer, Gabriel, Salis, and myself often encouraged in the markets, in the streets, in the fields, by the roadside, and in the villages."...Mr. F. Rowat, **Mihijam,** writes: "The weddings of the orphan girls here on December 14 was a joyous occasion. Among the Christians present I noticed no less than eleven who were formerly girls in our orphanage. Many of these are now mothers, with the responsibility of training children of their own. We keep in touch with those who were once under our care. The Good Shepherd is still mindful of His own, though they be scattered in India's dark villages."

China.—Miss Lizzie Crawford, **Feng-sin,** writes: "Autumn is the best time for visiting. Mrs. Melville and I seek to do as much as we can in this way. Some women come to visit us, and we have an opportunity of speaking to them, but as yet they do not come regular for meetings"...Mr. H. Price, **Wen-teng-hsien,** says; "A strong antagonistic spirit against the Gospel. The men intimidate their women folk, forbidding them to attend any meetings, and threatening to beat them if they allow Mrs. Price to visit them. Sometimes it is the women who do the persecuting. A lad of about fifteen was beaten by his mother for daring to come to our meetings. Still we are not without encouragement"...Mr. J. W. Wilson, **Shih-tao,** writes: "The meetings here give much encouragement, especially the Gospel meetings on Lord's-day and Wednesdays, and as we get big crowds listening so attentively to the Gospel, we feel there must be some hearts gripped. We shall pray much for a revival in China, for we long to see a forth-putting of God's power where so much seed has been sown and comparatively as yet little fruit gathered. I am very busy just now out in the markets distributing our Gospel Calendars for 1906, so we have been away from home frequently."

Straits Settlements.—Mr. A. E. Green, **Kwala Lumpor,** writes; "Encouraged by good attendances and interest at English meeting; good times in hospital, prison, open-air, and amongst Chinese. Christians much scattered, working in mines."

DEATHS.—The age of our brother, Mr. **R. L. Lundin-Brown** should have been 76, and not 69, as given in January number...Jan. 16, at 32 Kirkland Street, Glasgow, **James M'Geoch,** of Hebron Hall, saved nearly 20 years ago in an Ayrshire village. "Witnessed a good confession"...Feb. 8, at Shettleston, after a few weeks' illness, **Robert Henderson,** engine driver, connected with the assembly since its formation 25 years ago...Feb. 9, at Park Lodge, Hythe, **Eliza Southee,** aged 71, connected with Hythe Assembly from its formation, and for nearly 40 years an earnest labourer for the Lord in that place...Feb. 12, **Martha Brown,** aged 24, youngest daughter of Mr. and Mrs. Brown, long connected with Inner Court Hall Assembly, Glasgow, sister of Mrs. Thomas Renfrew, of Springburn. Converted eight years ago; her record has been brief and bright...Feb. 13, at Harlesden, London, **James P. Cooper,** aged 69, for about 30 years connected with assemblies, 20 of these spent in Dundee; "a good man"...Feb. 20, at 42 Thomson St., Aberdeen, Mrs. **Harper,** eldest daughter of Mrs. Innes, of Aberlour. Long an invalid; she manifested much grace during recent years of absolute helplessness. Predeceased by her husband a few months. Family will value prayer...On Feb. 17 cablegram was received at Bath, stating that Mrs. ***Lamont,*** wife of our brother, Wm. Lamont, of Central Africa, died of hæmaturia. Allowing for the time the message took to come to Abercorn, the date of the death would be about Feb. 1. Details will follow.

Sums Received by THOS. M'LAREN, 7 Vinicombe Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to February 15, 1906:

FOR WORKERS AT HOME AND ABROAD.

	£	s	d
From a Missionary ...	5	0	0
Prov. xi. 24, 25 ...	2	0	0
Springburn S.S. ...	1	0	0
Box, and verses sold, Brighton	1	11	2
J. T., Wolverhampton	0	2	0
Dumbarton *a*... ...	1	10	0
Mrs. A., Chicago ...	1	0	0
New Stevenston *a* ...	7	13	2
John v. 24	2	0	0
Mrs. W., Glasgow ..	1	0	0
Miss M., Selkirk ...	1	3	0
Kilbirnie *a*	6	0	0
C. A., Kilbirnie ...	1	0	0
Troon *a*	2	5	0
Barrow-in-Furness S.S.	1	10	0
Bridge-of-Weir S.S.	1	0	0
S.	39	9	7
Ardrossan *a*	1	9	1
Crieff *a*	5	0	0
Abingdon H., Partick *a*	3	10	11
Shettleston S.S. ...	1	0	0
H.	1	0	0
Hebron H., Glasgow *a*	2	10	0
C.	10	0	0
From a Missionary ...	8	0	0
G. Y., Glasgow ...	1	0	0
W. H. M'L., Belfast	1	0	0
R., India	0	4	0
Mrs. S., Bearsden ...	1	0	0
Heb. xiii. 18	3	0	0
2 Cor. ix. 8	0	10	0
Picardy Pl., Edin. *a*	1	10	0
Miss W., Malvern ...	0	5	0
Alloa *a*...	1	0	0
Heb. xiii. 16	1	0	0
Kilbarchan *a*	1	14	4
Springburn *a*	4	9	8
J. J. H., Blyth ...	1	0	0
Elders' Meeting, Glas.	3	1	9
Stonehaven *a*... ...	2	0	0
Porch H, Glasgow *a*	1	8	0
A Sinner Saved ...	0	5	0
M. C, Drogheda ...	0	10	0
Christians, Salford ...	0	5	0
Kirkintilloch *a* ...	2	0	0
Pollokshows *a* ...	2	0	0
Arbroath *a*	2	6	6
Strathaven Sister ...	0	5	0
Co-op. H., Wish., M.M.	1	10	0
Chesham *a*	2	10	0
Anon., Millport ...	1	0	0
Port-Glasgow *a* ...	1	3	9
a Assembly Gifts]	£145	11	11

OFFICE EXPENSES.

	£	s	d
Springburn S.S. ...	0	1	0
New Stevenston *a* ...	0	5	0
Troon *a*	1	0	0
H.	0	2	0
C.	0	10	0
W. P., Glasgow ...	0	2	6
Wolseley H., Glasgow	0	2	6
S.	5	0	0
	£7	3	0

FOR INDIAN FAMINE ORPHANS.

	£	s	d
Lanark *a* (71st) ...	2	16	11
Bishopt'n Y.P.M., Brist.	3	0	0
Mrs. P., Glasgow ...	0	5	0
Box, Oddfell's' H., B'ton	1	7	5
B.C., Br'ton, p. Mrs. R.	0	15	0
Mrs. E., Bawdeswell	0	15	0
Miss M. (Box 27) ...	0	2	6
40 Box Fund, London	8	15	0
Troon *a*	0	15	0
Mrs. S., Tasmania ...	1	0	0
Broxburn *a* (71st) ...	0	14	0
Lanark *a* (72nd) ...	2	10	6
T. B. R.	0	10	0
A. S. L.	0	2	6
A Sinner Saved ...	0	5	0
Christians, Salford ...	0	5	0
Kirkintilloch *a* ...	1	10	0
G. W., London ...	3	0	0
A Friend	0	3	6
Blackburn H., Leith	0	10	0
Mrs. P., Glasgow ...	0	5	0
Cardiff Bible Class ...	1	10	0
Brooklyn ... S.S.	0	15	0
Garscube H., Glasg. "	0	15	0
Kensington, Lond. "	3	0	0
Barrow-in-Furness "	0	15	0
Shotts ... ... "	0	15	0
Asht'n-in-Mak'field "	0	15	0
Annbank .. "	0	10	0
W'mansett, Mass. "	1	10	0
Sladebrook, Bath "	0	5	0
Alexandra H., H'sey "	0	15	0
Picardy Pl., Edin. "	0	10	2
N. Stevenston (66th) "	1	10	4
Wolseley H., Glasg. "	4	8	6
Dumbarton ... "	1	10	0
S.S. Sunday School.]	£48	11	4

WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.—T. B. R., 10s.

FOR PASSAGE AND OUTFIT OF MISS GLASS TO CHINA.

	£	s	d
Neilston *a*	10	0	0
Anon.	0	1	0
Lochrin H., Edin. *a*	4	0	0
Sandbank *a*	2	0	0
Maybole *a*	10	0	0
Larkhall *a*	1	12	0
Linlithgow *a*	0	10	0
	£9	3	0

PASSAGE AND OUTFIT FOR JOHN ROBERTSON TO CENTRAL AFRICA.—Helensburgh *a*, £1.

FOR LEWIS HALL.—Miss F., Largs, £1.

FOR PARIS HOME. For factory and helpless girls.

	£	s	d
Mrs. M'C., Glasgow	1	3	0
Hope H., Bridge-of-Weir B. C.	1	0	0
Sale of Work (Jan 3)	21	3	7
Bible Class, Stra'ven	0	10	0
M. M., Glasgow ...	1	0	0
	£2	16	7

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APRIL, 1906. ONE PENNY.



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INTELLIGENCE FROM MANY LANDS.

Friends attending Conferences in various parts might kindly favour us with Reports as to attendance, speakers, subjects, &c., by April 20, if possible. Notes of other special work amongst saved or unsaved are always welcome, and should be addressed to Pickering & Inglis, 73 Bothwell St., Glasgow. The main thought in inserting is to promote prayer one for another, and mutual fellowship amongst believers seeking to follow on in the ways that be in Christ.

All insertions are "If the Lord Will."] **APRIL, 1906.** *[Made up Mar. 22, 1906.*

SCOTLAND.

FORTHCOMING.—Annual all-day Conference in **Dufftown** on April 4....Closing Conference in connection with Saturday night tea meetings in Wolseley Hall, **Glasgow,** April 7, from 6 to 9. Messrs. Hy. Pickering, John M'Donald, and John Ferguson expected....Half-yearly Sunday-school **Teachers' Conference** in Hillside Gospel Hall, Springburn, Glasgow, April 7, at 4. Mr. John M'Donald will introduce the subject, "Definiteness in Work for God," followed by others...Conference in connection with meetings being conducted by Mr. Wm. Dougary, of Grangemouth, in Co-operative Hall, **Bathgate,** April 7. Messrs. W. J. Grant, R. G. M'Innes, John Farquhar, Henry Mowat, and Wm. Dougary expected...Conference in Gospel Hall, 48 Wellgate, **Dundee,** April 9, at 11. Messrs. A. Wilkes, Wm. Hamilton, and others expected....Half-yearly Conference in Bridge Street Hall, **Dumbarton,** April 14, 3.30 to 8. Messrs. Alpheaus Wilkes, T. Kelly, Maybole; and M. Muir, Uddingston, expected....**Half-yearly Meetings** of Christians, Glasgow (42nd year), Saturday, April 14, Christian Institute, 5.30 to 7.45; Sunday, Christian Institute, 2.30 to 4; Monday, April 16, City Hall, 11, 3, and 6; Tuesday, April 17, Lesser City Hall, at 11; Women's Missionary Meeting at 2.30; Missionary Conversazione at 5; Reports in Large Hall at 7. Dr. R. M'Killiam, Blackheath; Dr. Owles, Brighton; Messrs. Ephraim Venn, Bournemouth; J. R. Caldwell, Editor of *The Witness;* C. F. Hogg, Weston-super-Mare; F. S. Arnot, Bristol; John Ferguson, Glasgow; W. W. Nicholls, Essequibo; Chas. Dibben, India; Thomas Angus, Straits, and others expected....Half-yearly Conference in Good Templars' Hall, Dyers' Wynd, **Paisley,** April 21, 3.30 to 8. Dr. M'Killiam, Dr. Owles, Messrs. W. J Grant, Hy. Pickering, and others expected...Fifeshire Tent is to begin at **Boohill,** Cardenden (a growing mining district near Lochgelly), on Saturday, May 12, with a Conference, commencing at 4.30.

GLASGOW.—Mr. E. Venn will give special addresses in **Elim Hall,** 5 Prince Edward Street, Crosshill, April 1 to 13; Sundays at 2.30 and 7, week nights at 8...Messrs. Kelly & M'Donald had well-attended meetings in **Salem Hall,** Plantation, during March.... Mr. J. M. Hamilton commenced special meetings in **Thornliebank,** March 18...Mr. Alex. Stewart gave eight Bible Studies on the Tuesday evenings of Feb. and March in **Elim Hall;** large attendance, profitable ministry....Mr. W. J. Grant gave a series of Bible Readings in **Abingdon** and **Hebron** Halls; helpful to many....The **Jewish Medical Mission** have taken Eglinton Hall, so as to enlarge their field of operations....Our brother **Mr. Caldwell** has returned almost restored to his natural health, though cough is slightly troublesome.

NEWS.—Mr. Forbes M'Leod has continued a second week at **Kirkintilloch.** Meetings increasing; a little fruit already—**Brechin** Conference on March 7; large and hearty meeting. Ministry by Messrs. J. Davidson, Arbroath; Wm. Salter, Aberdeen; W. Milne, Aboyne; and T. H. Boyle, Glasgow, on "The Lord's Coming," was much enjoyed....Mr. Wm. Dougary having removed to Bathgate, communications for **Grangemouth** should now be addressed to Mr. Samuel Cupples, Drummond Place....Closing Conference in connection with Mr. Ferguson's meetings at **Cambuslang** on Feb. 24 was well attended. Messrs. Jas. Brown, David Steel, Dr. Matthews, and John Ferguson ministered helpful words...Visitors to **Ayr** should notice that believers now meet in Masonic Hall, Nile Court, High Street. Correspondence to Mr. H. Robertshaw, Fixby, Asbgrove Street...Tea Meeting and Conference in **Wigtown,** March 8. Ministry by Messrs. Jas. Nimmo, C. Innes, J. Milroy, and Jas. Gibson; a good time...Mr. John M'Gaw, Aberdeen, has had special meetings in **Drummore,** with a little blessing....Mr. J. M. Hamilton had good times during the last two weeks at **Gatehouse;** a few cases of conversion... Mr. Duncan Montgomery had special meetings in Crown Hall, **Dunfermline,** March 4; some professed, believers stirred...Mr. W. J. Gerrie, Leith, had a good time at **Chirnside;** a number saved and added to the assembly.....Mr. A. E. Hodgkinson has spent a month in Dumfriesshire. Meetings in Public Hall, **Dunscore,** some coming long distances over the hills; also in **Moniaive**....Mr. Wm. Tytler gave special addresses in Bethany Hall, **Paisley,** on Tuesdays of March; large and helpful....Mr. John Ferguson has had a second extended mission in **Aberdeen;** Holborn Hall well filled each night; Lord's Days about 700 afternoon and evenings in the Trades Hall. Addresses each afternoon in St. Paul Street on the "Revelation" were helpful; a few have professed... Mr. Matthew Muir had three weeks' well-attended meetings in **New Stevenston,** giving addresses on the Tabernacle; tokens of blessing to saved and unsaved...Mr. Wm. Harrower, of Bowling, has been helping the needy little assembly in **Helensburgh;** interest increasing.....Mr. C. G. Chandler, Cheltenham, had meetings in Good Templars' Hall, **Ardrossan;** Summerfield Hall, **Whiteinch;** and other places. Ministry enjoyed... Mr. John Greer had two weeks' meetings in **Larkhall;** attendance good; a number saved....Mr. Richard Loydale had 7 weeks' meetings in **Airth,** where a little assembly of 20 has been commenced in a kitchen....Mr. Forbes M'Leod had 6 weeks' profitable meetings in **Auchinleck;** a number, nearly all married couples, professed conversion...Mr. W. E. Tocher, Arbroath, had special meetings in **Macduff;** quite a number professed; saints much cheered.... Mr. G. R. Masson, Aberdeen, had meetings in **Abernethy,** and we hear that he hopes to visit **Perth**... **Orkney**—Mr. Stout is in North Marine preaching the Gospel and seeking to help young converts. Messrs. Reid and Millar in Lunnasting, a new dis-

NEW GOSPEL BOOKS for Colporteurs, Bible Vans, &c. (1) *Charlie Coulson,* the Drummer Boy. (2) *God's Great Whosoever:* Thrilling Tales and Forcible Facts. (3) *Roger's Reasons:* Answers to Agnostics, Critics, and Infidels. 1d. each. 1/ per Dozen; 7/6 per 100, post free. Trade or Export Terms on application.—PICKERING & INGLIS, GLASGOW.

trict; some encouragement. Mr. Wallis in Lerwick, and going to Burra Isle...Mr. Wm. M'Kenzie, of New Zealand, has gone back to **Nairn** to seek to help on the work....Annual Conference in Gospel Hall, **Stonehouse**, March 17; hall packed. Messrs. Jas. Robertson, W. J. Grant, Hy. Pickering, and John M'Donald spoke on "Acquaintanceship with God and knowing the Times"....Conference in Allander Hall, **Milngavie**, March 3; was not large. Messrs. C. Innes, Alex. Brown, John Gray, John Cruickshanks, and Jas. Macfarlane—ministry helpful...Communications for Meeting in James Street Gospel Hall, **Ayr**, should now be addressed to Mr. Jas. Lees, Northfield Avenue, Ayr....Mr. C. J. Stephens had meetings in **Hawick**, with some interest....Seventh Annual Conference in **Stewarton**, March 3—Messrs. Jas. Wilson, Wm. Inglis, Hy. Pickering, and John M'Donald....Mr. Wm. Lindsay spent a fortnight visiting **Creetown** and **Whauphill**, in Wigtownshire.

ENGLAND.

FORTHCOMING.—Sunday School Teachers' Conference in Beresford Chapel, **Walworth**, S.E., April 7, at 4 and 6.15. Messrs. John Brunton and Walter E. Willy will give addresses ...Usual fellowship meeting at Falcon Grove Hall, **Battersea**, London, Friday, April 13, at 4 and 6....At Oak Hall, **Caterham-on-the Hill**, Monday, April 16, at 3.30 and 6...**Liverpool**—Conference, April 13, in Sun Hall, Stanley Road, Bootle, at 2 and 6; Saturday, 14, in Crete Hall, Crete Street, Sunday School Workers' Conference, from 3 to 8.30; Monday, 16, in Y.M.C.A. Hall, Grange Rd., Birkenhead, at 2 and 6. Dr. Anderson Berry, Messrs. F. S. Arnot, W. Dudgeon, J. Connor, J. K. M'Ewen, Alex. Marshall, R. M'Murdo, and some foreign labourers expected...Conference in Hope Hall, Ardwick Green, **Manchester**, Friday, April 13, at 2.30... Bright Hall, **Eccles**, April 14, at 3 and 6. Co-operative Hall, **Pendleton**, April 16, at 2.30 and 6. Messrs. H. B. Thompson, A. M. Kyd, Dr. Matthews, and others expected...Conference on Monday, April 16, in Elim Hall, **Harrogate**, at 11, 2.30, and 6...Tyneside Christian Conference in Connaught Hall, Y.M.C.A. Buildings, Blackett St., **Newcastle**, Friday, April 13, at 2.30 and 6; and Monday, April 16, at 10.30, 2, and 6; also in Arthur's Hill Gospel Hall, Saturday, April 14, at 2.30 and 6; Sunday, 15, at 3. Dr. Owles, Brighton; Messrs. Hy. Pickering and John M'Donald, Glasgow, and others expected....Conference in Friends' Meeting House, **Whitehaven**, Friday, April 13, at 11, 2.30, and 6; Saturday, at 3 and 7; Sunday, 3 and 6.30...In Gospel Hall, **Workington**, Monday, April 16, morning, afternoon, and evening. Messrs. W. W. Fereday, J. P. Wigstone, and others expected.....Annual gathering of believers at **Hythe**, Friday, 13, at 3 and 6....**Folkestone**—Sunday, April 15, at 3; Monday, 11, 3, and 6. Subject: "The Church: what it is, its Ministry and Worship, its Hope aud Destiny."....Fellowship meetings will be held at **Lookeridge**, near Marlborough, on Monday, April 16, in Gospel Tent, at 2.30 and 6.

LONDON.—Mr. W. Dunning concluded a fortnight's mission at **Balham Grove Hall** on 17th Mar.; Gospel presented with power and acceptance; considerable blessing....Mr. Dunning commences a mission at **Central Hall**, Wimbledon, on April 22...Mr. Harris has been giving accounts of the Lord's work in Spain at **Victoria Hall**, Wandsworth; **Manresa Hall**, Chelsea; and **Falcon Grove Hall**, Battersea, in March....Mr. J. H. Lowe has been lecturing to large audiences at **Manresa Hall**, Chelsea, on Wednesday evenings of Mar., and also at **Victoria Hall**, Wandsworth, Thursdays and Sundays....Monthly missionary prayer meeting held at **Devonshire House**, Bishopsgate Street, London, on Feb. 23, Mr. T. H. Maynard, from India, and Mr. Harris, from Algeciras, Spain, took part, in addition to Messrs. Freeman Allen, Alex. Grant, C. H. Jordan, Robertson, Fisher, Kyd, F. Stunt, and Major Cox....On March 5 one of several Jews who have been exercised of late was baptised in **Sydney St. Hall**, which was crowded with Hebrew Christians and several Jews. Mr. Bergman gave an encouraging account of his tour in the land of the prophets; mentioned the good work Mr. D. C. Joseph is doing in Palestine. Messrs. Dunnett and Brunton ministered the Word.

NEWS.—Conference at **Enfield**, Wash, March 17. Speakers: Messrs. J. Hixon Irving, J. W. Jordan, A. M. Kyd, J. Brunton, and R. Farie. Happy and refreshing season.....Farewell meetings in Central Hall, **Hastings**, Feb. 14, to Mr. and Mrs. Hopkins (the latter a sister of Mr. Kingham), who were leaving Southampton the following Tuesday, intending to join the Kinghams in China. After tea there was a crowded meeting. Dr. Anderson-Berry, Dr. Owles (Brighton), Dr. Austin (Linkfield), Messrs. Thoburn (Singapore), Osborn Howe (South Africa), and others gave words of counsel and cheer...Mr. A. Wilkes gave addresses to believers in **Harrow**, March 4 to 10, well attended and most instructive....Mr. C. J. Stephens had good times in Arthur's Hill Gospel Hall, **Newcastle**; hall full every night....**Liverpool**—Mr. John Knox M'Ewen had meetings in Romeo St. and Conway St., Birkenhead. Mr. Alex. Marshall had meetings in Camden Hall. Mr. W. J. Ervine had special meetings in Iron Room. Mr. R. M'Murdo has been preaching in Camden St. and Conway St., Birkenhead....Mr. Geo. Ainsworth has had special meetings in **Featherstone**; well attended....Mr. Robt. Millar had ten days' special meetings in Empire Gospel Hall, **Barry Dock**; searching times; some saved; backsliders restored; the Lord's people helped. He has moved to **Dowlais**, where Cardiff believers have taken a hall with the hope of reaching the people with the Gospel....Mr. H. B. Thompson and Mr. Tapson are also visiting small assemblies in **South Wales**, where there is a huge population more or less neglected...**Bradford** Teachers' Conference, March 3, a large gathering. Messrs. Forester (Rochdale), Luke (Newcastle), Peck (Featherstone), and others gave helpful words....Mr. Herbert R. Francis had special meetings in Ebenezer Hall, Westham, **Weymouth**, with some blessing....Annual fellowship tea in Drummond Hall, **Boscombe**, Bournemouth, Feb. 28. Mr. Walter Scott gave a most helpful address on the Epistle to the Philippians...Owing to illness Mr. Alex. Marshall was unable to commence the series of special meetings in Bible Hall, **Birmingham**, till March 16; good meetings; some striking cases of conversion. A farewell meeting in Capehill Hall, March 10, for Mr. and Mrs. L. **George**, who are leaving for Argentine Republic.

NEW BELIEVERS' BOOKS for Old and Young Christians. (1) *Baptism:* Its Uses and Abuses. By Wm. Hoste. (2) *Who Constitute the Church of God?* Reply fo a recent Pamphlet. By J. H. Burridge. (3) *Present-Day Christianity:* What is it? Whither is it Going? By John Urquhart. 1d. each. 1/ per Dozen, post free. PICKERING & INGLIS, GLASGOW.

Mr. George hopes to engage in business and help in the Lord's work....Mr. Jas. A. M'Cullagh, of Dublin, had meetings at **Great Bridge** and **Wednesbury**, where the Lord has saved souls....Mr. J. Neil Singleton, Whitehaven, had a series of meetings in **Jarrow-on-Tyne** from Feb. 18 onward. During the last fortnight he used a large diagram. Ministry seasonable and helpful...Mr. Ernest E. Thomas has tackled the large town of **Huddersfield**, virtually single-handed. A small room, Elim Hall, 5 Queen St., has been engaged, and he hopes to continue till there is an assembly formed...The Lord is granting blessing at Cranmer Hall, **Croydon**; 5 were baptised on March 13, making 7 since the hall was opened in December. Mr. Nicholls, from British Guiana, and Mr. Daniel Wood gave valuable help during March...Mr. F. S. Arnot paid a visit to **Portsmouth** for Missionary Conference, March 14, and gave a helpful message... Mr. F. A. Glover saw some fruit in the meetings at Bear Street Chapel, **Barnstaple** (the scene of the late Mr. R. C. Chapman's ministry), also at Ilfracombe. He commences a mission to the young at Unity Chapel, **Bristol**, April 1 to 10...Mr. R. M'Murdo had good meetings in **Bedhampton**, Hants. Hall, holding 200, well filled each night; some interest....Prayer is requested for summer open-air work in **Southport**...Mr. A. E. Hodgkinson has commenced meetings in **Dewsbury**...Mr. Geo. H. Cooke had meetings in Gospel Hall, **Wokingham**, from Feb. 25 onward...Mr. T. Robinson gave a series of gospel addresses in **Penrith**; times of refreshing were given....Mr. James M'Kendrick gave a very interesting account of "Caravan Life and Evangelistic Work in the Villages of the Eastern Counties" at Duke Street Hall, **Chelmsford**, on Mar. 5, in connection with the work of counties evangelisation; well attended and profitable...The Lord greatly blessed a mission conducted by Mr. M. Wadey at **Mill Green** Gospel Hall, near Chelmsford, from Feb. 18 to Mar. 4; a goodly number professed conversion...Mr. J. J. Sims is having large and interesting meetings in the districts around **Wrexham**. Has visited New Broughton, Southsea, and is now at Broughton. Meetings last 2½ hours, many receiving assurance of salvation....Mr. J. R. Coy, **Manchester**, has been joined for a time by Mr. F. Bates, from Australia, and they purpose commencing the Bible carriage work at an early date...Mr. E. Venn had meetings in **Wimbledon**... Mr. C. F. Hogg gave a series of addresses in Gospel Hall, **Chard**...Mr. Walter E. Willy had very good times at **Loughton**; hall, holding 300, packed every night. He commenced in Ipswich, March 18....Mr. J. W. Ashby gave a series of addresses on "The Future of the Human Race," in Assembly Rooms, **Fakenham**, March 11 to 25...Mr. Frank Kennedy, formerly known as Quenton Ashlyn, the London society entertainer, who was converted in Albert Hall meetings, conducted Gospel services from March 11 to 19 in Gospel Hall, **Clevedon**, with much interest and blessing... Mr. Wm. M'Farlane has been a fortnight in **Torquay**; large attendance of Christians; few unsaved turning out; deep interest.

IRELAND.

FORTHCOMING.—Annual meeting of believers in **Belfast**, Lord's day, April 15, in Y.M.C.A. Hall; breaking of bread, 11.30; ministry, 4; Gospel, 8.15; Monday, Y.M.C.A. Hall, at 11, 2, and 6; Tuesday, in Victoria Hall, at 11, 3, and 7; Wednesday, Victoria Hall, reports at 11; Sunday-school work at 7... Mr. C. F. Hogg preaches in Merrion Hall, **Dublin**, during April.

NEWS.—Mr. David Rea continues in Apsley St. Hall, **Belfast**; meetings large; a good number have

(*Continued on page 73.*)

NOTES FOR APRIL.

THE MURDERS IN CHINA. Photo of Mr. and Mrs. Kingham and their daughter Grace who were massacred at Nan-chang-fu on February 25, with brief records of their lives and with much other information, appears in *The Pathway* for April. ½d.; 6d per dozen; 3/6 per 100, post free.

SOCRATES AND THE HEMLOCK CUP. A telling article on Substitution, by Alex. Marshall, with original wash-drawing by W. J. Morgan, A.R.A., appears in April number of *The Herald of Salvation*; also, The Prisoners in the Tombs, by D. L. Moody; Goodness must go for Nothing, about Hay Macdowall Grant; The Placard behind the Platform, about Dr. Torrey; The Gospel Telegram, by HyP. 16 pages, fully illustrated, 6d. per dozen; 3/6 per 100, post free. *Localised for Assemblies. Samples free.*

A NEW STYLE OF TRACT! *The Evangelist* for April has a bold map of India in dark blue ink, with photo of F. J. E. Lakshman Rao, a converted Brahmin, in brown ink. Striking, true, evangelistic. 1/ per 100. *Localised*, 250, 3/; 500, 5/; 1000, 8/, complete, post free.

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Edinburgh: A. Stevenson, and Religious Tract and Book Society.
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Dunedin: G. Derbyshire, Bible Depôt.
Palmerston, N.Z.: E. Whitehead, Printer, Main Street.
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THE SELF-REVEALING TITLES OF THE SON OF GOD.—II.

THE BREAD OF LIFE.

By Dr. CASE, Wei-hai-wei.

THE steps leading up to this great announcement we can but briefly trace. Shortly before, some five thousand men, besides women and children, had by the Lord been miraculously fed. After all had eaten well the Lord sent them away to return to their homes, while He Himself went up into a mountain to pray. But the next day they again came to Him. The Lord, however, who knew what was in man, solemnly said, "Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." He then sought to lead them on to something higher and more enduring than the bread they had partaken of, even the food that endureth unto everlasting life, "which," said He, "the Son of Man shall give unto you." Catching at the word *labour*, but really missing the point of the exhortation, they ask, "What shall we do, that we might work the works of God?" The reply was simple and definite: "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 26-29). But in their minds they were instituting a comparison between Jesus and Moses. "Our fathers," they said, "did eat manna in the desert." The reasoning seems to have been as follows: "If you wish us to believe on you as 'the Prophet that should come into the world' (verse 14), you must do something commensurate with such claims. It is true that you have multiplied five barley loaves and two fishes into enough to give five thousand people a meal; but Moses fed several millions of people, not once, but daily for forty years. What sign showest Thou, then, that we may believe Thee." First of all, in answer to this, the Lord corrects their low, false view that Moses had given the manna. He directs them past the instrument to the Giver Himself, and He further shows that the manna was but a material and temporal foreshadowing of Himself, "the true Bread from Heaven," and this leads up to the marvellous announcement: "*I am the Bread of Life.*"

Let us now briefly notice a few of the resemblances and contrasts between the manna and the Saviour, and then, as we have space, consider several other points in this marvellous discourse:

I. THE MANNA IS DESCRIBED AS COMING FROM HEAVEN. In the Bible it is always so viewed. At its first giving the Lord declared to the people: "Behold, I will rain bread from heaven for you" (Exodus xvi. 4). On this point our Lord once and again laid emphasis (John vi. 32, 33, 58), and we need not go beyond this chapter to learn how urgent the Lord was in insisting that He, the true Bread, came down from heaven. "This is the true Bread," said He, "which cometh down from heaven" (verses 50, 51). The manna came as low down as it could—it was found on the ground; and think, O my soul, how low Christ descended in order to become the Bread of Life for thee! From being originally in the form of, and on an equality with, God, He took upon Him the form of man, was found in the place of a bond-servant, and became obedient unto death, even the death of the Cross (Phil. ii. 5-8). "I came down from heaven," Christ said, "not to do Mine own will, but the will of Him that sent Me" (verse 38). The manna, then, specially sets forth Christ in humiliation as the food of our souls.

II. THE MANNA WAS ABSOLUTELY NECESSARY FOR THE PRESERVATION OF ISRAEL. "And the children of Israel," it is said, "did eat manna forty years" (Exodus xvi. 35). The manna became to them as "the staff of life." Without some such provision in the wilderness they must quickly have perished. As with them naturally, so with us spiritually; righteousness and sin, heaven and hell, God and man alike proclaim the absolute necessity for Christ as the Bread of Life to come into the world. But for His incarnation, death, and resurrection the whole race must have eternally perished. From the Divine standpoint, as well as the human, once Christ had undertaken man's redemption it was necessary that He should pass through the shame and suffering of the Cross. Hence the frequent use by our Lord of the word *must* in reference to His sufferings and death.

"For I say unto you," Christ told His disciples, "that this that is written must be accomplished in Me, and He was numbered among the transgressors" (Luke xxii. 37; *cf.* chap. xxiv. 7, 44; John iii. 14, &c.). But let us ever adoringly remember that the compulsion was from within, not from without; it was spiritual, not physical. At the last analysis we find that neither by the Father, by Satan, nor by man was Christ coerced into dying; no man took His life from Him, He laid it down of His own free, unfettered will (John x. 18), and this view of the transaction, while not lessening the guilt of man or malignity of Satan (Acts ii. 23), greatly enhances the grace of Christ.

III. THE MANNA WAS PROVIDED FOR ALL, AND ACCESSIBLE TO ALL. No man, woman, or child in Israel needed to go hungry; only unbelief or indifference could lead to such a condition; and as to the spiritual Bread, we know that He is "the Christ, the Saviour of the world" (John iv. 42), who "gave Himself a ransom for all" (1 Tim. ii. 4), and became, as the Apostle John said, "the propitiation for our sins: and not for ours only, but also for the whole world" (1 John ii. 2). Everyone animated by a Gospel spirit revels in such Scriptures as these, and well he may, for they prove that the sacrifice of Christ is sufficient for all mankind. Potentially He is the Saviour of all men, but actually of those only who cast themselves upon Him for salvation. It is the old theological distinction, which we do well to maintain, that Christ's atoning work is *sufficient* for all men, but *efficient* only in them that believe.

The manna was *accessible* to all. It was found on the ground in the early morning hour. Old men and children, the halt and the lame in this matter were on a level with the mature and robust. And so with the spiritual manna. When on earth the Son of God was accessible to all—none ever sought His face in vain: He promptly responded to every cry of need. Men, women, and children, high and low, rich and poor, religious and irreligious, all were freely helped and blessed by Him. And as He was then, so is the Gospel now. It is suited to the needs and capacities, the sins and sorrows of all classes and conditions of men. To millions it can now be said: "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we preach," &c. (Rom. x. 8, 9). On the accomplishment of His work of redemption He said to His disciples: "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). Hence, if the Gospel be not accessible to all (and, alas! it is not), the responsibility therefore rests upon His people—those who down the centuries have known the Gospel and His command in connection therewith, yet have not made it known to all. And the responsibility for the continuance of this rests with *us*—His people of the present generation.

IV. THE MANNA WAS MIRACULOUSLY BESTOWED. It was a perpetual miracle; was spoken of by Jewish writers as the greatest miracle of Old Testament history. It was an abundant, regular, enduring supply to meet the constantly recurring needs of Israel. The double portion on the sixth day, and the entire absence on the Sabbath, both also proclaim its miraculous origin. So with the Bread of Life. "The Jews," it is said, "then murmured at Him, because He said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it, then, that he saith, I came down from heaven?" (verses 41, 42). On that occasion the Lord did not enlighten them on the great mystery of His Being; but the Gospel records and other scriptures clearly witness to the miraculous nature of the birth of the Lord Jesus. By the Apostles and early Christians it rightly seems to have been looked upon as the greatest miracle of the New Testament age. "And without controversy great is the mystery of godliness," wrote the Apostle; "He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (1 Tim. iii. 16, R.V.). "The Word [who was God] became flesh, and dwelt among us" (John i. 14, R.V.).

The Bible doctrine of the incarnation is one of the great foundation facts of Christianity; that proved and accepted, everything else follows in proper sequence and order; denied

or ignored, and the Gospel is but a beautiful, cunningly-devised fable. For nothing less than that could have met our deep, desperate need. But believers know and believe and rejoice in the truth that Jesus the Son of Mary was and is Emmanuel—*God with us.*

V. THE MANNA HAD TO BE GATHERED, AND THAT DAILY. "This is the thing which the Lord hath commanded," Moses said, "gather of it every man according to his eating" (Exodus xvi. 16). Individual need and individual responsibility were expressed in that injunction, and hearers of the Gospel are responsible to obey the Gospel. On those to whom the Bread of Life is offered, the obligation to receive Him rests. One might gather the daily manna for others as well as himself, but no one receives Christ by proxy. The manna had to be gathered daily, and the Scriptures generally look upon the receiving of Christ or believing on Him, not as a past act, but as continuous. In this Gospel especially it is nearly always in the *present tense.* All the privileges and blessings of the Gospel are for him that *believeth* (John iii. 15, 16, 18, 36; vi. 35; vii. 38, &c.). The believing on Christ is continuous. The Apostle Peter also writes: "To whom COMING as unto a living stone," &c. Present, habitual coming is here meant. Proofs of this might be multiplied, but we must refrain. How important then, my reader, that we daily, by the Holy Spirit, through faith and meditation, feed on Christ! For He has said: "I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

THE INSPIRATION OF THE SCRIPTURES.—IV.

THE TESTIMONY OF OUR LORD TO THE OLD TESTAMENT.

By W. H. BENNET, Author of "More than Conquerors," &c.

IN his valuable little book, *Outlines of Christian Doctrine*, the Bishop of Durham, speaking of the attitude of the Lord towards the Old Testament, says the New Testament "attests beyond a doubt His profound veneration for the Holy Scriptures then existing—that is to say, for the Old Testament as in substance, and practically in detail, it exists to-day. For Him it possessed the peculiar and awful characteristic of Divine authority. He stated no theory of its construction, but, looking upon it as it existed, He recognised in it the decisive utterance of God, even in its minor features of expression. For the mind which recognises in Jesus Christ all that He claimed to be, this verdict on the supernatural character and Divine authority of the Old Testament is final."

But for the Dean of Westminster, and those who agree with him, *nothing* is final. The Scriptures "must be examined and tested by the best apparatus that each generation in its turn can provide." On this ground no generation can be certain about anything, because it cannot be sure that the *next* generation may not provide some *different* apparatus to test these sacred books. In reply to those who assert that the books of the Old Testament "must be by the authors named in the New Testament, and that these narratives must be historical accounts of what actually occurred," his reply is: "We are bound to maintain that criticism cannot be fettered by any such prejudging of cases, which must be tried on their merits."

We are thus brought to the definite question, Are we to accept the statements of our Lord as *final*, or shall we follow those who bow to the idol of what they "falsely" call the science of criticism, which, they say, "*is always ready to modify its conclusions in presence of new facts*"? Shall we be surprised if men who thus set the Lord at naught find the "facts" they are looking for? Was it not written long ago, "He taketh the wise in their own craftiness"? And did not God tell Ezekiel that any one coming to the prophet, who set up "his idols in his heart and put the stumbling-block of his iniquity before his face," should receive an answer accordingly, "that I may take the house of Israel in their own heart, because they are all estranged from me through their idols" (Ezek. xiv. 4, 5)? God may allow one who does not accept His Word as final and unalterable to be deceived by a lying prophet (1 Kings xiii.), or a lying spirit (1 Kings xxii.).

May it not be on this principle that men who bow to the modern idol of what is called higher criticism, and yet wish to show an outward respect for the Lord Jesus Christ, think they find some justification in Scripture itself for attributing *ignorance* to the ever-blessed Son of God? Dr. Robinson, indeed, touches on two theories, the first being thus expressed: "As our Lord used the popular tongue, so He spoke in the phraseology of the day"—that is, He *said*, "Moses wrote of Me," though He *knew* it to be incorrect; He referred to Psalm cx. as the language of David—*and that to show that David called Him Lord*, though He *knew* that David had nothing to do with it. But this endeavour to show that "the faithful and true Witness" deliberately said what was not true has, for the most part, given place to the more specious teaching that the knowledge of the Lord Jesus was *limited*, and, therefore, as the late Bishop of Manchester put it, "when He quoted passages from the Old Testament He might have no more knowledge of their age and actual authors than that which was current at the time." The Bishop of Winchester even asserts that "He never displayed knowledge of facts which could not be possessed by those of His own time!" (quoted, with disapproval, *The Record*, March 3, 1905). Dean Robinson says: "If it should appear that He did not transcend the best knowledge of His time in these literary details . . . we shall learn that in this, as in all points, He was made like unto His brethren, save in so far as their faculties were clouded by sin." According to this, though He *actually* said what was not true, He did not do so *wilfully*, but because He did not know any better.

The subtlety of this theory lies in the fact that it is based upon an interpretation of Phil. ii. 7, where we are told that Christ Jesus, "being [subsisting] in the form of God . . . made Himself of no reputation, taking upon Him the form of a servant, being made in the likeness of men." The Greek word rendered "made Himself of no reputation," is, in the Revised Version, "*emptied Himself*," and some have rashly concluded that it means He emptied Himself of *Godhead*, as a German writer expressed it, "*surrendering the personal life and consciousness of the Son of God*, in order to take in its place *the life and consciousness of a man*." One would have thought the merest statement of such an idea sufficient to show the folly of it, for how could the Son of God surrender His personal life and consciousness without ceasing to be? I shrink from speaking thus, and only do so to show the lengths to which men go rather than bow to the Word of God.

Such an interpretation of Phil. ii. is false and delusive. The word is explained in Robinson's Lexicon thus: *to empty one's self, i.e.*, to divest one's self of rightful dignity by descending to an inferior condition—*to abase one's self;* and a reference is given to Neh. v. 13, where the lxx. uses the word for *emptied, i.e., emptied of all his possessions.* Bishop Moule quotes, with approval, the note of Bishop Lightfoot: "He divested Himself, not of His Divine nature, for this was impossible, but of the glories, the prerogatives, of Deity. This He did by taking on Him the form of a Servant."

The expressions "*form* of God" and "*form* of a servant" stand in striking contrast; but the personality is the same throughout. The word *form* expresses what was *external*, though involving what was *essential*. It was "in the form of God"—in infinite beauty and glorious majesty—even though with "the likeness as the appearance of a man," that He manifested Himself to Moses in the bush; to Isaiah in the temple (John xii. 41), and to Ezekiel by the River Chebar. When, however, in the fulness of time, "the Word became flesh," there was no outward manifestation of His glory, but in "the form of a servant" and in the lowly path of obedience He did the will of God. Yet in becoming what previously He was not, He did not cease to be what He always had been. He was "Emmanuel, which being interpreted is God with us" (Matt. i. 23); a *man* who could say, "*I* came forth from the Father." Godhead in all its fulness, and manhood in all its perfectness, are united in the Christ of God, and it is this blessed *Person* whom the Gospels ever keep before us.

But this in no sense alters the fact that

He was here as the *Servant of Jehovah*, and the position of subjection and dependence which in grace He took He never failed to keep. What this involved seems to be entirely overlooked by those who talk about the *limitation* of His knowledge. Of the promised Prophet, Jehovah said, "I will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. xviii. 18). Christ was that Prophet (Acts iii. 22), and even as He could say, "Neither came I of Myself, but He sent Me," so He could add, "I have not spoken from Myself."

On mere *natural* ground there is little reason to suppose that the Lord obtained "the best knowledge of His time," to say nothing of transcending it. God, in infinite wisdom, ordered that His path should be in the lowly walks of life, and the Jews themselves are witnesses that He was far from being schooled in "that which was current at the time." They looked down upon Him, and asked, though not without astonishment, "How knoweth this man letters, having never learned?" To this He had but one reply, "My teaching is not Mine, but His that sent Me." Therefore it is really no question what Christ knew or what He did not know, but (1) Were His words *true* or *false* when He said, "As My Father hath taught me I speak these things?" (2) Were the words given Him by the Father *words of truth* or *falsehood?*

But will those who say that the Lord's *knowledge* was limited in "the days of His flesh" maintain that it is limited now *in resurrection?* The Lord Himself clearly distinguished between those days after He was raised from the dead and the period which He describes as "*while I was yet with you.*" He had already, in that respect, ceased to be *with them.* He was no longer limited in any sense as He had been (Luke xii. 50). His words then spoken are as though they had been spoken direct from the right hand of God, and those words confirm ALL that He had previously said, and bear a fresh testimony to the Holy Scriptures: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke xxiv. 27-44).

Are we not then shut up to one of two courses? If we accept the teachings of the higher criticism, we must deny the Godhead of Christ; we must deny that He was THE PROPHET who spoke the words He received from God; we must look upon Him, even in resurrection, as either deceived Himself or a wilful deceiver of others. If, on the other hand, we really own Christ as Lord, we shall allow His testimony to settle all questions as to the Old Testament—in every part—being inspired of God, and "true from the beginning," and for the explanation of any difficulties which may now perplex us we shall be content to wait till the day of perfect knowledge.

"*THY WILL BE DONE.*"

"THY will be done on earth," my God and King!
What strains were sweet enough such song to sing?
THY *will* is but to *bless* the broken heart
That only *sighs*—"Thy will be done in *part.*"

'Tis when we scan but *half* Thy glorious will
That we can *dread* lest Thou shouldst now fulfil
The prayer we breathe; but when we see the *whole*,
The rapturous vision fills with joy the soul!

"Father, I will that My redeemed ones see,
And *share* the glory Thou hast given to Me;
That they be *with Me* in My home above"—
My Lord, is *this* "Thy will"—'tis nought but LOVE!

M. M. D.

"*STANDING.*"

"BEHOLD, I stand at the door and knock" (Rev. iii. 20). To "stand" is to take the servant's place. Gabriel the messenger declared, "I stand in the presence of God." Kings and rulers *sit.* The Holy One "*sitteth* upon the circle of the earth." The Father welcomed the Son with the words, "*Sit* Thou at My right hand." (How marvellously this sets forth the glory of the humility of Jesus.)

E. J. P.

"SOME OTHER MAN."

OCCUPATION WITH CHRIST. BY N. L. NOEL.

ACTS viii. 26-40, recording another journey from Jerusalem (Comp. Luke x. 30, Luke xxiv. 13), may well be considered as suggesting (like Matt. xvii. and Luke xxiv.) the will of God concerning His people, viz: that Christ shall be their supreme object.

In chapter vi. 3-5, we find Stephen and Philip amongst those who were mentioned as "full of the Holy Ghost." In chapter vii., Stephen's ministry is recorded; and in chapter viii., Philip's ministry.

Persecution had scattered the Church at Jerusalem; and that city, having rejected the Holy Ghost's testimony to the risen Son of Man (Acts vii. 55-59), Philip, his work as regards the widows being at an end, "went down to a city of Samaria, and preached Christ unto them" (Acts viii. 5, John iv. 39-42), and Samaria, "with one accord gave heed unto those things which Philip spake," and "there was great joy in that city (Acts viii. 8, Luke ii. 10, xxiv. 52).

But God would have the gospel of His grace spread to "the uttermost part of the earth (Acts i. 8, Matt. xii. 42), as well as proclaimed in Samaria. His word, therefore, came to Philip to quit that revival work, and carry the water of life to a needy soul in the desert (2 Chron. vi. 32-33), whose longing after God had found no satisfaction in the ritual of Jewish worship.

This man of Ethiopia was seated in his chariot, home returning, reading God's Word concerning Christ. In the right manner, Philip approached him, and (precious instance of the leading of the Spirit) at the right moment too, for he was reading aloud from that remarkable prophecy in Isaiah liii. concerning Christ, respecting "His decease": "He was led as a sheep to the slaughter . . . His life is taken from the earth" (see Acts viii. 32-33) and this it was that suggested the eunuch's question: "Of whom speaketh the prophet this? of himself, or of some other man?"

What a sad tale this question revealed! Man, by nature, knows not God. "Art thou greater than our father Jacob?" (John iv. 12). "Have I been so long time with you, and yet hast thou not known Me . . .?" (John xiv. 9; ix. 36; xvii. 25, Acts ix. 5). And is not this the condition of things to-day? He is but a man, like "some other man," or "one of the prophets," &c., for "the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image * of God, should shine unto them" (1 Cor. iv. 4).

"Some other man!" And Philip began at the same Scripture and preached unto him "Jesus"; and now, from the heart and mind of this Gentile stranger, Jerusalem and its "desolate house receded for ever" (com. John iv. 21, Rev. xxi. 10). He would identify himself with Jerusalem's rejected One, and be of the company of His disciples; hence, coming to a certain water, he enquires, what doth hinder me to be baptized? So, "they went down both into the water, and Philip baptized him."

Happy decision! "I have learnt," quotes a beloved writer from one of the martyrs "that there is no freedom like that of the heart that has given up all for Christ; no wisdom like that learnt at His feet, no poetry like the calm foreseeing of the glory that shall be." Thus, "when they were come up out of the water, the Spirit of God caught away Philip, and the eunuch saw Him no more, and he went on his way rejoicing!"

On the resurrection side of Jordan, one Man alone occupies the scene. It is now no longer Moses or Elias, Cephas, Paul, or Philip. All must vanish before His presence. God will not let Philip fill this man's soul. The personality of the preacher must not stand between, or dim the glory of the Christ of God. *Philip must disappear*, so that "some other Man," God's Man, filling the heart of this once enquiring, but now believing sinner, he may, like Naaman, of another day, go "on his way" to bear witness in a distant land (Acts i. 8) to "the God of all grace," who had cured him also of his leprosy.

* "Likeness" is a simple word for all of us; it is *being like*. "*Image*" is somewhat different. An "image" *represents*, be it like or unlike. The image of Jupiter presents him to men . . . Christ is never said to be like God, or the likeness of God, because He is God; but He is said to be the image of God, for He does represent and glorify Him, and He will be displayed in Him in the millenial glory."—(*Extract*).

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

"And he said, Men, brethren, and fathers, hearken; . . ." (Acts vii.)

STEPHEN'S ADDRESS.

THE seven men chosen to attend to the business matters of the saints at Jerusalem were all Hellenists. That is to say, they belonged to the class who were murmuring. What a testimony to the honesty of Christianity! No other religion on earth, or ethical system which some wise men seek to substitute for religion, has ever had this benignant effect on the heart of man. When a man becomes "saved" he becomes honest. I know it. I have seen it. Take this true illustration of it. Jerry M'Auley was a river thief. That is to say, he boarded ships in the river and stole what he could lay his hands on. After his conversion a captain coming into the room in search of sailors saw him. Going up to the old man in charge of the place the captain said, pointing at Jerry, "Is that the kind of people you keep here? He's a dirty thief and a scoundrel. He robbed my ship and stole a hundred dollars' worth of sugar, and he ought to be in the 'Pen'." Jerry didn't know what to do. He had stolen the sugar, but then had not Jesus pardoned his sins? He had been working hard and had saved just 100 dollars. His first honest savings, kept in his desk at home. However, he went up to the captain, who was cursing and swearing, and told him that he was right, but Jesus had saved him, and if he went home with him he would give him his 100 dollars. At first the captain declined to believe that Jerry had 100 cents; then he said that Jerry was trying to get him into his house to murder him. After much ado, at length Jerry brought the captain to his door. There stood the captain stock still, while the sweat poured off his face. "Jerry," he said, "I believe you are just fool enough to pay that money."

Jerry unlocked the door, led the way in, and then said, "Yes, sir, here it is."

"Well, Jerry," replied the captain, "I stole the sugar before you stole it from me, so keep your 100 dollars!"

The reverse also is true. The world believes that Christianity is synonymous with honesty. The jeweller's traveller who thought he had fallen amongst thieves lay awake sweating with fear, until sheer desperation forced him to find out what his rough-looking host was doing downstairs with a light. When, peeping into the room, he found an open Bible on the table and the man on his knees, he returned to his room to fall into a dreamless sleep, because he knew he was safe.

Whom can men trust if they cannot trust a Christian? What a sermon this is! Who makes the thief an honest man? the swindler a trustworthy man? the liar and cheat a true man? Thousands of tongues reply—"Jesus Christ!" Then He who can do this must be eminently worthy of trust Himself? Surely: no conclusion can be more reasonable. If His faint image in a man excites in others a feeling of trust in that man, how much more should men turn in utter confidence and trust to Him who is the source and origin of honesty and trustworthiness in those from whom such characteristics have been alien. And that is what He desires. "Believe in Me" He cries. You cannot honour Him more than by committing yourself, your sad case, your terrible habits, your unhealed maladies, your earthly prospects, your family cares, and secret burdens to Him, in full confident trust that He will save you and deliver you from all your distresses. But there must be no half-confidences, no partial trust, no reaching forth to place all in the hands of Jesus, and then timidly drawing back. It must be all or none with Him. And every time you prove a Christian worthy of trust every time you find an unanswerable reason why you should trust wholly in Him who is the source of the Christian's trustworthiness.

I cannot leave the lesson to be learned from the fact that these seven men belonged to the class that thought itself unjustly dealt by — they were all Hellenists, yet the Hebrews trusted them with their widows—without noticing this other fact. Men are fond now-a-days of questioning the reliability of the men who certified the Resurrection of our Lord Jesus Christ. These are men who

concoct worthless arguments in their rooms, where commonsense is absent, or first give them voice in company with other atheists or agnostics in little back-street halls, where such arguments as "printing by movable types was invented in the middle of the 15th century, how could there be any Bibles before then?" are greeted with applause that makes the welkin ring. The man of the world knows that Christianity (the real, not the imitation thing, as sold by the Jesuits) stands for honesty, and that if the men who certified publicly the Resurrection of our Lord were not acting honestly, the Jews were the least likely of all peoples to be deceived by them. They tell me that the cleverest criminals are ofttimes the easiest of detection. They are over-clever. In this I can believe after I have read what the chief priests with the elders did: "Say ye," said they to the soldiers who had watched the tomb, "His disciples came by night, and stole Him away while we slept." Certainly the soldiers were silly if they were foolish enough to say so, for how could they tell what had happened whilst they slept? But we hear nothing more about it. There is no trace in all history of any Jew ever saying such a thing, or calling the witnesses of the Resurrection dishonest.

It is simply irrational enough to be believed only by men who deny the glorious facts that have changed the face of the world; that men who preached the Gospel that makes men honest—and the only Gospel that ever does so—were dishonest, and proclaimed a Resurrection they knew had never taken place.

I have a copy of an ancient book that gives a full account gleaned from contemporary history of the tortures Christians endured under the Roman emperors. Accustomed to horrors, and case-hardened to physical sufferings, as, alas! I have to be, it makes my blood run cold to read it. And all these unmentionable agonies they could have escaped had they been content to preach Jesus *without* the Resurrection. But they could not; and their Risen Lord marvellously sustained them under sufferings the mere reading of which makes one suffer.

Early did these persecutions begin. Stephen, full of faith and power, did great wonders and miracles among the people. Unconvinced by these, certain from the synagogues I have already mentioned disputed with him as to the reality of what he did and said. Unable to stand up against his keen dialectic, they resorted to that common expedient—force. Through the dim alleys and crowded bazaars they forced him, along with that usual concomitant of all crowds in the East—noise.

With clamour and shouting, with thrustings and mad, onward rushes, which threatened to engulf the prisoner, this wild sea rose steadily, with many eddyings here and there, until it cast the human waif at the feet of the Seventy-two that formed the Sanhedrin. These were the heads of the twenty-four courses of the priests, with twenty-four elders and twenty-four scribes—in all, seventy-two representative men, who sat in Gazith, a chamber high up in the Temple. True, the Romans had forbidden their session there, as within the sacred precincts they were beyond Roman supervision; but now there was an interregnum, and they sat again, an awful judicature, a college of justice—in their belief, God's Bench—in Gazith, the lofty chamber within the Temple.

SUGGESTIVE TOPICS.

THE WICKED.

The Birth of the wicked, - Psa. lviii. 3
The Name of the wicked, - Prov. x. 7
The Soul of the wicked, - Prov. xxi. 10
The Way of the wicked, - Prov. iv. 19
The Death of the wicked, - Psa. lxxiii. 4
The Burial of the wicked, -Eccles. viii. 10
The Eternal Destiny of the wicked, - - - Psa. ix. 17 J. M. H.

A THREEFOLD CORD IS NOT EASILY BROKEN (Eccles. iv. 12).

Believers belong to Christ

By Gift—John vi. 37; x. 29; xvii. 6, 9, 11, 24.
By Purchase—Ephes. i. xiv.; Heb. ix. 12; 1 Peter i. 18, 19; Gal. iii. 15.
By Birth—John i. 12, 13; James i. 18; 1 Peter i. 23; 1 John v. 1. J. M. H.

The Charter of the Church

PAUL AS A PATTERN FOR EVANGELISTS AND TEACHERS.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians iv. 14-17.

MARK the expression, "as my beloved sons." He claims relationship with them. He had a father's heart towards them; for, as he says, "in Christ Jesus have I begotten you through the gospel."

15. **"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."**

The word here rendered "instructors" is rendered "schoolmaster" in Gal. iii. 24. The law was powerless to give life; nevertheless, it was an "instructor" in righteousness and morality—a "schoolmaster" to Israel until Christ came. But the Apostle was far more to the Corinthians than a mere "instructor" or "schoolmaster." He had been the means of bringing to them the Gospel. From Athens he went to Corinth (Acts xviii.), and finding there a Jewish synagogue, he preached Christ, and got a hearing from some. But great was the opposition raised up—the Jews opposing and blaspheming, so that he turned from them to the Gentiles. At this time he seems to have been cast down, and for a moment, as it were, on the point of being disheartened; but the Lord, ever mindful of His servants, and pitiful, spake to him by night in a vision. "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9-11).

For a year and six months, therefore, he remained teaching the Word of God among them. He was not like some who go to a place to labour in the Gospel for a fortnight or a month, but, having another engagement already made for a fortnight or a month later, they must leave when their fortnight is ended. Many a time have I seen one of the Lord's servants come to a place, and after the Lord had begun to work, and souls were beginning to be saved, and many getting interested and coming to hear, they had to leave the place to fulfil a prior engagement, and so the work was, for the time being, stopped. The Lord's servants ought to be careful as to their engagements, to be free to go and to stay where the Lord would have them.

The Lord did not say to Paul: "If you go and leave Corinth all these souls will be lost." No; away back in eternity they had been made choice of by God—from the foundation of the world their names were in the Lamb's Book of Life; who they were none but the Lord Himself knew; but, idolators though they were, in the blindness and ignorance of heathenism, He knew them every one, and could say: "I have much people in this city." If Paul should flee from the work, the Lord of the harvest could send another to reap the ripening sheaves. Blessed and honourable work it is for any servant of the Lord to be upon the ground where HE has *many* whom He is about to bring to the knowledge of Himself.

Thus brought to the Lord through him, whilst with them, as he said, "in weakness, and in fear, and in much trembling," they were dear to him as "his beloved sons."

In 1 Thess. ii. 7 he uses another kindred figure: "We were gentle among you, even as a nurse cherisheth her children;" "ye were dear unto us." Thus he likens himself to a "nurse" (or, literally, a nursing mother), and to a father, but never to a schoolmaster—never to a man whose business it is to teach and to get paid for it. He was willing not only to impart unto them the Gospel, but even his own life also. The tender, fervent love of Christ breathes through all his ministry. Again, to the Galatians he writes: "My little children, of whom I travail in birth again until Christ be formed in you." He was anxious about the Galatian converts, lest, after all, his labour should, to a large extent, prove to have been in vain. Nothing could satisfy him as to them but seeing "Christ formed

in them." He longed to see Christ in their life and ways; the spirit of Christ, the character of Christ, manifested in them. When fellow-Christians meet with each other, is it not generally little more than "How do you do?" and a few more inquiries as to the condition of the body, or as to temporal concerns, and then "good-bye." If there was in us an intense desire, as there was in the Apostle, to see Christ formed in each one, how different would our intercourse be! What is wanted among us is fatherly and motherly hearts. We need that more than teaching. There may be many teachers, but there are few fathers. To see further the spirit of the Apostle, turn to 2 Cor. xii. 14, 15: "I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

He did not want their money; he could labour with his hands; but he wanted their souls for Christ. He had towards them a father's heart, and he claimed a father's relationship toward them, for he was the one whom God had used in their conversion. This is a spiritual relationship of no mean value, and the influence of which God intends to be used for His glory.

Read Lam. iv. 3: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." Here is parental care, even among the sea monsters. The very whales have affection and care for their young ones. Turn also to Job xxxix 13-17: "The ostrich, which leaveth her eggs in the earth, . . . and forgetteth that the foot may crush them. . . . She is hardened against her young ones as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding." Here we have a divine illustration of the opposite of the Apostle's way; but is it not a picture of many who accept the name of "Evangelist?" To go from place to place preaching the Gospel, and leaving the young converts uncared for, or to be laid hold of by those who will lead them away from the path of subjection to Christ and His Word, is not the way of God—it was not the way of the Apostle; *it is like the ostrich, deprived of* wisdom and of natural affection.

(It ought ever to be the desire of the Lord's servants not only to get multitudes to profess conversion, but to see them going on in the path of obedience to the glory of God.) Let evangelists ask regarding the places in which they have laboured, Are the converts being led on in the ways of the Lord? Are they baptised and gathered together according to New Testament simplicity and order? Or are they drawn away into various sects through neglect and lack of care on the part of those who ought to have felt toward them the yearning love of a parental heart?

The judgment seat of Christ will test all such work. Has the spiritual parent, who was the means of conversions, watched over and fed the young converts? After having left them, has he, like the Apostles, visited them again to see how they do? (Acts xv. 36). Did he remain with them eighteen months, until they were somewhat grounded in the Word of God?

A zealous servant of God, with heart burning for souls, once said: "Get them converted, and they'll *warstle through* some way." He meant well, I doubt not; he had the one object before him, but was it not a mistake, and a common one, too, thus to speak, as if God was only glorified in conversions! Are they not saved in order that they may glorify God in lives of obedience and subjection to His Word?

Some brethren don't care to be present at Gospel meetings. This is a great mistake. Christians are needed at such meetings. If God gives blessing, then there are anxious souls to be dealt with, and young converts to be instructed and cared for, and helped on in the ways of the Lord. But who is to know them? Is it to be left to the few that have a care for souls and take oversight in the assembly? Certainly not. Every Christian who has a heart for the Lord should surely seek to give his help in such a work as this. It is a shame on us if those who are converted at our meetings are picked up and drafted off into sectarianism, instead of

being instructed in the ways of the Lord. With true parental hearts we should set ourselves to this important work, so that the newly converted may be led intelligently to obey the will of the Lord.

This is a work that cannot be accomplished by teaching meetings, though these may be ever so blessed. In daily intercourse, admonishing, exhorting, instructing one another, the work must be followed up. Our duty is to put before them the Word of the Lord, showing them His will, looking to the Lord to give them understanding and obedient hearts, willing to follow as they learn of Him.

"*THAT I MIGHT LIVE UNTO GOD.*"

Gal ii. 19, 20. Part II.

By Dr. T. NEATBY, London.

THUS this life unto God has its sphere and exercise in the knowledge of Himself which our God gives. It delights in Him with the joy which this knowledge imparts. Immense as is this blessing, it is not all, for we live unto God:

(2) In the power of the Spirit of adoption, whereby we cry, Abba Father. Choicest God-like purpose to have us before Him as children, and to form a life and create affections in us by the Holy Ghost which answer to the heart of our Father! Precious grace that He would possess us as the "many sons" whom He is bringing to glory, now and in the eternal day of His own ineffable rest! Life unto God in such a relationship, what heart but His could even have conceived the thought of it! Yet it is ours, and ours for present enjoyment.

The law told man what he ought to be and what God's claims upon him are. It required of man, in God's name, that he should yield entire obedience; it cursed the disobedient. But it could not tell what God is, nor bring lost and guilty man to Him. Still less, if possible, could it reveal the Father's name. This none but the Son of His love could do, after the law had done its sad, but just and needed work.

"I have declared unto them Thy name," said the Lord Jesus, Himself the only begotten Son, which is in the bosom of the Father. He said it whilst dwelling among us, full of grace and truth. Who but He *knew* that bosom of love which passeth knowledge? Who but He could unfold its blessed secrets? He dwelt there in the repose of eternal love. Before the morning stars sang together, and the sons of God shouted for joy, the delight of the Father was the Son who lay in His bosom. That calm was undisturbed when He made the worlds. Nor was it broken when He came into the world. Though the humbled, emptied One here, He was owned of the Father as He began the public and active service of His life, and as, in a sense, He closed it, in sweetly memorable words: "This is My beloved Son in whom I am well pleased." From the moment when His *life*-service was owned and the Son of Man was wrapped in the cloud of the excellent glory, down to the cross was but a second stoop of love and devotion: "As the Father gave Me commandment, even so I do." "Therefore doth the Father love Me, because I lay down My life, that I might take it again" (John xiv. 31; x. 17).

How fitted He to declare the Father's name whilst still in this world! (John iii. 13). Yet was the full adequate declaration of it only possible when Christ was risen. "I have declared unto them Thy name and will declare it, that the love wherewith Thou hast loved Me may be in them and I in them." He made good this word the third day after its utterance, when He bade Mary to go to His "brethren" and say "I ascend unto My Father, and your Father." Redemption had wrought a mighty change. It had opened up for man an entirely new position. The Father's name is fully declared, and, through the finished and accepted work of Christ, the believer enters into the fruit of it; the love wherewith Christ is loved is in Him, and Christ is in Him. He lives unto God, a *Child* before His *Father*.

How far, dear fellow-believer, how far have we apprehended the truth that our deliverance from the law and from sin is that we may enjoy God and taste the Father's love? Is the grace that has made us children of the ever-blessed Father deeply wrought into our hearts? Do we bless our God every day that He is truly

our Father, and our Father according to the excellence of the relationship His own Son had down here in humiliation, and has on high as the exalted One? Does this close and tender relationship form our hearts and our ways by its own unspeakable grace? Do the joys of the way and its sorrows come to us from a Father's hand? Are the mercies of our path and its trials fragrant to our hearts with the love that the Father bears Jesus, His Son, our Lord? Is the service we render the service of children whose hearts are fresh with the Father's love? And is the meanest work of daily life the service of an obedient and devoted child? As our God looks down into our hearts, does He see the answer to, and the reflection of, His own blessed love?

Beloved, the spirit of adoption *is* in us to produce the holy affections suited to the relationship in which we are with our God. His witness with our spirit (according to Romans viii.) is not a witness to our pardon, nor even to the favour in which we stand with God. Above and beyond these priceless blessings His witness is that we are CHILDREN OF GOD. Witness beyond all price for a soul heretofore a child of wrath! Witness sweet and refreshing as the dew of Hermon, yet mighty in the exceeding greatness of His power who dwells in us, the seal of divine and perfect love and the earnest of assured glory yet to come! We have received the Spirit "that we might know the things that are freely given to us of God." This same Spirit is "the *power* that worketh in us" that we may enjoy here below, spite of the circumstances around and the weakness within, the love of the Father which is in us and Christ Himself who is in us. How happy we, beloved! How blessed our place! How deep our joys! How real the *power* our God has given that we may taste them! Soon our Lord will lead us up to that Father whose name He has declared. In joy unspeakable for Him and for us He will present us before the presence of His glory. Then unhinderedly and unceasingly we shall "live unto God" in His own eternal home, purged worshippers before our God, adopted children with our Father. "Even so, come, Lord Jesus!"

THE "FALL AWAY" AND THE "RENEWING" OF HEBREWS vi. 1-6.

A Scriptural Enquiry. By WM. HOSTE, B.A.

IN considering this confessedly difficult passage, about which so much has been said and written, and which has so often been wrested by mistaken interpretation, it may be helpful to seek to answer very briefly three questions which suggest themselves—(1) Who were primarily addressed, and what was their condition? (2) Why is the question of falling away introduced? (3) What use is intended to be made of the passage?

I. WHO ARE ADDRESSED?

Hebrews, who had professed faith in Christ, and who are called in chapter iii. 1, "Holy brethren, partakers of the heavenly calling." As to their condition they were not only *backward* (that would have been serious enough), but as we learn from the latter part of chapter v., which need not be separated from chapter vi., they had *gone backward* from what they once were. Thus, as we learn (1) from chapter v. 11 (R.V.) that "They had *become* dull of hearing"; (2) from verse 12 that "They needed to be taught *again* the first principles of the oracles of God"; (3) from the same verse, that "They had *become* such as had need of milk, and not of strong meat"; in other words, they had become babyish instead of going on to perfection or "grown-up-ness" (compare words in original for "of full age," chapter v. 14, and for "perfection" in chapter vi. 1).

It would appear from the rest of the epistle that their special form of backsliding, one not unknown to-day, though under a different name, consisted in a going back to the shadows and symbols of Judaism instead of being taken up with Christ, the great Antitype, and growing up into Him who is "all and in all." There is a more serious thing than merely being slow to learn the truth; that is, letting go the truth one has already learned.

This brings us to the second question, and suggests the answer:

II. WHY IS THE QUESTION OF FALLING AWAY INTRODUCED?

The writer of the epistle was exercised as to their state, not only because it made them

slow to learn, but because it would raise a question in his mind as to where such backsliding might end. Might it not remind him that there was such a thing as even advanced profession without true possession of Christ, and that, *if* it should prove that any he was addressing had never been truly "born of God," this tendency to go back from Christ to Jewish shadows might develope into a total abandonment of Christ, even as the Messiah, and a return to Judaism? Hence the earnest exhortation and solemn warning of Hebrews vi.: "Leave the first principles. Lay not again the foundation. Go on to perfection; for counterfeits there are who, when once they definitely turn away from the truth, can never be renewed unto repentance, seeing they crucify to themselves the Son of God, and put Him to an open shame." All Hebrews who had professed faith in Christ since His crucifixion had shared in a greater or less measure in their national rejection of their Messiah. If, as individuals such professors should afterwards turn away from Him, it would be as though they crucified Him on their own account and openly put Him to shame.

They were to leave the principles of the doctrine of Christ, not of course as a babe leaves its cradle as it grows older and has no more use for it, but rather as the walls of a house, in process of building, as they increase in height, leave the foundations behind though continuing to rest upon them.

The six-fold foundation—repentance, faith, the *doctrine* of baptisms and of laying on of hands, resurrection and eternal judgment,—being the bed-rock of truth on which the whole superstructure of New Testament doctrine is based, stands firm and never needs relaying by any true believer. The first and last pair of "fundamentals" need not call for special remark here, but a word or two of explanation may be useful as to what is meant by "*the doctrine of baptisms and of the laying on of hands.*" The word translated "baptisms" is not the ordinary word for "baptism" (though allied to it of course), and includes the various bathings or washings of the Old Testament ceremonial, *e.g.*, that of the high priest on the day of his consecration (Lev. viii. 6; *cf.* also John xiii. 10; Titus iii. 5). In the same way we must go to the Old Testament for the true meaning of the expression, "laying on of hands," and connect it with the identification of the offerer with the victim by the laying of his hands on its head (Lev. viii. 14, 18, 22). Thus the *doctrine* of "baptisms" is the foundation truth of "regeneration," and that of "laying on of hands" represents identification with Christ in His atoning work.

It may be noted here (and the present writer believes it to be a most important point to the right understanding of the passage before us) that a counterfeit coin, though deficient in true weight, ring, and value, does nevertheless actually possess some of the attributes of true money. It is, for instance, if it be a good imitation, of exactly the right size and shape. It also bears the same face-value, image, and superscription as the real coin. In the same way counterfeit believers may possess certain attributes or qualities in common with and even necessary to the true. Five such attainments are detailed in Hebrews vi. 4, 5.

1. The persons described are said to have been *enlightened*, the identical word used of the Hebrew believers in chapter x. 32 and translated there "illuminated." They had had their eyes opened to certain spiritual realities like Balaam, "the man whose eyes were opened, . . . and who saw the vision of the Almighty" (Num. xxiv. 16).

2. "They had *tasted* of the heavenly gift."

3. They had also *tasted* the good word of God. The word translated *tasted* in both these passages is the same as is used in Hebrews ii. 9, and also in 1 Peter ii. 2: "If so be ye have *tasted* that the Lord is gracious." May we not find in the case of the stony-ground hearers of Matthew xiii., an illustration of (2) and (3) in that they of the parable are there said to have "received the word with joy," though afterwards to have no root in themselves.

4. They were made partakers of the Holy Ghost—not in the sense of having been born again of that Spirit, but of having felt His presence and power working around them and through them, and *on* their own hearts. King Saul's experience, in 1 Samuel x. 6-10, may be quoted as an illustration of this,

"The Spirit of the Lord came upon him, and he prophesied."

5. They had tasted of "the powers of the world to come"; that is, of those miraculous gifts which, *though not possessed by believers now*, will be the normal experience in the millenial age (*vide* Hebrews ii. 4, 5). We may cite Judas, who must have preached the Gospel of the Kingdom and wrought *miracles* like the other apostles (else his hypocrisy would have been manifest), and also "the many" of Matthew vii. 20, as instances of such a thing.

Nothing is said of those referred to in Hebrew vi. having had true faith in Christ, or of their having been cleansed by His blood, or of their having been "born again." If these blessings—the essentials—corresponding to the weight, quality, ring of the true coin, were lacking, then though the professors in question had enjoyed many privileges, attained to much knowledge, gone great lengths, and passed as true, they would, in spite of it all, eventually prove counterfeit. When once a counterfeit coin, be it noted, is discovered to be such, it can never pass into circulation again, but is only fit to be nailed to the counter as a warning to all who may see it, to make sure their own money is good. This brings us to the third and last question.

III. WHAT USE ARE WE INTENDED TO MAKE OF THE PASSAGE?

It cannot be used in support of the ordinary "falling away" theory, for it proves too much, in as much as those referred to in Hebrews vi. can never be restored; whereas those who teach, in opposition to John x. 27-29, and other passages, that a true sheep of Christ can become "unsaved," are equally strong as to the possibility of such a one being "re-saved" under certain conditions.

We know that a backsliding believer can be restored (*vide* Jeremiah iii. 13, 14; Hosea xiv. 1, 2, 4; Luke xxii. 32). If it be asked why those referred to here cannot be renewed to repentance, it may suffice to say, "The secret things belong unto the Lord our God." Nevertheless, there are analogous instances of God's judicial ways in government, *e.g.*, the hardening of Pharaoh's heart, the sending of "strong delusion" to those who will have wilfully rejected the truth (2 Thess. ii.), and, perhaps, also the case of God's refusal to answer Saul (1 Sam. xxviii. 6).

The passage is surely intended as a solemn warning to all who "name the name of Christ," especially to any who, instead of "continuing in the things they have learned," are letting go the truth, to be on their guard and not to take too lightly for granted that all will turn out well with them in the end, as long as they continue in a backsliding state.

Two things may be noted in closing. *First*, that the apostle while uttering the warning, for any whom it might concern, hastens to show that he did not himself really wish to apply the solemn words to the actual case of those he was addressing, by adding, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." *Secondly*, lest it should be thought that the passage is intended to cloud the assurance and damp the joy of the Lord's people, the chapter ends with a note of encouragement from God Himself, "That by two immutable things [God's Word and counsel] . . . we might have *a strong consolation*, who have fled for refuge to lay *hold* on the hope set before us." "Now unto Him that is able to keep us from falling" may our prayer ever be, "Hold up our goings in Thy ways, that our footsteps slip not"!

PEARLS FROM OLD SEAS.

By Diver T. BAIRD.

BE familiar with One.
Speak evil of none.
Deal justly with all.

Say nothing that will not do good.

In every choice you must take and leave.

In defending yourself never accuse another.

Pick not any lock of which God has concealed the key.

The path of humility leads to the bosom of God.

Ask nothing from God you are not prepared to welcome.

Meditation upon the holiness of God is a sure safeguard against sin.

THE SOCIETY OF GOD.

MY chief resource is the Bible and prayer, or rather that good God who speaks to us in the Bible, and to whom we speak out our hearts in prayer. It is as natural for hard thoughts of Him to spring up in our hearts as it is for dandelions and other weeds to spring up among the gravel in the garden paths, because it is not natural to any of us to think of Him as He is seen in Christ Jesus. We think of Him as a fault-finder, a condemner, a requirer, an exacter. If we always thought of Him as a forgiver, a restorer, a healer, One who never wants anything from us (for what could we give Him?), but who every moment is giving us gifts, would we not delight more in His society?—J. G. M'VICKER.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

THE "FALLING AWAY" DOCTRINE.

QUESTION 511 (*continued*).—LUKE IX. 62.

Answer A.—One who in order to preach the Gospel has left houses, or brethren, or lands, but whose heart and affection in times of trial and need goes back to it again, such an one in that state is unfit for his work.

Answer B.—It is not a question of the final preservation of believers here, but of discipleship. From John vi. 66 it is clear that those who were simply disciples might not only "*look* back," but also "*go* back." The words were spoken to one who did not put Christ "*first*," and therefore lacked one of the principal evidences of his being truly saved, though no doubt a seeker.

Editor's Note.—The way of the Lord in answering those who addressed Him is always deeply significant and instructive. His replies are directed to the conscience, and are divinely suited to the moral condition of the inquirer as discerned by Him. For example, how different His way with Nicodemus in John iii. and with the woman of Samaria in John iv. Again, see how He answers the lawyer in Luke x. 25, first using the law to work conviction, but seeing that he parries the thrust, and reading in his heart only the desire to justify himself, the Lord by means of the lovely parable of the good Samaritan convicts and exposes his self-righteousness. This thought may help to a right understanding of the three cases enumerated in Luke ix. 57-62. The first is a voluntary proposal to become one of His followers. But here the Lord discerns that the proposed disciple has no adequate idea of what was involved of loss and suffering in the path of the Son of Man. He will not allow of any misconception on the part of His followers. He will make it plain that the path here is to a cross and not a crown. The second is the subject of a direct and special call from the Master, such as that given to Peter in Luke v. 8-11, or to Matthew in Luke v. 27. But, however natural the desire to attend the funeral of his father, the Lord must teach him that His call is paramount, and that in such a case nature must be set aside. Hence how important that there be no mistake as to the Lord's call, as, for example, to the foreign field of Gospel testimony. All are not so called, and to go without the special call of the Lord would mean sooner or later a breakdown. The third is a volunteer, but his heart is not yet fully prepared for the surrender. The Lord discerns in the "suffer me first" the lingering of the affections amid the ties of nature, and exposes his unfitness for the path of testimony unto the kingdom of God.

The question of a sinner's salvation is not

here raised, but the impulses and resolutions of nature are shown up in their true insufficiency, and the setting of them aside in the path of discipleship is shown to be essential. Peter afterwards boldly asserted in nature's energy, "Lord, I am ready to go with Thee both into prison and to death." He was sincere, and he loved his Lord; the spirit was willing, but the flesh was weak. If entrance into the kingdom, or salvation, depended on our resolution to follow or to suffer with Christ, alas for our security! But it was grace that saved Peter, and that prayed for him, and that restored him, and that made one who had *proved* his incapacity to follow the Lord into the shame and suffering of the Cross—afterwards a faithful witness who sealed his testimony with his blood.

1 CORINTHIANS IX. 27.

Answer A.—This chapter deals with service, not salvation, and under the figure of a race (ver. 24-27) encourages the Lord's people to strive for a crown. Now we do not run in order to be saved, for then salvation would be of merit and not of grace, but we run, and are only qualified to run, because we are saved. Paul feared lest his running might be disapproved, and he himself disapproved, through any unwatchfulness as to his body. The man who wrote Rom. viii. 1, 38, 39, and 2 Tim. i. 12, could not well flatly contradict the strong statements of assurance they contain by contrary expressions.

Editor's Note.—This chapter speaks of service and recompense, and ought to be read in connection with what the apostle had previously written concerning the judgment-seat of Christ in chapters iii. 13-15 and iv. 1-5. In these passages the judgment of the believer's work or service is clearly distinguished from judgment as to his person. The judgment may result in reward, or, if disapproved, he may suffer loss, but "he himself shall be saved" (see iii. 15). It is this aspect of judgment that is treated of in chapter ix. It is illustrated by the Grecian games. They ran *uncertainly* as to the result, for out of many runners one only could obtain the crown. Not so with the runners for the heavenly prize. Paul does not run uncertainly. And in 2 Tim. iv. 7, 8, his full assurance of the crown is evident at the finish of the race.

But he was conscious all along that when the judgment was pronounced on the runners, he as well as any other might be disapproved (the word is *adokimos*, "without proof or dis-approved") through failing to keep his body in subjection. Those who intended to go in for the prizes put themselves under strictest regimen for months and even years, so that every nerve and muscle might be in perfect training. The apostle so regarded the race he had entered upon. The winning of the prize, perhaps a wreath of laurel and the plaudits of the multitude, was the ambition of the runner. The crown of life, the crown of righteousness, the crown of glory, the Master's "Well done," are the ambitions of the true-hearted Christian. It is worth a life-time's denial of self and subjection to the Word. We do not run or strive for life, for righteousness, for glory—these are the believer's inalienable possession—but for the *Crown*, the reward, we do and must run, laying aside every weight and looking off unto Jesus, the Great Runner, who is crowned with glory and honour.

HEBREWS III. 6; COLOSSIANS I. 23.

Answer A.—*Continuance* is the mark of reality, and *vice versa*. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that *abideth* in the doctrine of Christ, he hath both the Father and the Son" (2 John v. 9). The hearer represented by the "stony ground" "dureth for a while" (Matt. xiii. 21), "and in time of temptation falls away" (Luke viii. 13).

Answer B.—There are no "ifs" of uncertainty in the Epistles to the Ephesians and Philippians, but there are in those addressed to the Colossians and to the Hebrews, because in these latter epistles there is a drawing influence noticed in the one case to "philosophy and vain deceit," and in the other to Jewish forms and ceremonies. Hence the "if ye continue" of Colossians i. 23 (for the apostle was in some doubt whether all he was addressing would eventually prove to be real) and the expression in Heb. iii. 6, which reads, be it noted, not "Whose house we *shall* be, if we hold fast," but "Whose house we are," a fact, that is, not *conditional* on "holding fast," but *evidenced* thereby. How wide the difference, indeed, between mere "professors of faith" and real "possessors of Christ." The latter are characterised by a sense of dependence on Divine grace, leading to prayer, overcoming and enduring to the end, whereas the former are to be known by "a careless walk," a "presumption on past experience," "no fruit to perfection," an "enduring for a while," followed by that which is said of the antichrists of 1 John ii, "They went out from us, but they were not of us," &c. It is blessedly true that every real believer in Christ is a possessor of *eternal* life, God having "of His own will begotten such by the word of truth," which is said in 1 Peter "to live and abide for ever," and it is, of course, divinely true that "the Lord knoweth them that are His"; but, on the other hand, it behoves "all who name the name of Christ to depart from iniquity," and to "make their calling and election sure, for if we do these things we shall never fall." W. H.

been saved...Mr. J. C. M. Dawson, B.A., commenced in **Bangor**, March 11; still going on...Dr. Matthews began a series of meetings in **Cookstown**, March 11; well attended; quite an interest manifest....Messrs. Lamb and Meharg have been in **Lurgan** for some time past; good meetings. The Lord's hand seen in delivering souls....Mr. A. S. Lamb has been visiting **Bandon** and some of the smaller assemblies in the south....A time of blessing has been experienced at **Moneydig**, Co. Derry; sinners saved, saints revived, as the result of special meetings by a Scotch miner, Mr. Jas. M'Aulay.

AMERICA.

U.S.A.—New York.—Good Conference meeting, Feb. 22. About 700 in largest meeting. Messrs. Jennings, Carnie, Buchanan, Gilesnoff, and others ministered the Word. A converted R.C. was baptised at the close....Mr. W. M. Farquhar, of Glasgow, preached in Yonkers, 30th Street, N.Y., and Brooklyn. His visits are refreshing....Mr. J. M. Carnie has just concluded a series of meetings in 13th St., Brooklyn. Good attendance, and some interest....**Paterson**, N.J.—Young brethren active in tract distribution. Pray for blessing on seed sown....Mr. F. Logg, of Aberdeen, had good meetings in **Philadelphia**. Some professed. Has gone to **Hope Valley**, R.I., where some have lately been saved...**Jersey City Heights**—Arrangements are being made here to enlarge the hall for the accommodation of the Sunday School, which has outgrown the size of the hall....**Hobokin**, N.J.—Mr. C. W. Roder had a week's meetings in the hall, with interest ...Dr. E. A. Martin has been holding meetings in **Harrisburg**, **Phillipsburg**, &c., Pa.; now returned home to **Providence**, R.I. ... Messrs. W. Matthews and W. Hunter are in **Providence**, R.I., holding meetings in the Gospel Hall there; hoping to see God's people led on in His way, and sinners saved....Mr. John M. Carnie had a hurried trip through parts of the Western States, visiting such places as **Kansas City**, **Chicago**, &c., and preaching the old Gospel... Messrs. C. W. Ross and John Charles (a grandson of the well-known Gospel pioneer, the late Donald Ross) had good meetings in **Elgin**, Ill., where God gave manifest tokens of His own power and blessing....Mr. T. D. W. Muir held six weeks' nightly meetings in **Detroit**, Mich., and purposes visiting **Chicago** for meetings there...Messrs. Kay and Johnson, after six weeks' meetings in Canada, are now in **Saginaw**, and hope to have cottage meetings...Mr. W. P. Douglas, of Peterboro', Ont., has been visiting scenes of former labours in the east, preaching in **Boston**, **Lawrence**, **Central Falls**, &c.... Mr. Edward Stack held meetings in and around **Portland**, Oreg., and is now at Vancouver; c/o Jas. Rae, 1206 Bute Street, Vancouver, B.C., will find him for a time.

CANADA.—Mr. R. J. Dickson is having special meetings in **Roseisle**, Manitoba, with some blessing.... Messrs. D. Munro and R. M'Clintock have been helping God's people in **Bolton**...Messrs. J. Kay and W. B. Johnson had excellent meetings, with some blessing, at **Thorndale**....Mr. J. C. Beattie is bolding special meetings at **Waverley** with real interest.... Mr. F. Logg had encouraging meetings in **Hamilton** ....Mr. S. Binch has been seeking to help God's people in **Owen Sound**....Messrs. D. R. Scott and Goodwin have been holding meetings in **Pugwash Junction**, N.S., district with some blessing.

SOUTH.—Mr. J. Clifford, **Tucuman**, Feb. 12: "On Saturday night we baptised two. One is a young brother who has just come back from military service, where he had plenty of trials, all of which he stood well. Hope to have two more soon"....Mr. E. Harris, Orizaba, **Mexico**, Feb. 27: "My daughter and I have just returned from a week's trip to the coast, visiting scattered Christians and others, and distributing tracts. We went as far as Tlacotalpam. It was a joy to find those who have had to walk apart without the help of meetings none the less happy in the Lord."

Venezuela.—Mr. John Mitchell says: "Baptism of three on Feb. 3 gave much joy. A few others brought to the Lord. A visit from an angry woman, wife of Catherdral Porter, who sprinkled us all with holy (?) water while closing in prayer at Gospel meeting, giving the preacher a double portion, and recited some R.C. prayers. Brother Crane well, and very busy among saved and unsaved,

Argentina.—Three years ago Mr. Robert Hogg, Carlisle, went out with his wife, took a situation, learned the language, saw the needs of the people. Impressed by the claims of this land for the Gospel, Mr. Hogg and his wife purpose devoting their whole energies to the propagation of same. Farewell meeting was held in Carlisle, March 15, when Messrs. T. M'Laren, Caulker, and Hogg took part; and in Salop Street Hall, Liverpool, March 14. They sailed March 17. Mr. and Mrs. George, Birmingham, who purpose engaging in business, accompanied them.

EUROPE.

SPAIN.—Mr. W. Willies, **Zamora**, writes: "One of Spain's most learned men, in a discourse recently delivered in Madrid, said: 'I am a Christian although I am not a communicant of the R.C. Church, because I know that this church is the most useful and active form to nnchristianise the people' "....Mr. H. S. Turrall says: "Last year we were mainly at **Madrid**, **Vigo**, and **Toral**, in the absence of the regular workers, and also helped brother Davis at the opening meetings at Ferrol, which were very encouraging and to all appearances fruitful. After meetings with brother White this year at Ferrol and Meira, and with Mr. Conde at Pontevedra, we came here, but go in April to relieve Mr. Davis at Ferrol." ....Mr. G. Holmes, **Gibraltar**, writes: "The number of those who gather round the Lord's Table has steadily increased during the year. But such is the changeful nature of the work in a place like Gibraltar, that within a few months scarcely one who now meets with us but will have left the garrison, most of them for South Africa."

Italy.—Mr. W. G. Honywill writes, Feb. 7: "A fortnight ago I took a new room that was offered in **Castelceriolo**. As soon as the priest knew of this he preached against us, so that the meetings were well advertised, and we needed not to say anything. Up to the present large numbers have attended, and listened very well on the whole. This evening C. Gallo goes for the second time to **Morbello**, a distant village. He had received many invitations from those who desired to hear the Gospel. They had

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been stirred up by the testimony of a miller from **Malvicino**, whither C. Gallo had carried the Gospel, and where, among others, the miller was converted. A good-sized room was offered, but it could not contain all who came to hear. In spite of the cold, numbers listened outside. Of course, the priest has been disturbed, and has begun, we hear, to excommunicate. Praise God for these open doors that have all too long been closed to the Gospel. Luigi Bosco is a very diligent evangelist, and his journeys cover a large district. Since he has gone to **Chinsano** the Bishop of Asto has also gone and "thundered" from the pulpit against him and the Protestants. Consequently there is a strong feeling aroused, and some who have confessed Christ are much persecuted. Brethren, pray for us."

Notes.—Mr. J. S. Anderson, of **Florence**, Italy, is issuing 10,000 copies of *God's Way of Salvation* in Italian, and purposes to send the first copy to the Pope, and others to leading dignitaries. Asks prayer for blessing....Continued ill-health compels Mr. C. E. Faithful, of **Madrid**, Spain, to seek rest and further medical advice in Britain, hoping to return to his labours later. Among the recent fruits from the school work, some were baptised on March 4....Mr. R. M'Murdo, jun., is having times of refreshing at **Konigsberg**, Norway. Some from the Methodists and State Church have joined the assembly, so they are having opposition.

AFRICA.

NORTH.—Mr. A. Moore writes, Jan. 25: "Out on a colporting tour in this department. There is with me a French brother who is in fellowship with us at **Algiers**. Through the great kindness of the Scripture Gift Mission I had on starting some 9000 portions of the Scripture. So far we have done the city of Oran, going from house to house and street to street during nine days, in which time we placed in the hands of the people some 3000 portions, and the colporteur has had good sales. Have found ourselves *in some terrible holes; been treated for all* sorts, spat at, books spat into, yet we have had many occasions for getting into the hearts of the people."....Dr. Neatby is at present on a visit at **Algiers**, seeking to encourage and help the labourers in the Gospel and believers generally.

CENTRAL.—Mr. W. George writes, Nov. 27: "Still at **Luanza**; quite a few have confessed Christ; we need grace in teaching them and leading them on."....Mr. D. Campbell, **Koni Hill,** Nov. 21, says: "Had a nice time in the Gospel among the dens of sin at Misides. Years have passed since we first raised the standard of the Cross in that big town, so it was a joy again to tell out the message, and to hear that some are evincing interest, at least, in the Word preached. Have been a week here, and hope to return to the **Falls**."...Mr. T. Louttit, **Cinjamba**, Dec. 23: "Have just finished a large native-style meeting-house; good attendances everywhere we go now that the language is clearer to us."....Mr. J. H. Hawkins, **Johnstone Falls**: "Journey from Tete was accomplished in a very prosperous way."...Mr. J. Clarke, **Luanza**, Dec. 25: "Several have confessed Christ; yesterday we had a good day. In the morning a large crowd gathered on the banks of the Luanza stream to witness some baptisms. Had the privilege of telling out the Gospel and baptising two women and one young man."

SOUTH.—Mr. W. J. M'Clure has spent 12 months in South Africa, and found **Buluwayo** about the hardest place to tackle. Spent four days in **Kimberley**; good numbers came out. In **Wynberg** they took the Town Hall for two weeks, at two guineas per night; had good meetings. Then he visited **Paarl** and **Robertson**. Left the Cape on Feb. 16 for New Zealand....Mr. John Ball has gone to **Germiston** for meetings.....Mr. John Clark, from Koni Hill, travelling *via* Victoria Falls, is expected at the **Cape** shortly on his way to Britain.

ASIA.

India.—Mr. J. H. Aston, **Malvalli**, writes, Feb. 20th: "Just returned from five weeks' tour with tent among distant villages, of which we were enabled to reach and tell out the gospel in 64, closing up with several days at a heathen festival, at a place called **Mudagutery**....European and native brethren, from Malvalli, Kollegal and Talkad, were privileged to tell out the glad news to large crowds of people, who had gathered there, the greater part listening attentively. Work in distant villages must for a time be discontinued, as Mr. and Mrs. Patient and family may be leaving shortly for England....Mr. Matthew Brown, **Amalapuram**: "One has been baptised since I came. When Mr. Macrae is away, I am able to give a word."...Mr. W. King, **Gunjur**, March 11: "Harvest nearly finished, people preparing for annual feasts and festivals. India passing through a crisis, people seeing uselessness of idolatry and dropping it off, and if at this juncture Christ is not fully lifted up they will sink into indifference and infidelity."...Mr. George Watson, London, is at present on a visit for business purposes, using part of his time in visiting stations, especially that of his son, Mr. G. Harold Watson and family. He writes: "I have been ten days in **Calcutta**, and am now going back to Jamtara for ten or twelve days, and then back to Calcutta *and to the Godaveri, Madras, and Kollegal. On 17th* March, the friends at the latter place have a Conference, for which I hope to land in time if possible."

Persia.—Mr. A. Sayad writes: "On the 6th Nov. last, while Mr. Shimmon was on a visit to Sepurgan, another persecution took place. He was twice beaten by a native Russian priest, who delivered him to a Mohammedan magistrate, but the Lord brought us through this severe trial. The famine prevails all over the city and the country. The price of flour has risen from 50 krans to 125 krans. Starvation has made the condition of the country very wretched indeed."

China.—Mr. R. Stephen, **Pa-kou**, writes, Jan. 15: "Hall is well crowded these days; yesterday we pressed home the lessons of the season. In the last month of the year the merchants like to have all accounts paid up. Thus we pressed home the old story from the things which were before their eyes, and with which they are familiar. I have been away in the country again, and had good meetings, accompanied by our brother Christensen, who is remaining there in order to get a better hold of the language. The new arrivals—Miss Butcher, Mr. Merrington, and Mr. Christensen—are quickly acquiring the language, and will soon be of use in the Gospel.

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Mr. and Mrs. Barnett are trying to open up Jehol" ....Mr. A. Robertson, **Lao-ho-kou**, Dec. 30: "Three took their place with us at the Lord's table on Sunday. There are others, we believe, ready for baptism, but we are moving cautiously. I am sorry to say things are far from settled in this land. There has just been a riot in Shanghai, and, although order has been somewhat restored, still there is fear of the dissatisfaction spreading inland. One secret society, named the "Chang Hu Hwei," are making their presence felt in this district; they are enrolling new members every day"...Many will have read in the daily papers the sorrowful news that Mr. and Mrs. **H. C. Kingham** and their eldest daughter, Gracie, were murdered in a riot at Nang-chang-fu about February 25. Their youngest girl, Vera, who was at first reported to have been killed, has escaped. The uproar had been caused by Roman Catholic priests, six of whom have been massacred. Mr. H. C. Kingham went out from Birmingham about 12 years ago, and was married in China to Miss Octavis Pownall, whose brother, Mr. H. E. Pownall, is at present in Shang-kan-hsien. Mr. and Mrs. F. E. Hopkins, the latter a sister of Mr. Kingham's, who left on Feb. 21 in the hope of joining the Kinghams, received the sad news at Genoa. They purpose continuing their journey. Though "an angry spirit" prevails in general in China, it is not expected that a general uprising like the Boxer troubles will take place. Photos and details appear in the *Pathway* and in *Echoes of Service*.

Straits.—Mr. W. Macdonald, **Penang**, writes, Jan. 20: "Two weeks back a man put away his idol, and set up in its place the testimony of God. An opposer tore this down and brought a charge, and the idol-destroyer was sentenced to a month's imprisonment, or to pay a fine. He was assisted in the latter, and has nearly repaid the whole of it. We hope he will turn out to be a true man. We consider he was unjustly sentenced."

DEATHS.—On Feb. 3, at his home, New Plymouth, New Zealand, **Wm. M'Lean.** Feeble for some time, he became unconscious on Friday at 5, and, at 1 on Saturday morning, passed quietly away to be with the Lord he loved and served. Converted many years ago in Peterhead, where he had a good business and a good testimony. Left the business and went forth to preach, and, along with Mr. David Rea and others, was greatly blessed in the North of Ireland. Had helpful meetings in Scotland, England, and South Africa, and within recent years re-married and settled in New Zealand. His recent visit and cheering messages will be remembered in many British assemblies. The active labourer now rests from his labours...On Feb. 22, **Thomas Cross**, for many years connected with assembly in Canton, Cardiff, aged 73. "A brother beloved by all."...On Feb. 24, at house of her brother-in-law (A. Gold, draper, New Cumnock), **Mrs. Tom Sinclair**, youngest daughter of the late Jas. Anderson, of Lesmahagow. Age, 25. Converted in early years; in assembly for many years. After six months' illness, she had a bright home-going. Last words, "I've reached the end, and I'm not afraid; I'm trusting Jesus, who died for me. Cling close and work hard for the Lord."... Mar. 4, at Stobhill Hospital, Glasgow, after a few weeks' illness, **Martin Gilmartin,** aged 51. Saved 11 years ago, he soon after left the Church of Rome and identified himself with Springburn assembly. "A trophy of grace."...Mar. 6. **James H. Muir,** Lerwick, aged 37, from paralysis. Possessed of a weak body, he regularly visited many sick and suffering ones. Left a bright testimony...Mar. 7, at Mears Ashby, Northampton, **William Bowden**, of Rackfield House, Barnstaple, aged 69, eldest son of Mr. Bowden, who left Barnstaple for Godaveri in 1836. Sailed with Anthony Norris Groves. Born in Masulipatam on Jan. 29, 1837, he came home 16 years later; was led to Christ under the ministry of R. C. Chapman, by whom he was baptised. After learning tanning, with the object of assisting the native Christians, he returned to India, and was there during the Mutiny. In 1860 Mr. Bowden was married at Narsapur to Miss M. M. Gilbert, of Barnstaple, who had also been converted under Mr. Chapman. Whilst engaged at business they resided at different times in various parts of India, always using every effort to make known the Gospel. Mrs. Bowden's ill-health necessitated their return to England, where they arrived in 1870. About 30 years ago Mr. Bowden took the Town Hall in Chudleigh for Gospel services. Midst bitter opposition the work went on. Mr. and Mrs. Brooks, at whose school the late Mr. William Gammon, of Central Africa, and many others, found Christ, were among the first fruits of the Town Hall meetings. About 16 years ago Mr. Bowden settled at Barnstaple, and commenced the manufacture of "Indian Balm," using this means for extending the kingdom of Christ, without being burdensome to any, devoting a large part of his time to the poor of the town. He leaves a widow (now 82 years of age) and an only daughter, wife of W. H. Stanger, who hope to carry on the good work in all its branches...On Feb. 19, **Mrs. Downie,** of Glasgow, mother of the late Mr. R. Downie, of Gorbals, for many years connected with Wolseley Hall.

Sums Received by THOS. M'LAREN, 7 Vinicombe Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to March 15th, 1906:

FOR WORKERS AT HOME AND ABROAD.

	£	s	d
M. S. Class, Heb., Gl.	0	12	6
Bideford Friends ...	0	16	0
Bothwell Bible Class	3	10	0
A Brother	1	0	0
Jarrow *a*	1	0	0
Aitken St., Dalry, S.S.	1	0	0
Sisters, Gr'h'm St. Gov'n	2	7	0
R.C., Glenmarnock ...	0	5	0
Garscube H., Gl., S.S.	0	15	0
3 John 5.	2	0	0
A. M'F., Bearsden ...	0	10	0
Abingdon Hall, Gl. *a*	3	7	5
A Working Man's Wife	0	2	6
Kilbarchan *a*... ...	1	13	4
S.	20	0	0
H.B., Bothwell ...	2	0	0
Wolseley Hall, Gl. *a*	3	10	0
Springburn, Gl. *a* ...	6	0	4
Mr. & Mrs. P., Glasg.	0	10	0
Reader of *Witness* ...	£0	10	0
A Sister	1	0	0
Burnley *a*	0	10	0
Pollokshaws *a* ...	2	0	0
A Sinner Saved ...	0	5	0
Newmains, F.M. Band	6	0	0
New Glasg., N. Sc'tia *a*	2	0	10
Newton Mearns *a* ...	3	5	0
Kirkintilloch *a* ...	1	0	0
W.E.M., Ashton-in-M.	5	10	0
Christians, Salford ...	0	5	0
John iii. 16	2	0	0
Con. H., Maryhill *a*...	2	0	0
Sisters, R'meo S., Bootle	2	0	0
For Heathen Lands, per Messrs. P. & I.	10	0	0
H. G., Mass.	1	7	7
Anon, Glasgow ...	0	2	0
a Assembly Gift	£90	14	6

FOR INDIAN FAMINE ORPHANS.

		£	s	d
A Widow, Slamannan		£0	10	0
Mrs. F., Falkirk ...		1	10	0
Mr. & Mrs. S., Glasg.		0	10	0
Broxburn *a* (72nd) ...		0	13	0
Stirling *a*		1	0	0
A Sister, Glasgow ...		0	10	0
J. B. M., Rutherglen		1	0	0
Lanark *a* (73rd) ...		2	7	2
A Sinner Saved ...		0	5	0
Tongue R., P'tna, B.C.		0	5	0
Christians, Salford ...		0	5	0
Mr. & Mrs. G., Manitoba		7	15	1
Neiphill, Kilm'r'k S.S.		0	10	0
Bothwell	S.S.	£0	15	0
K'nsingt'n, L'nd'n	"	5	1	0
Annbank	"	0	10	0
Hope H., M'nch'str	"	1	10	0
Iron H., Dublin	"	1	10	0
Haverhill, Suffolk	"	0	10	6
C'md'n H., B'rk'nhd	"	0	15	0
New St'v'nst'n (7th)	"	1	10	7
Picardy Pl., Edin.	"	0	4	6
Bradford	"	0	15	0
Wrexham	"	0	15	0
Pollokshaws	"	3	0	0
S.S. Sunday School,		£33	16	10

OFFICE EXPENSES.

	£	s	d
Neiphill, Kilm'r'k, S.S.	£0	1	0
Wolseley H., Glasgow *a*	0	1	0
Sisters, Gr'h'm S., Gov'n	0	1	0
Garscube H., Gl., S.S.	0	1	6
Graham St., Govan *a*	£0	1	0
Wolseley H., Glasgow *a*	0	1	6
Trabboch *a*	0	5	0
	£0	12	0

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FOR LEWIS HALL.—Hebron Hall *a*, Glasgow, £4 16s. 6d.

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Renfrew *a*, £1; Bothwell *a*, £1 19s 9d; Troon *a*, £1 19s.

MR. & MRS. DUNCAN M. CAMPBELL (PASSAGE AND OUTFIT TO NORWAY).—John iii. 16, 20/; Bellshill *a*, 20/.

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MAY, 1906. ONE PENNY.

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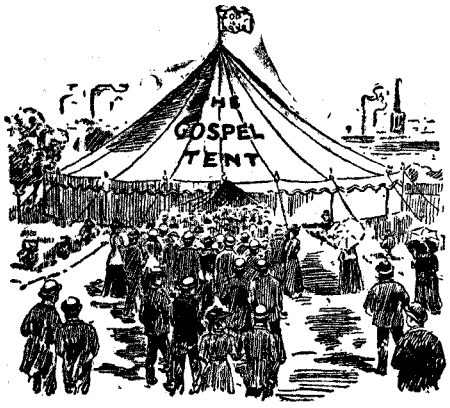
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From a Missionary ...	2	2	6	E.G. and H.B., Alloa	1	0	0
Church in House ...	3	0	0	A Sister, Pollokshaws	0	5	0
Hebron H. M. S. Class	0	9	0	Mrs. S., Bearsden ...	1	0	0
Motherwell *a*... ...	5	1	3	A Saved Sinner ...	0	5	0
Prov. iii. 9, 10 ...	1	0	0	Jarrow *a*	1	0	0
A Brother	1	5	0	Pollokshaws *a* ...	2	0	0
S.	7	0	0	Motherwell *a* ...	8	11	0
W. P., Glasgow ...	2	0	0	Kirkintilloch *a* ...	1	10	0
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R., India	0	4	0	Christians, Salford ...	0	5	0
Providence, U.S.A....	2	9	4	O., Penicuik ...	0	5	0
New Stevenston *a* ...	7	2	1	Largs *a*	6	18	0
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Three Brethren ...	1	7	0	K. R. S.	0	10	0
J. M'F., Jarrow ...	0	10	0	A. M'F., Moffat ...	0	10	0
A Brother, Glasgow ...	1	0	0	*a* Assembly Gifts]	£146	4	3

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Cumb. H., Paisley *a*	0	5	0	Shiloh H., Shett'ston *a*	0	2	0
New Stevenston *a* ...	0	5	0		£0	18	0

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T.O. and T. B., Consett	0	15	0	Workington ...	S.S.	3	0 0
Cumb. H., Paisley *a*...	1	7	0	Mumbles... ...	"	0	15 0
Miss S., Edinburgh ...	0	15	0	Eccles	"	1	10 0
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Mr. and Mrs. M., B'ham	0	15	0	Hawick	"	0	15 0
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Miss P., London ...	0	15	0	Lockerbie ..	"	0	15 0
Small Heath, B'ham *a*	0	15	0	Stockton-on-Tees	"	1	10 0
Blackley G.H., M'chest.	0	15	0	Inner Court Hall	"	1	10 0
Newmilns *a*	1	10	0	Jarrow	"	1	10 0
J. D. W.	1	10	0	N. Stevenston (68th)	"	1	7 9
Paterson, A. N. J. ...	1	0	0	Harlesden, London	"	0	15 0
Eglinton H., Glasg. *a*	1	10	0	Annbank... ...	"	0	10 0
Uddingston B.C. ...	0	15	0	Caled, H., Gr'nock	"	1	10 0
Lanark *a* (74th) ...	2	8	2	Troon	"	0	15 0
Saved Sinner	0	5	0	Shotts	"	0	15 0
Broxburn *a*	0	17	0	Partick	"	1	10 0
Kirkintilloch *a* ...	1	10	0	Brooklyn	"	0	15 0
K. M'L., Barrow ...	0	4	0	Waterloo H., K'nock	"	0	15 0
A Sister, Kansas ...	0	7	2	Fraser & N'hill ...	"	0	15 0
Mrs. P., Glasgow ...	0	5	0	Shrewsbury	"	2	5 0
San Francisco S.S. ...	0	15	0	Plann	"	1	10 0
Netherfield " ...	0	15	0				
Cumb. H., Paisley, S.S.	1	10	0	S.S. Sunday School]		£48	19 7

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Intelligence should be addressed to PICKERING & INGLIS, GLASGOW, and must reach Office by 20th of month.

All insertions are "If the Lord Will."] **MAY, 1906.** [*Made up April 22, 1906.*

SCOTLAND.

INTIMATIONS.—Meeting of Elder Brethren of Glasgow and District in Christian Institute, **Glasgow**, May 5, at 5....Conference in Canal St. Hall, **Renfrew**, May 12, at 8.30, when Messrs. Hy. Pickering, Jas. Wilson, John M'Donald, and John Gray are expected ....Fifeshire Tent is to begin at **Bowhill**, Cardenden (a growing mining district near Lochgelly), May 12, with a Conference, commencing at 4.30.. Annual Conference in Gospel Hall, **Newmains**, May 12, from 3.30 to 8. Messrs. Edw. Hughes (Barrow), T. Kelly (Maybole), and others expected.

CONFERENCE REPORTS.—Conference for Young Men and Young Women in Bothwell Chambers, **Bothwell**, March 24, was well attended. Messrs. John Gray, R. G. M'Innes, Hy. Pickering, and John M'Donald took up Four Essential Truths. ....Cumberland Hall Tract Band, **Paisley**, had a large company at Conference, March 31, when Messrs. John Ritchie, jr., John Ferguson, John M'Donald, and Wm. Hamilton gave stirring words... Seventeenth Annual Conference in Garngad Hall, **Glasgow**, March 31, being the last in the old hall, was one of the best yet held. Messrs. Hy. Pickering, Wm. Shaw, John Ferguson, and Ephraim Venn, took part....Conference in **Dundee**, April 9, was a profitable time. Messrs. A. Wilkes, Wm. Hamilton, and others ministered...Half-yearly Conference in **Dumbarton**, April 14, well attended. Messrs. A. Wilkes, T. Kelly, Matthew Muir, and others took part... Half-yearly Meetings of Christians in City Hall, **Glasgow**, April 14 to 17, were large; many plain and practical words ministered. Dr. M'Killiam, Dr. Owles, Messrs. E. Venn, C. F. Hogg, F. S. Arnot, Thos. Cochrane, John Ferguson, and others took part. Messrs. J. M. Hamilton, John Ferguson, F. S. Arnot, W. W. Nicholls, C. Dibben, Wilson, and others gave reports. Our brother Mr. Caldwell was prevented from being present on account of ill-health....Half-yearly Conference in **Paisley** was the largest April meeting yet held. Dr. Owles, Dr. M'Killiam, Messrs. Matthew Muir, W. J. Grant, and Hy. Pickering took part...Conference at **Bathgate**, April 7; well attended; helpful ministry from Messrs. W. J. Grant, R. G. M'Innes, John Farquhar, and Henry Mowat.

GLASGOW.—Mr. E. Venn had a fortnight's meetings in **Elim Hall**; well attended for the time of the year; some blessing...Mr. J. M. Hamilton spent some weeks in **Thornliebank**; some 8 or 10 helpful cases of conversion....A good muster of believers from various parts on April 13 at the opening of **Wellcroft Halls**, Margaret Street, formerly known as Knox's Tabernacle, by Eglinton Hall brethren. Dr. M'Killiam, Mr. R. G. M'Innes, and others took part ....Mr. **Chas. Dibben**, from India, gave reports of work in several halls...The open-air meetings will be resumed at **Alexandra Park Gate** on Sunday, May 6, at 8.15; continued each Lord's Day following... Our loved brother Mr. **J. R. Caldwell** continues to make steady progress, but it will take time to recover strength....Mr. T. R. Angus had a fortnight in **Abingdon Hall**; attendance small, but some interest.

NOTES.—Mr. W. S. King is again pioneering in the Far North; has hired a hall in **Tain**; 150 present first night....Mr. Wm. M'Kenzie, from New Zealand, has also been pioneering, spending two months at **Forres**, a week at **Ardersier**, near Fort-George, and a fortnight at **Portessie**. Speaks of open doors in country districts...Mr. Forbes M'Leod has been having meetings with the young and small assembly at **Barkip**, Ayrshire; blessing amongst believers; interest amongst unsaved....Mr. S. Levermore gave a week's addresses to believers in **Auchinleck**; about 120 out nightly.....Mr. Jas. M'Farlane had a special Gospel effort in Allander Hall, **Milngavie**, during March. Interest well sustained; several cases of conversion; 8 or more are likely to be added to assembly....Mr. Wm. Tytler had large meetings in Bothwell Chambers, **Bothwell**, the Sundays of April; some young men and others professed... Mr. Wm. Dougary commenced a Tent Mission at **Whitburn** April 15....Mr. W. J. Gerrie, of Leith, is having Special Meetings in Bath Hall, **Largs**...Mr. Jas. Forbes continues in **Lochgelly**, "finding the presence of God and the devil too."... Mr. T. R. Angus has taken up special meetings in Masonic Hall, **Kincardine**, where he has been staying during his furlough. Some interest has been manifest in the Gospel....Messrs. Bruce and M'Nab have preached 8 weeks in **Woodside**, Aberdeen, with some interest and blessing. They hope shortly to take up the Caledonian Bible Carriage, probably moving in the district of Dumfries....Mr. R. Miller hopes to have meetings in **Motherwell** during May... Cumberland Hall Tract Band, **Paisley**, purpose visiting Lochwinnoch, May 5; Johnstone, May 12; Barrhead, May 19; Hurlet and Nitshill, May 26.

ENGLAND.

FORTHCOMING.—Annual Conference in Marine Hall, Seaside, **Eastbourne**, May 9, at 11, 2.30, and 6...Annual fellowship meeting in Warren Road Room, **Torquay**, May 9, at 11.15, 2.30, and 6...**Bradford** Conference will be held as usual at Whitsuntide.... Kent Conference in Oddfellows' Hall, **Canterbury**, Whit Monday, at 3 and 6. Mr. W. W. Fereday and other servants of Christ expected...Conference in Exhibition Hall, Connaught Avenue, **Frinton-on-Sea**, Whit Monday. Correspond with Mr. W. Luff, Old Road....Meetings at Caxton Hall, **Westminster**, on Whit Monday, June 4 at 11, 3, and 6...Conference in connection with Epping Forest Evangelistic Tent in Victoria Hall, **Epping**, May 5, 3.30.

CONFERENCE REPORTS for Good Friday and Easter Monday (so-called).—**Walthamstow**—Folkestone Road Hall, full meetings on Friday. Messrs. Jordan, Bailey, Harrison, Hixon Irving, Kyd, and others ministered...**Tottenham**—Crowded meeting

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in Springfield Road, Monday; ministry by Messrs. T. Wood, Comfield, Hoppley, Punnett, and Adams. ....**Battersea**—Meetings in Falcon Grove Hall on Friday were well attended; ministry to profit by Messrs. Churchill, Willy, Tratman, Hubble, and Passmore ...**Greenwich**—Crowded meetings in King George Street Hall on Monday. Messrs. A. Grant, G. S. and J. W. Jordan, Ranger, and Wilson, and others present; stirring accounts of work abroad. Young brethren starting for the foreign field also spoke, and desired prayer... **West Kensington**—Good meetings in Archel Road on Monday....**Liverpool and Birkenhead**—Largest for many years. Searching, helpful, and practical ministry by Messrs. Arnot, Connor, Dudgeon, Holt, M'Murdo, Moore, Maplesden, Marshall, and Pinches. Interesting reports by Messrs. Angus, Straits; Harris, Spain; Maynard, India; and Saunders, Africa...**Newcastle-on-Tyne**—Large gatherings from various assemblies on Tyneside from Friday to Monday in Connaught Hall and Arthur's Hill Gospel Hall. Cheering and edifying ministry by Dr. Owles, Messrs. T. Boyle, John M'Donald, Hy. Pickering, Jas. M'Lachlan, M. M'Kinnon, A. E. Hodgkinson, A. Jobson, G. R. Snaith, and W. Smith....**Whitehaven and Workington**—*Attendance good; Word ministered by Messrs.* Wigstone, M'Kendrick, Wright, and Meharg very profitable. ...**Bowness-on-Windermere**—A goodly number gathered from surrounding districts on Friday; Word ministered by T. Robinson, J. Wilkinson, and W. Langley; a profitable time...**Woolpit**, Suffolk—Crowded meetings on Good Friday, many coming from long distances; heart-searching ministry by Messrs. Pitter, London; Pinches, America; and others...**Wolverhampton**—Monday meeting in Cleveland Street Chapel; larger and more profitable than ever. Messrs. Hewitt, Nightingale, Wirtz, and Thomson gave help....**Warwick**—Meetings in Cherry Street Hall on Monday well attended; ministry helpful...**Birmingham**—Large meetings in Green Lane Hall, Small Heath, on Friday; also a good number from the various local assemblies in Bearwood Road Hall on Monday; several took part to profit....**Carshalton**—Meeting on Friday; largest for years, the profitable subject of "The Person and Work of our Lord Jesus" was taken part in by Messrs. Rimmington, Terneuth, Butcher, Dark, and Leverington...**Manchester**—Best all-round meetings for some years past; large numbers of saints from different parts; Dr. Matthews, Messrs. A. M. Kyd, H. B. Thomson, and W. H. Hunter ministered the Word profitably....**Forest Gate**, London, E.—Conference on Monday. "A truly refreshing season." Ministry by Messrs. Hickman, Hopkinson, Hixon Irving, Wilson, and J. E. Taylor....Meeting at **Devonshire House**, Bishopsgate Street, on Mar. 30, the following missionaries spoke:—Messrs. W. Nicholls, British Guiana; Hogg, China; Innurrigano, Venezuela; Alex. Grant, and Mr. Weston (shortly going to India). Among others who took part were Messrs. Dudgeon, S. Thorpe, J. W. Jordan, F. Stunt, F. Freeman, S. Robertson, and Major Cox.

NOTES.—London—Mr. Alex. Marshall had special Gospel services in Clapton Hall, April 1 to 8; attendance good; some blessing. Conference of Sunday-school workers in Beresford Chapel, April 7, was largely attended. Messrs. Walter E. Willy and John Brunton gave very suitable addresses....**Liverpool and Birkenhead**—Mr. R. M'Murdo had good meetings in Romeo Street Hall. Mr. Arthur Fryer, M.S. (late Church of England clergyman), spoke on

(*Continued on page* 89.)

NOTES FOR MAY.

QUESTIONS AND ANSWERS are unavoidably held over this month on account of the illness of the Editor. We hope to resume next month as usual. Readers are referred to the answer to question, "Will you kindly translate and explain Matt. xviii. 20," by Dr. ANDERSON-BERRY in this month's *Pathway*.

WATCHING EYES, the first article in this number, is issued in booklet form at ½d. 6d. per doz. post free.

WILLIAM KELLY, one of the early leaders of what is known as the "Brethren Movement," Editor of "J.N.D." Notes, Author, &c., is subject of Photo. and brief record in *The Pathway* for this month. ½d.

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WATCHING EYES;
OR, NOT DISAPPOINTED.

WATCHING eyes? Yes, they are all around us, often where we least expect them. Not criticising eyes, but the expectant, longing eyes of earnest, seeking souls—souls whom God has dealt with by His Spirit; whose consciences have been stirred. They feel they are all wrong, and want, as they say, "to be good"—to be safe and happy. They watch so silently that we often little dream what is going on in those hearts of theirs.

The servants of King Solomon did not know how keenly they were watched by the Queen of Sheba when she came to judge for herself whether the reports she heard of his glory and wisdom were true. They were only servants; they had no position of their own; their glory was reflected glory because they were linked with Solomon. And yet they added to his glory, and it would have been incomplete without them.

Does not this remind us of the words of "One greater than Solomon" in John xvii.: "The glory which Thou gavest Me, I have given them," and yet "I am glorified in them." He has taken us up, poor, needy, defiled ones; saved us and linked us with Himself and called us to His service; and a glorious service it is, and we are chosen that we might be to the praise of His glory (Eph. i. 6-12; also in 2 Cor. viii. 23 the messengers are called the "glory of Christ."

There are "Queens of Sheba" all around us—let us recognise the fact; any unconverted one who knows us, or any young Christian, may be one of them. They "believe not the words," but they are judging for themselves whether or not what has been said of the King is true. They are judging the Master by the servants.

Let us see what impressed the queen most.

First, the servants were well fed. In 1 Kings iv. 22, 23, 27 we read a detailed account of the daily provision of his household—what abundance. "They lacked nothing." Enough and to spare indeed! No one could have been discontented or thought of hunger there. She took notice of this, and it brought glory to the king.

"Thou preparest a table before me." Beloved fellow-Christians, have we learned the fulness, the soul-satisfying portion there is for us in Christ? If so, those around us will know it. A satisfied heart soon shows itself, and is attractive to others. How different from the fretful, exacting, discontented spirit which so repels.

And yet how few really satisfied hearts there are, because so many will not *sit down* to eat; they will not take leisure to feast in fellowship with Him. A scrap here and there truly they take, just enough to keep them going, and so their half-starved souls are lean and hungry. But, oh! there is enough in Christ to satisfy every craving; only let us take time to feast, to use the provision, to sit "down under His shadow with great delight," and find His fruit to be sweet to our taste. Then will the watching eyes see what a goodly portion we have, and that we do not need the world's passing pleasures and its foolish vanities. Let not the rush of life enter into our souls, or the result will be secret leanness and hungry, discontented spirits.

Next she marked "the sitting of his servants." It seems rather strange not to mention the *activities* of the servants first; but there were those who sat around him to whom he could disclose his plans, with whom he could take counsel; who listened to his words of wisdom, who took time to catch the spirit of the master. What is the spiritual counterpart? It is only as with restful, quieted hearts, taught by the Spirit to hold communion with the Lord, that we learn how to serve. We must listen first if our service is to be effectual service. It was when David "sat before the Lord" that he learned to know His will. We shall not then run unbidden or work in the energy of the flesh, but have "the mind of Christ." What an added glory it would be to Christ if the watching eyes saw more of this happy *restfulness in service.*

She then noticed the "attendance, or [margin] standing of his ministers." She no doubt admired the reverent waiting attitude, and then the quick and ready eagerness to carry out the king's commands, to catch a sign from him and haste to do his bidding. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors." A willing servant is a real testimony to the master; and Christ's servants are being

watched, commented on. Are we ready to do whatsoever the King shall appoint? Does this characterise us? or do we manifestly do the work we like best—picking and choosing for ourselves, and either leaving the rest of the work undone or doing it grudgingly and of necessity? Is it, "Lord, what wilt *Thou* have *me* to do?" or, "What work do I like to take up?"

The queen then noticed the "apparel." There are no details given, but it was worthy of their royal service. The world outside cannot see the spotless robe in which we stand before God; but there are garments mentioned which, in figurative language, represent fitting characteristics of the servants of the Lord. There is the "Garment of Praise." The believer who can praise when trials and disappointments come, brings great joy to the Lord (see Hab. iii. 17, 18, and Job i. 20, 21 and xiii. 15). Then we are told, "Be clothed with humility." "The ornament of a meek and quiet spirit" greatly becomes a servant of God —the gentle, gracious, Christlike ways, instead of roughness and self-sufficiency. Then there is the white robe of holiness; and we may have girdles of truth and strength and gladness, and shoes of iron and brass. "Above all these, put on love." These, and many others, are lovely garments, befitting the King's household; but they are easily torn, easily soiled, and how much of the flesh is often seen through the rents. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." There is provision for this in daily "renewing"—we need not patch and darn the old rents—there may be continual renewing out of the King's storehouse. "Be renewed in the spirit of your minds." Are we *wearing* our royal robes? If so, what a testimony to the watchers around!

And then the "Cupbearers." Others might attend to the guests—these ministered to the king himself. Are we giving the Lord the portion He seeks for—His pleasant fruits, the love, the devotedness, the joy in Himself? You may say, "Others cannot see this." Oh, yes, they can easily see, if we are putting Him first. There is much that they cannot understand, but they *can* see if it is the bent of our life to please Him. Oh, surely *He is worthy —He is worthy*. Then, let others know it. There was extra beautitul apparel for these cupbearers, and we learn from Ezekiel xliv. 15-19 that very special garments are needed in His Holy Presence.

The queen was *not disappointed*. She expected much, but the half had not been told her.

Suppose it had been just the reverse. If Solomon's servants had looked hungry, lean, and dissatisfied; if they had been restless, self-willed, quarrelsome; if each had acted on his own ideas of what he liked or what he thought best, what *would* the queen have said about it all? Or suppose their clothes had been torn and soiled and shabby, what would have been the result? Why, she would have said, "The king may be wonderful indeed; but, oh, what a household! I wish I had not taken all this trouble to come."

We smile at the impossibility of this state of things in Solomon's household, but the smile ceases and the tears come into our hearts as we know what is too often seen amongst the servants of the "King of kings and Lord of lords."

Shall we disappoint those watching eyes? If we do, they may be discouraged and turn away from seeking *Him*. How sadly often this has been the case. The child has watched the parent, the brother the sister, the child the Sunday-school teacher, the servant the mistress. Younger Christians are looking for older Christians whom they can copy; but how often are they stumbled by those they live with, and turned aside through the naughty, negligent servant.

Oh, fellow-Christians, *beware!* Remember ths Lord's words in Matthew xviii. 6: "Whoso shall offend (or stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." A very little thing may do it—carelessness, temper, worldliness, whisperings, evil speaking, a word lightly spoken after a solemn meeting, pride, selfishness, &c.—and may injure for life one of the Lord's little ones, or some unconverted soul.

A party of friends were ascending the steep slope of a Swiss mountain; the path was a zigzag one, but in many places it was very easy and pleasant to make a short cut, and most of the party availed themselves of this. But they

noticed that the young women of the country, who were their guides, never did so. When asked why they did not save their steps, they replied: "We make it a rule among ourselves never to leave the beaten track, so as to keep it open for those that come after, that none may miss their way." Oh, what a lesson to us as we read: "Make straight paths for your feet (of peace and holiness), lest that which is lame be turned out of the way." "None of us liveth to himself."

Should this meet the eye of any seeking soul who has been disturbed and disappointed by any who profess to belong to Christ, but whose lives are not worthy of Him, oh, get the eye off them, the *few* you know, it may be, and remember the thousands in all ages who have followed Him "rejoicing that they were counted worthy to suffer shame for His Name," and thousands now living devoted Christian lives, showing forth His beauty. But, oh, look higher. Look at Him for yourself; know that He loved *you* even unto death. "Worthy, worthy is the Lamb who was slain," who bore the wrath of God due to our sins that we might be justified and receive everlasting life, and who now says, "Come unto *Me*, all ye that labour and are heavy laden, and I will give you rest;" "Look unto *Me* and be ye saved." Receive *Him* as your Saviour; you will never be disappointed in *Him*, and you may then, by the power of the Holy Spirit, seek to live so as to show how worthy He is, and bring glory to His Holy Name. "Great peace have they who love Thy law, and nothing shall offend them."

Oh, you who are seeking to live Christ, to magnify Christ, to adorn His doctrine, you little know how those eyes have been watching you; but in the day of Christ you will find how many you have unconsciously helped on their heavenward road.

But those whose Christian character and habits have belied their words—there may have been much active work, but they will find, alas! alas! how many they have injured, how Christ has been dishonoured. As one has well said: "We are always either making it more easy or more difficult for others to be true to the Lord."

Years are quickly passing. Their record is on High. What shall it be in the years to come? May it be ours to magnify Him, to bring Him glory "more and more unto the perfect day."

"YE ARE MY WITNESSES." E. T.

THE OBEDIENCE OF THE CHILD OF GOD.

PART III. By Dr. NEATBY, London.

"That I might live unto God" (Gal. ii. 19, 20).

IF this living unto God is characterised *inwardly* by (1) the enjoyment of God and (2) the spirit of adoption, it is marked *outwardly* by (3) obedience and (4) fruitfulness.

(3) The obedience which the law required was the condition of attaining to life: "The man which doeth these things shall live by them." The obedience of the child of God is the fruit of life by the power of the Holy Ghost which is given him. It is not the obedience of a servant in the outer court, but of one "brought nigh" to God; of a child in the happy consciousness of his relationship with his Father. This nearness to God is according to the new place of the risen Christ, his relationship is that of Christ: "My Father and your Father, my God and your God." It is so with the obedience. We are called to obey as Christ obeyed. Alas, how short we come! Yet "he that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii. 6). We are sanctified unto the obedience of Jesus Christ (1 Peter i. 2).

But oh, what obedience was His! As the Eternal God it was His to command. Yet did He learn obedience by the things which He suffered. Let no one imagine that this means that He *learned to obey*. Nay, verily; but He learned what obedience is, and that in its whole extent when obedience involved suffering, shame, and death.

We learn from His own words the character of His obedience: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within My heart" (Ps. xl. 6-8). Faithful Servant of the Father's counsel, whilst Son of His love, we would bow our heads as we contemplate Thy perfections; blessed

Master and Model for us, we would learn of Thee, meek and lowly in heart as Thou wast down here!

"Lo, I come to do Thy will" characterised, we may say, all His path from the moment when He said it, coming into the world, "until the day in which He was taken up, after He, through the Holy Spirit, had given commandments to the apostles." What a pattern for us! "Mine ears hast Thou opened" (Heb. *digged*). That is, He had in obedience to the will He came to do, taken the place of a servant and received of God the body prepared for Him. Compare with this Psalm Hebrews x. 5 and Phil. ii. 7.

Further light is thrown upon the character of His obedience by Isaiah l., and most precious it is. Himself Jehovah with His unshortened hand of might (verses 2, 3), He bows to receive from the Lord Jehovah the tongue of the learned; not, however, for high things and mighty among men, but for the manifestation of lowly grace in speaking a word in season to him that is weary. Compare Matthew xi. 28-30, where He is, as here, the rejected One bowing to the will of another, and receiving all, even rejection and heart-breaking grief, from Him.

Nor is it only the one stoop, stupendous as it was, of taking a servant's place: "He wakeneth morning by morning, He wakeneth Mine ears to hear as the learned." *It was the obedience of perfect love, which hung daily upon the will, and lived by the word, of God His Father.* Satan could not move Him from this entire obedience by his baits or his wiles. He presented to Him the lust of the flesh, and the lust of the eye, and the pride of life; but all in vain. He whispered a doubt of His Father's love in leaving Him for forty days without food, and sought to beguile the perfect Servant from the path of obedience. He would induce Him, if he could, to use the power He had as Son of God to take Himself out of the difficulties and trials of the path of obedience on which He had entered as servant of His Father's will and counsels: "If Thou be the Son of God, command that these stones be made bread." Ah, Satan, all thy wisdom is folly in the presence of The Mighty Conqueror. The wiles of the devil were all in vain for One whose meat it was to do the will of Him who had sent Him. The Man Jesus Christ was here to do His will, to live upon His word. Morning by morning His ear was wakened—daily, absolute dependence! "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Equally perfect was the obedience unto death. Satan, vanquished by the Lord as He entered upon His public service, returns in view of the cross to alarm the Lord, and to draw Him, if he could, from the path of full obedience, obedience "unto death, even the death of the cross." Up to this point this path was in the clear shining of His Father's smile. Rejection by man could not touch this. Hunger and poverty could not hide the smile that lighted a path through a world estranged from God. The homeless stranger might pass His night on the Mount of Olives while the creatures of His hand slept upon their beds; all was light and favour above. "I alway do the things which please Him." "This voice came not because of Me, but for your sakes." He needed no voice to tell Him that He was there, and then, and ever the delight of His Father.

But now the dark shadows of the cross are on the path of the Lord, and Satan is there, as if with the last forlorn hope that the fear of death—death in all its dread reality as the judgment of God—might turn the One, who loved supremely the presence and smile of His Father, from a path which *must* lead into the darkness of the forsaking of God. Who shall tell the anguish of that Holy Soul? The "strong crying and tears" and "the sweat like great drops of blood, falling down to the ground," tell the tale as far as our poor hearts can take it in. How the heart bows, dumb before "this great sight!"

> "When we see Thee in the garden,
> In Thine agony of blood,
> At Thy grace we are confounded,
> Holy spotless Lamb of God!"

An angel strengthens the obedient Man, who became, in astounding grace, "a little lower than the angels."

Listen! "O My Father, if this cup may not pass away from Me, except I drink it,

THY WILL BE DONE." Satan is finally vanquished even in his stronghold—his goods are spoiled. The obedient One goes down to the cross. "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence."

"Now is the Son of Man glorified, and God is glorified in Him." The first man dishonoured God and lost everything by disobedience. The second man has honoured God supremely, and brought to His name a deeper glory, and a higher, than was possible in an earthly paradise; and He has won for man more than Adam lost. "By the obedience of One shall many be made righteous."

Beloved, we live unto God in the excellence of the life which Christ is. We are called to an obedience here below stamped with the character of His obedience.

TWO OPPOSING KINGDOMS.

THOUGHTS ON PSALM II. By T. ROBINSON.

THIS is a Psalm of wide prophetic range. The two classes introduced in Psalm i. are seen as belonging to two opposing kingdoms. On the one side we have the *Father* and the *Son;* on the other, the *kings of the earth* and the *rulers.* The question at issue is the *Kingdom.* Whose shall the inheritance be? Satan is the ruler of "the darkness of this world" (Eph. vi. 12); "The prince of this world" (John xiv. 30). He showed the Son of God "all the kingdoms of the world in a moment of time," and said: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke iv. 5, 6). Jesus refused to worship the usurper or receive the honour at his hand, knowing that His Father had said unto Him: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost part of the earth for Thy possession" (Psalm ii. 8).

Satan will yet find one who will receive "his power, his seat, and great authority" (Rev. xiii. 8). Three years and a half will be the limit of this Satanic rule of the nations, for Jesus, the Lord's Anointed, shall "destroy him with the brightness of His appearing" (2 Thess. ii. 8); or, as our Psalm says, He shall "dash them (the nations) in pieces like a potter's vessel"; or, as Psalm i. says, the "wicked shall be like the chaff which the wind driveth away." In the language of the figure of the "great image," representing Gentile empire, the "stone" shall smite the image, and it shall become "like chaff" (Dan. ii. 34-45; see also Rev. ii. 27). Thus, "the kingdoms of this world shall become the kingdom (singular) of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15). How vast the vision! It intimates:

I. The purpose of God—"the decree" (Psa. ii. 6, 7)—to set up His kingdom.

II. That it will be an universal kingdom, embracing "the uttermost parts of the earth" (Psa. ii. 8).

III. The Divine Sonship of the appointed King—"This day have I begotten thee." "This day" refers not to the INCARNATION, but to the *resurrection* "day" (see Acts xiii. 33; Rom. i. 4; Heb. i. 6; Rev. i. 5). It is important to distinguish between "FIRST BEGOTTEN" and *only begotten.*

IV. That He shall take the kingdom not by *grace* but by *power.*

How far-reaching and momentous the issue! On which side are we ranged? Kings, rulers, "princes of this world" may have "power" for a time, but their "vain" thoughts which led them to "crucify the Lord of glory" (1 Cor. ii. 8), and to persecute His witnesses, shall be found to lead them and all their confederates to "everlasting punishment" (Matt. xxv. 46).

How solemn the closing appeal! "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son. . . . Blessed are *all* they that put their trust in Him."

THE LACK OF LOVE.—I was seriously alarmed in reading the epistles to the seven Churches. I see how the sins of Ephesus, Thyatira, &c., may exist in me with all my work and busy ministry. Yes, and along with faith, love, patience, works many and increasing.—A. BONAR.

THE UNFINISHED WORK OF JESUS:

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

STEPHEN'S DEFENCE—II.

PICTURE to yourself the crowd, breathless with climbing and clamouring, silently setting Stephen in the centre of the solemn semi-circle of priests, elders, and scribes. In the middle sat Theophilus, the Sadducee, son of Annas, and brother-in-law to Caiaphas who gave counsel to the Jews that it was expedient that one man should die for the people, and that man—JESUS. Mayhap on one hand sat hoary Annas, and on the other that self-same Caiaphas. Look round the half-moon of seated senators and scan their faces well; for one face you will see there that you will see in heaven—the keen, scornful face of Saul.

"Let the witnesses stand forth and give their evidence." So, with ready tongue, perchance the defeated dialecticians of the synagogues themselves tell the tale: "This holy place he speaketh blasphemous words against!" "Ay, and the holy law he counts an unworthy thing!" "Yes, and Jesus the Nazarene, he declares, has changed all this!" And all together, in a strident chorus, "Jesus the Nazarene shall destroy this . . . place." You can see them cast one comprehensive glance around as they say "this place." False? Yea, verily, as they who bore witness against his Master spake falsely. The truth was there, but it was distorted, because the context was left out. We find it so every day. You repeat the words the man I thought my friend said of me, but you leave out the look; you have not caught the tender tone; you have obliterated the pause that made all the difference in the meaning: and you have shattered the friendship of years. The words are all right, but the deprecatory shrug, the malign suggestion, the bitter sneer—these you have added, and I knew it not. I see men cut down trees without the least compunction. I wonder, had they thought that it took fifty long years for that tree to grow, which they cut down in a few hours, would they have cut it down so gaily. Fifty years! Let us say 15,000 days of sunshine and rain, of soft summer showers and keen winter frosts; 15,000 nights of silent growth under the silent stars when the world sleeps—but the tree grows. I may be peculiar, but the man with the axe, and his fellow with the saw, depress me. How much more the man who, with a look, cuts down a friendship—the growth of years—that might have lasted to eternity. Yet such things are done every day without a thought that it is "false witness" that God will judge.

It is done every day in pamphlets and books by the score—no, not by worldlings, but by brethren. Words are taken from some reported address of yours. The corrective context that prevented these words enshrining a half-truth is omitted, and you are branded as a heretic, and your heart broken, or your authority is thus apparently obtained for circulating a doctrine your heart loathes.

It was false witness of this kind that ruined the most promising work for God the world had ever known since apostolic days, and continued indulgence in it is the curse that crowns the remains of that disaster to-day with hopeless ruin. There can never be union or reunion until that sin is openly confessed and put away without the slightest reservation or attempt at palliation. To heal the hurt of God's people slightly is as terrible an error as to tell the convicted sinner that he must not take it to heart so much, as God is merciful; or to say to the newly converted that, as all his sins are now forgiven, he must not let his conscience trouble him about such trifles as confession and restitution.

And those who write controversial papers filled with texts of Scripture torn from their context to prove the contrary of what is the plain meaning of the Word of God when read honestly as one is compelled to read a lease or deed, are guilty of this same crime of false witness—telling the truth, but not the whole truth!

So the last echoes of the witnesses' voices died away, and there was silence. And amid the silence men looked on Stephen's face. It was as if it were the face of an angel. No fear, no anxiety, no furtive glance

no haughty and scornful look, neither pale with trembling lips, nor scowling with brow dark as thunder and eyes blazing as with lightning — none of these emotions did Stephen's face express or expressions did it wear. Like the moon that has climbed the heavens, peering through the flying clouds, and now shines forth in calm and stately refulgence from her throne set amidst the silent throng of her courtier stars, far above the toil and moil of earth, far above the clouds that guard the horizon like gloomy ramparts tipped with golden spires, so shone the face of Stephen.

At length, shattering the holy silence, with low tones spake the high priest: "Are these things so?"

Now Stephen's defence is one of the finest things in that Book of splendours — the Word of God. Carelessly reading it, one might take it for an epitome of the history of his people, and might imagine that, ere he had reached the application of it, Stephen, suddenly pricked by the apparent indifference and definite hostility of his audience, had thrown the rest of his speech to the winds and had poured over them a lava torrent of burning, scorching invective that had blistered and burned until they could bear the agony no more, and with one horrid, blood-curdling shout had, after a moment's pause, cast themselves upon him, and had halted not until he lay dead under a shower of stones.

True, the end came suddenly, but when you study the speech word by word, you will find Stephen had by three parallel lines crept up to the enemy's weak spot, and then with a mighty climactic rush had hurled himself upon it. I do not wonder that even such a dialectician as Saul in after days proved himself to be could not withstand this wonderful reasoner.

Notice, then, the three parallel lines of attack:

(1) What relation has locality to the acceptable worship of God?

His accusers said that he had spoken against this "holy place,"

Now Abraham had acceptably worshipped God, yet no possession had he in that land save for a burial-place.

round the hall as look wild animals trapped,

Moses saw in a lonely spot in the wilderness a bush burning yet not consumed, and from the heart of it came a voice, "Put off thy shoes from thy feet, for the place where thou standest is holy ground."

Although David had captured Jerusalem, yet he was not allowed to build a temple there, the tabernacle meanwhile being pitched in various parts of the land. Even Solomon, who built the temple said: "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain Thee; how much less this house [notice how Stephen uses this word "house"] that I have builded!"

And what saith the prophet Isaiah many years later? Stephen tells us: "Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest?"

Therefore it is the Presence and not the Place that makes worship acceptable. What a truth for these present days! Men may even make spiritual localities and call them by such high-sounding titles as "in the Name," or "unto the Name," or "upon divine ground." The same mistake! The true pilgrim pitches his tent for communion and erects his altar for worship ere he speaks of "calling on the Name of Jehovah." It is he who walks with God that can worship God. Like Moses, with the best intentions in the world, yet by seeking to put things right in the power of the flesh, he may be rejected by his brethren, nevertheless if he be truly seeking to walk with God, the lonely bush shall suddenly blaze forth to brighten his path through the solitary wilderness. There the pilgrim will find himself on holy ground.

(2) What relation has the Mosaic economy to time? Was it permanent or impermanent?

His accusers said that he had "blasphemed Moses."

Stephen calls them to behold the evolution of true religion. Abraham had been called from his own country—an idolatrous land—and brought into a strange land, yet there he erects his altar. Then comes the covenant, with its seal of circumcision. Next, when the performance of the promise

is nearly due, there arises another great leader who was to bring them—now grown a great company—out of Egypt into the Land of Promise. This was another great act of faith, yet Moses points to a coming and yet greater Leader, for "this is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me." Notice the remarkable words he adds, "Him shall ye hear." As Moses brought in one economy, so his successor was to bring in another. Thus from the altar of Abraham, which smoked whilst dawn stained the sky and blazed at dewy eve a beacon light on the heights of Mamre, to the elaborate service of the tent of meeting in the wilderness was a step; and from the tent that at the motion of the pillar cloud could be taken down, to the temple that crowned the rocky heights of Moriah, with its stately fabric and splendid ritual, was another; yet as these were all material, and the "Most High dwelleth not in temples made with hands," there must be another, still another step. And in that dazzling moment when Stephen stood on that mount of spiritual exaltation we so seldom climb, and saw with keen vision the greatness of that step, doubtless the Paraclete brought to his memory the words of the Lord Jesus: "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. . . . God is a Spirit, and they that worship Him must worship in spirit and in truth."

To assert, then, the permanence of Moses and his economy was to deny what he himself had said and what the history of their nation had proved. Therefore he could not have "blasphemed Moses" in thus speaking the truth, for no blasphemy is of the truth.

THE DIVINE FIAT.

Gems from Genesis—IV. By S. H. STRAINE.

"AND God said, Let there be light, and there was *light*" (Gen. i. 3). The Divine fiat went forth and it was done, and there sprang into being light, the medium whereby we are able to perceive the glory of God in Nature; the agent the withdrawal of which would mean the cessation of all life. This statement is one of the most sublime found in Holy Writ; it satisfies the child of God, and beyond it the mind of man, the researches of science, cannot penetrate. Ah! how simple, yet how sublime and eternal the works of our God. To the believer there comes this thought, Can anything stand in the way of our Father's purposes? Surely not; His Word goes forth, and it is finished. He speaks, and it is done. Great comfort and consolation can we gather from this—namely, that what God has purposed for us nothing can hinder or frustrate. We are told that, "It is our Father's good pleasure to give us the kingdom," and if it be His pleasure to do this, who shall keep us out of our inheritance? The world may do its worst, the flesh may rebel, all hell may stand opposed to us, but *He that is for us* is greater than all that are against us; therefore, downcast believer, rejoice and be exceeding glad, knowing that because of the merit of the shed blood your feet shall one day walk the golden streets, and your eyes shall see the King in His beauty.

"God the promise writ in blood:
Dost thou dread that He will fail thee?
Death nor hell His might withstood;
Tremble not, though doubts assail thee:
'As thy days thy strength shall be'."

THE GREAT EXCHANGE.

"What shall a man give in exchange for his soul [life]"—Mark viii. 37.

WHAT shall I give in exchange, Lord,
For the life that is not mine?
Do I want for my own selfish hoarding
The life that cost Thee Thine?
Do I pity myself when Thou, Lord,
Did'st pity not self but me?
Do I seek to make mine own, Lord,
What truly belongs to Thee?

Nay, nay, it is Thine, Lord Jesus,
Purchased by price untold,
And I could not give an exchange, Lord,
Not the silver of earth or its gold.
The price was far above rubies,
And *my* life is precious to Thee;
I am *Thine*, Thine only, Lord Jesus;
Then do what Thou wilt with me.

E. C. A.

The Charter of the Church

PAUL AS A PATTERN FOR THE PEOPLE OF GOD.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians iv. 14-17.

16. Paul could say: "**Wherefore, I beseech you, be ye followers of me.**" The Lord said of the Pharisees: "Do ye not after their ways." "Do what they teach you, but don't do as they do." But the Apostle was another sort of person. He could point to his life and show that it was after the example and spirit of Christ. The spirit of Christ shone out of him: He could point them not only to his doctrine, but to his ways. As he says:

17. "**For this cause I sent unto you Timotheus, who is my beloved son, and faithful in the Lord.**" Turn to Acts xvi. 1-3. Paul was on a journey, visiting the Churches, confirming them in the faith. What a monstrous perversion of this gracious service is what is now known as "confirmation!" A bishop putting his hands on the heads of young people, mostly, if not all, unsaved, and thus confirming upon themselves the baptismal vows of their sponsors, and admitting them to what is called the Sacrament of the Lord's Supper. Is it not confirming them in a delusion of Satan rather than confirming disciples in the faith of Christ?

No place in all the Apostle's journeys did he meet with such a reception as at Lystra. It was there that he was stoned and left for dead. But back he goes again, for, in spite of all Satan's opposition, God was working, and there was a Church there to be helped and confirmed in the grace of God. And is it not most beautiful to see that one of the fruits of his testimony there—of the precious seed that had been indeed sown in tears—was the young man Timothy, who was destined to be the helper and comforter of his after-life service to the Lord.

How he loved Timothy, and how Timothy loved him! "I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I might be filled with joy." It is more of this touching heart-to-heart affection that is wanted among the children of God; out of this flows blessing. If we look at one another in the flesh, we will more likely hate than love. Paul was willing to live and die for the saints, because he looked at them as *in Christ*—members of His body.

Is Christ the Head—now in glory—dear to me? Then shall not every member of His body on earth be dear to me as He? The Head is in the glory, but the feet are still on earth. Let us anoint and kiss the feet. The affection that is poured upon the feeblest member on earth will not be lavished in vain. Make up your mind that there will be plenty in fellow-saints that is unlovely. The flesh in Christians is no better than the flesh in the unregenerate. But Christ is in the most weak and crooked Christian, and where Christ is there must be something to love! Let us seek to consider one another, and to bear one another's infirmities, and thus love will be drawn out and increased.

17. "**My ways, which be in Christ, as I teach everywhere in every Church.**" But what was Timothy to do for them when he visited them? He was to bring to their remembrance Paul's ways, which were in Christ. Every step he had taken among them had been, so to speak, within the circle of the will and ways of Christ. Will it be said of us after we have left our present sphere of service, "His ways were ever in Christ?" Timothy had a heart to mark and admire the Christlike ways of the Apostle, and therefore he could bring them to the remembrance of others. And, note, the teaching of Paul was the same in "*every Church.*" He did not teach one sort of way in one place and differently in another. He went by the will of the Master; he preached and taught Jesus Christ and His Word, declaring all the counsel of God. May we indeed be followers of Him, even as he was of Christ!

THE "FALLING AWAY" DOCTRINE.

Hebrews x. 26-39.

A Scriptural Enquiry. By WM. HOSTE, B.A.

IN the Epistle to the Hebrews two things are contemplated which appear so far alike as to be confused by some, but which must nevertheless be carefully distinguished, *the apparent falling-away of real believers and the real falling-away of apparent believers.* This distinction is an important factor in the right understanding of two much disputed passages in the epistle—chapter vi. 1-9 (treated in a previous paper) and chapter x. 26-39, now actually before us.

There are three points we shall do well to keep in view as landmarks in our inquiry into this passage.

(1) The *special sin* contemplated; (2) the *special classes of persons* referred to; (3) the *special treatment* allotted to each. The tenth chapter of Hebrews naturally divides itself into two sections—the first consisting of verses 1-25, the second of verses 26 to end; but it is a mistake to consider these sections as independent of one another, for we cannot understand the latter of them without studying the chapter as a whole.

In the earlier section the writer has emphasised the distinction between the inefficacious and therefore oft-repeated sacrifices of the law and the sacrifice of Christ which (1) "hath perfected for ever them that are sanctified"; (2) has rendered any further sacrifice for sins unnecessary, "for where remission of these is, *there is no more offering for sin*"; and (3) opens the way for believers to enter as purged worshippers into the holiest by the blood of Jesus.

The writer then reminds the Hebrews of a threefold responsibility which devolves upon them, seeing that the One who died is now a great High Priest over the house of God—(1) to "draw near with true hearts in full assurance of faith"; (2) to "hold fast the confession of their hope without wavering"; (3) to "consider one another to provoke unto love and to good works," adding the words, "*not forsaking the assembling of ourselves together as the manner of some is*," a warning which may throw light on *the special sin contemplated in the passage.*

These words, though they may doubtless be used as a warning against non-attendance at the church meetings, have surely a far deeper meaning. It is indeed sad to lose heart for the *assemblies* of the saints; it is sadder still to "forsake the *assembling* of ourselves together"; that is, to give up or seem to give up the essential truth connected with such gatherings. Some whom the writer had in mind had already done so. It had possibly meant in their case nothing less than a complete abandonment of the faith they had once *professed* in Christ and a return to Judaism. Let the Hebrews beware of the beginnings of a declension, which could in some cases lead to such fearful lengths. The 26th verse which follows is closely connected by the word "for"—"*for* if we sin wilfully" [the last word translated "*willingly*" in 1 Peter v. 2, its only other occurrence in the New Testament] with the words we have just been considering, and indicates sufficiently clearly that the "*sin*" hypotheticated is not sin in the abstract, but the very sin they had just been warned against, namely, "the forsaking the assemblings." Why did they specially need to be warned against willing sin? Perhaps for two reasons—(1) because the time at which the epistle was written was, as we shall see later, a period of great pressure on them to draw back; and (2) because the very grace of God may be turned into license, and the fact that "the offering of the Body of Jesus Christ once for all" precluded any further offering for sin, might lead the flesh to presume that sin, even willing sin, is not such a serious thing for the believer after all, and that as "their sins were not remembered," it mattered little comparatively what they did or where they went. But can God connive at sin, even in professing believers? Nay, though "there remaineth no more sacrifice for sins," in contrast with the oft-repeated Jewish sacrifices, there is a "certain fearful looking for of judgment and a fiery indignation which shall devour the adversaries"; that is, *two* distinct things—(1) judgment (as we shall see later) for God's backsliding people *in view of their restoration;* and (2) a fiery indignation *to devour the adversaries*, themselves probably once professed worshippers of God, but who had "forsaken

the assembling" and gone to the furthest limits of apostacy, becoming open adversaries of God and a stumbling-block to His people. Their sin is portrayed in the verses that follow as parallel with, but far more serious, than that described in verse 28 as "despising Moses' law." The four references in our passage to the Old Testament, especially the three from Deuteronomy, throw much light, as we might expect, on its meaning.

The first of these (Deut. xvii.2-6), to which reference is here made, indicates the character of this latter sin as "a departing from God and serving other gods, and worshipping them," the special law of Moses despised being, of course, the first commandment. Their sin corresponds with the graver sin of "the adversaries" described in Hebrews x. 29. This was a sin of triple dye. A treading under foot the Son of God. A positive despising of the Blood of the covenant. A spiteful entreating of the Spirit of grace. Now a true child of God might fail to glorify the Son and forget the value of the Blood, and grieve the Spirit of grace, but the aggravated sin described above is nowhere laid to the charge of such a one. Neither is it for us on our part to affirm that such and such a religious professor has committed it, but the solemn truth remains that for such deliberate apostacy against the light, a righteous God can only have in store "a fiery indignation which shall devour the adversaries."

A good deal of difficulty has been felt as to how a mere professor could be said to have been "sanctified by the Blood of the covenant." To obviate this it has been suggested that the "he" in the phrase, "wherewith *he* was sanctified," refers not to the apostate but to "the Son of God" in the previous sentence, and Hebrews xii. 20 is quoted as justifying such an application. But apart from the fact that—to the mind of the present writer—there is something strained and unnatural about this explanation, the absence of any emphatic pronoun in the Greek before "was sanctified," to mark the change of subject, would militate strongly against it.

A more probable solution of the difficulty lies in the meaning to be given to the word "sanctified." So common is it, and rightly so, to expect true moral change in believers as a result of sanctification, that many forget that the word "sanctify" only means "to set apart for a special object," and does not in itself imply moral change at all. For instance, (1) in the case of inanimate objects, such as the "offerings" and "gold" of Matthew xxiii. 17-19, no moral change is possible, and yet they are said to be sanctified; (2) in the case of our blessed Lord, the Holy One of God, no moral change was necessary, and yet in John xvii. 19 He says, "I sanctify Myself"; (3) in the case of the unregenerate husband and children of 1 Corinthians vii. 14, it is expressly predicated that no moral change had taken place, and yet they are said to have been sanctified.

In the same way it is submitted that a man who had, on the ground of professed faith in Christ, taken his place in the assembly, and been thus separated from his old Jewish surroundings say, and ostensibly set apart for God as a Christian, might be said to have been "sanctified by the Blood of the covenant" without having for that ever experienced any saving spiritual change. To sum up, then, *the special sin* contemplated in Hebrews x. 26-39 is a "forsaking the assembling," in itself a sufficiently serious condition of backsliding, leading in the case of some *who are thus proved never to have been ought else than mere professors* to deliberate and final apostacy from Christ (see 1 John ii. 19).

This brings us to the second landmark in our inquiry, which we have already had in view in what has been written—*Who are the special classes of persons referred to?* To the casual reader of Hebrews x. it may appear that only one class of person is spoken of, and even those who have followed attentively what has gone before may be disposed to question as arbitrary the division of those referred to into two classes, and the application of the first half of verse 27, "the judgment," to the *backsliding people* of God; and the second half, "the fiery indignation," to the *apostate adversaries*. The proof required is furnished by the second and third references to the Old Testament contained in Heb. x. 30, both from Deuteronomy

xxxii. verse 35, "Vengeance belongeth unto Me," and verse 36, "The Lord will judge His people." The whole of this chapter should be closely studied, as it runs on parallel lines with Hebrews x. *Verses 1-6* are introductory; *verses 7-14* recount the Lord's gracious dealings with Israel; *verses 15-18* Israel's backsliding. In *verses 19-26* we have judgments increasing in severity up to *verse 27*, when a limit is placed on them because of a new class of persons, "the adversaries," mentioned here for the first time (and again in verses 41 and 43), to be carefully distinguished both here and in Hebrews x. from "the people of God."

As we have seen, the *individual* who despised Moses' law by setting up strange gods in violation of the first commandment, "died without mercy"; but Israel's *national* departure from God could not be thus dealt with, for in the apostate mass there would always be a true though backsliding remnant, who, though sharing in the national responsibility, would, in contrast with the mass to be destroyed, be brought, through the judgments, to form the nucleus of the restored nation. The two words, "Vengeance belongeth unto Me" and "The Lord will judge His people," are in Deuteronomy xxxii. applied respectively to two widely different classes—"the adversaries" and to the Lord's true "people." Is it not manifest that in Hebrews x., where these words are quoted again, there must be also two widely different classes corresponding to those in Deuteronomy xxxii.?

The final inquiry, namely, as to *the special treatment* to be allotted in Hebrews x. to each class has been to a great extent anticipated. Here, again, as we have seen, we find "the adversaries" (verse 27) and their sin described (verse 29). They had clearly once professed interest in the Son of God, faith in His Blood, and obedience to His Spirit, but their profession had been only *in appearance*. They represent real apostate Hebrews of a deeper dye than those of Deuteronomy. Those sinned under law, these under Gospel light; those paid the penalty of physical death, these must know that "sorer punishment" their more grievous sin deserved—the fiery indignation of Him who says, "*Vengeance* belongeth unto Me." On the other hand, to the backsliding though *real* people of God, who, up to a certain point have *seemed* to follow in the others' sin, the Word is, "The Lord will *judge* His people, and repent Himself for His people." They will be chastened of the Lord, that they should not be condemned with the world (1 Cor. xi. 32). In either case it is a fearful thing to fall into the hands of the Living God. As to the adversaries, the fire will devour them; as to "His people," it will devour their dross.

In closing, the writer encourages the Hebrews to persevere by reminding them of past victories, and also of the recompense held out to continued confidence. This, and especially the fourth reference to the Old Testament, to Habakkuk, goes to show that their position was one of great trial and of sore pressure to draw back. The whole of Habakkuk throws light on their path. In chapter i. even the prophet is staggered by the prosperity and immunity of the wicked, but in chapter ii. he is assured that God will justify Himself, though "the vision is yet for an appointed time, but if *it* tarry, wait for *it*." Then follow words quoted thrice in the New Testament, and each time with a different emphasis: "The just shall *live* by faith." In chapter iii. further light is given. It is God in Person who will come forth for the salvation of His people. It is a Person, too, for whom the Hebrews are exhorted to look. "*He* that cometh shall come, and will not tarry." Let them learn to wait in patience and *live* by faith, for "if any man shall draw back, my soul shall have no pleasure in him." Here, too, as in the case of Hebrews vi. 9, the writer, unlike many teachers to-day, will not close without stablishing his hearers in grace by the assurance that though they may draw back and cause grief, "he and they are not of those who draw back *unto perdition*, but of them that believe to the saving of the soul." May the Lord apply to our hearts and consciences this solemn passage, and enable us to profit thereby.

How shall I do to love? Believe. How shall I do to believe. Love.—LEIGHTON.

THE INSPIRATION OF THE SCRIPTURES—V.

THE DIVINE AND THE HUMAN IN THE SCRIPTURES.

By W. H. BENNET, Author of "More than Conquerors," &c.

WITH Dr. Robinson's statement that we see inspiration "as a process not compelling from without, but guiding from within," we quite agree; but when he says, "The message was not written by the Divine hand," we may ask whether we can separate the finger from the hand. The Lord Jesus uses the expressions "*finger* of God" and "*Spirit* of God" as synonymous (Matt. xii. 28; Luke xi. 20). The late Dean Farrar gravely expressed his belief that "these messages were not, for the most part, revealed by openings of the heaven and unearthly voices in the air, not by signs and wonders to startle and overwhelm, not by shocks of visible manifestations, sudden and violent." We might ask, Who ever taught that they were? But we absolutely deny that we are compelled to choose between such an idea of the mode in which the Scriptures have been given to us as these words would convey, and the teaching that takes all meaning from the expression *God-inspired* by bringing down the sacred Scriptures to the level of every other book.

It was an *unusual* thing for God to cause His voice to be heard as from Sinai, or for Him to communicate with men as He was pleased to do in the case of Daniel by the river Ulai, or of John in Patmos; but these communications of God were not more *supernatural* than were the words spoken through David or Paul. God was pleased to speak through men, and it is not without significance that a passage of Scripture is introduced to us in the New Testament in different ways. The Lord speaks of "the prophecy of Esaias, which saith"; and again, "Esaias said"; while Paul, in quoting the same passage, says: "Well spake the Holy Ghost by Esaias the Prophet" (Matt. xiii. 14; John xii. 39; Acts xxviii. 25). Again, the Lord Jesus quotes the words of Moses to Israel concerning what God had done for them and the lesson it was designed to teach them with the solemn formula, "*It is written*"; while words which Moses spake as the very message of God to Israel are given with the word, "*Moses saith.*" See Deut. viii. 3 with Matt. iv. 4; Deut. xxxii. 20, 21 with Rom. x. 19. Therefore the words were both the words of the Holy Ghost and the words of Isaiah, the words of Moses and the words of God. We do not disregard the human element, as it is called, in the Scriptures; on the contrary, we believe in the perfect combination of the divine and the human, and that while the writing is divine in every part, the writers wrote as men.

Part of the charm of Scripture is its variety, and that variety is very much the result of the selection of men of differing minds and characters to be the writers. As one has said, "The burning sarcasm of Isaiah: the tender, melancholy pathos of Jeremiah; the homeliness of the herdsman's son and the gatherer of figs; the deep philosophy of John; the clear, and sharp, and yet impassioned logic of Paul—all these were truly and really their own. As every pipe of the organ was so fashioned that it might give one note and not another—and yet all are filled by the one breath—so these souls, fashioned by the conditions of humanity and the circumstances of their lives, were made each to give out its own note, yet all were filled by the breath of the Divine Spirit that has made these human and yet Divine utterances ring with a melody unquenched and unquenchable."

The late Dr. P. Fairbairn wrote: "There is not a volume in existence, composed by different authors, more strongly marked by the distinctive peculiarities of the several writers than the Bible. The style, the language, the imagery, the reasoning, and the rhetoric were all such as each individual from his particular circumstances and native cast of mind might have been expected to employ, and not less in the rapt effusions of the prophet when disclosing the higher purpose of God or foretelling things to come than in the homely evangelist and the apostolic herald of the Gospel, every appropriate feeling has its play, and every distinctive gift its befitting exercise." Thus, to use Bishop Westcott's words, we have "not an utterance in strange tongues, but in the words of wisdom and knowledge; it is

authoritative, for it is the voice of God; it is intelligible, for it is in the language of men."

There is something beautifully simple and natural in the origin of some of the inspired writings. To Luke, the beloved physician, "*it seemed good*" to supply his friend Theophilus with an accurate account of the birth, life, death, and resurrection of the Lord Jesus; the result is that beautiful Gospel standing third in order in our Bibles. Again, he would supply the same friend with information touching the fulfilment of the Lord's last commission to His apostles and the spread of the Gospel in the world—the fruit of which expression of friendship is our possession of that priceless link between Gospels and Epistles without which the latter would lose half their value to us. Paul purposed to visit believers at Rome and was hindered, *therefore* he wrote them a letter; and so the Church is enriched throughout her pilgrimage with that greatest of the Epistles. Who that has eyes will fail to see God's hand guiding in each of these cases, in which we can perceive a very natural reason for the writer's taking up his pen?

The fact that there were many agents does not affect the truth that the Author is one. The various writings of the New Testament were called forth by special circumstances and to meet a then present need; yet in them are found all that the Church requires throughout her whole course. And, as the late Canon Bernard so beautifully expressed it, "When it is felt that these narratives, letters, and visions do in fact fulfil the several functions and sustain the mutual relations which would belong to the parts of one design coalescing into a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole; the many writings have become one Book; the many writers have become one Author" (*Progress of Doctrine in the New Testament, 5th Ed., pp. 207, 208*).

And what is true of the New Testament is equally true of the earlier Scriptures. We fully recognise the *human* as well as the *divine*, but we deny that any "human element" affects the divine and that anything in Scripture can be called human and *not* divine. Just as in the Person of our adorable Lord we have the perfect union of the divine and the human, but can never separate the two—can never put one finger upon any recorded action of His and say that it was merely human; but are bound to recognise in all that He did the deeds of One who was *both* God and Man: so though the whole of the written Word has come to us through human channels, we cannot put the finger upon a single sentence, or even a single word of historian* or prophet or New Testament writer, and say, *that is merely human*, and therefore not of divine authority.

This, we know, is what many teachers of the present day deny. They allow that the Bible *contains* the Word of God, but not that it is His Word in its whole extent. They fail to see that the Book stands or falls as a whole. They have long indulged the idea that they can have Christ without Moses, and some think they can have Christ without Paul, disallowing the truth that inasmuch as Paul was called and commissioned by the Risen Lord, and was inspired by the Holy Spirit, his teaching was absolutely the doctrine of the Lord.

Some time back a prominent teacher, in discussing what should be the basis of a certain union, thought to show his wit and raise a laugh against the sacred Book by saying, "Nor shall it be a condition of fellowship whether the Holy Spirit, in teaching men to write the Book, taught them to dot their *i's* or cross their *t's*." But we prefer to listen to another Teacher who spoke of those minute signs in the Hebrew language—which correspond to the dot and the cross in ours—in a very different manner when, after linking "the law" and "the prophets" together, He said: "Till heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the law till all be fulfilled."

There are, of course, those who will ask,

*Of course many mere human utterances are given in the Scriptures. The words of such as Nabal, Rabshakeh, and the Scribes and Pharisees were not the words of God; but they were *recorded* under the guidance of the Holy Spirit, and we know that they are *the exact words used*.

"How can these things be?" "How can each writing of the Scriptures so bear the stamp of the individuality of the instrument and yet be in every word most truly divine?" Need we be ashamed to reply, "We cannot tell"? God has not called us into His council chamber and explained to us His methods; and if we are ignorant of the manner of the Holy Spirit's operation in that gracious working of which we ourselves are the subjects, shall we expect to understand *how* He inspired the sacred Scriptures? But to deny God's assertion that Scripture is *absolutely inspired*, because it has come to us through human instruments, is adding impiety to ignorance. When God speaks, it becomes us to bow, to believe, and to adore. Let us be assured that, however little we may be able to trace the link between the human and the divine, that link existed, and, in another's words, "the other end of that golden chain which terminated in the man, and the pen, and the ink, and the paper—the other end of it, I say, was held fast within the hand of God." With this assurance we shall confess, "Thy Word is *very pure*, therefore Thy servant loveth it"; and "Thy testimonies are *wonderful:* therefore doth my soul keep them."

THE SECOND MANIFESTATION OF THE LORD.

By J. HIXON-IRVING.

Heb. ix. 23, 24.

HIS MANIFESTATION IN HEAVEN.

PETER, in his second epistle to Jewish Christians, writing of some last things, said: "Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things *hard to be understood*," &c. (2 Peter iii. 15, 16). There can be little doubt that the letter of Paul referred to by Peter was the Epistle to the Hebrews. If not, we must suppose he refers to a lost letter! Among the things in Hebrews "hard to be understood" is that of the defiled and purged heavens of this verse: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" (verse 23). It can be easily understood how the Tabernacle and its vessels could be ceremonially defiled, and would therefore need ceremonial purification; but if moral defilement of the same is meant, it would be a very different thing indeed, and one difficult to understand.

One thing is evident from the above verse, that sin had in some way polluted the heavenly things, or they would not have needed purification. But whose sin? We read of the "angels that sinned" (2 Peter xi. 4, 5), "who are now reserved in everlasting chains under darkness unto the judgment of the great day" (Jude v.). Must it not have been their sin which defiled the heavenly things, necessitating the application of the purging power of the sacrifice of Christ?

As the high priest of Israel entered into the holiest of the Tabernacle with the blood of the sin offerings on the Day of Atonement, in order to cleanse the same from defilement, so Christ has entered into heaven in the power of His own sacrifice, and made the "heavenly things themselves" clean every whit. And not things in the heavens merely, but the heavenly people themselves now on the earth—heavenly because "holy brethren, partakers of the heavenly calling."

"For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" (Revised Version). There are four simple things stated in this verse: (1) Where Christ has *not* entered; (2) where He *has* entered; (3) *why* He has entered; (4) for *whom* He has entered.

I. WHERE HE HAS NOT ENTERED.

What this *holy place* was the opening part of this chapter shows (verses 1-5), but we have to go back to the book of Exodus in order to find a detailed account of the same. The "worldly sanctuary" was an oblong square, divided into three parts, two only of which are mentioned in chapter ix. 1-5. The first—the court—opened to the sky, in which stood the tabernacle. The latter was divided into two unequal parts—the first,

called the holy place, was about 30 feet by 15; and the second, the Holiest of all! was about 15 feet square. The latter was, therefore, a perfect cube, and was a dim earthly shadow of heaven, the dwelling-place of the Life-giving God. Into that solemn place none but the high priest could enter, and that but once (or one day) in the year. He could only enter on the ground of sacrifice and with the blood of the sin offering, which he offered first for himself and his family, and then for the people whom he represented. In contrast to the Levitical priesthood, the Lord entered *not* into earthly courts made by human hands and built of perishing materials. Neither did He belong to the priestly house of Aaron, which only "served unto the example and shadow of heavenly things," but to the royal tribe of *Judah, and "of the seed of David, according* to the flesh." The sacrifice He offered was not of irrational animals without any virtue or efficacy in themselves, but Himself in all His absolute perfection. The tabernacle, with its holy places, was earthly; the priests who served there were dying men. The sacrifices and ceremonies offered and observed therein were but carnal ordinances imposed on the people "until the time of reformation."

The time of reformation came in nearly 1900 years ago, when these dim shadows vanished like the morning dew before the rising sun, leaving not a trace behind; for the substance of these shadows had come in the person of the Lord Christ. The new age He ushered in was a spiritual one, in contrast to the legal and ceremonial one of the past. The place of worship was now transferred from earth to heaven itself; the priesthood, that of all believers in God and His Son; the sacrifices spiritual ones, and offered through the great High Priest in heaven itself.

Worship in this age—that alone in which God delights and accepts, is not ceremonial—is not carnal, is not by proxy, and is not a performance by religious performers; but is of the heart, is spiritual, is individual; is not of the flesh, but is of the Spirit, for they who worship God must do so "in spirit and in truth."

The true worshippers of God have one common place of worship even in the Holiest of all to which they have perfect spiritual access at any moment. They need no human medium in approaching God, for they have "One Mediator . . . the Man Christ Jesus"; they require no book of prayers, for they "pray in the spirit and with the understanding also." They need not the help of "groaning keys" or a trained choir to lead their praises, for they "sing with the spirit and with the understanding also." The spiritual of this age, even though they were deaf, dumb, and blind, yet they would be able to "worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh" (Phil. iii. 21). It is well to emphasise the fact that this high and holy exercise is not a physical thing, even as it is *not ceremonial or mechanical, but a purely* spiritual one.

It is only when the world turns religious that it needs, in its professed approach to God, things which appeal to the five senses —sight, sound, touch, taste, and smell. There is another sphere in which God dwells with His own, where in worship and communion these things are of little or no value, and of which the world has no proper conception. If these things be true, then need such as have been brought unto God wonder that they are often regarded by men as mystics, dreamers, and hyper-spiritual.

Need it be a marvel if from among themselves from time to time some arise who plead for more of the mechanical and less of the spiritual in worship and service. The less heavenly-minded will always more or less strongly favour those things, both in worship and service of God, which suit their spiritual condition and intelligence.

THE BODY OF CHRIST.

YES, I heard of the separation in ——. Setting up "churches" with high assumptions does not seem to come to much; God blows on it. "The body of Christ" must be owned in its fragments; for it will not, as I think, be set up again in any outward organisation till "the Head" appears.—J. G. M'VICKER.

"Why I left the Church of England" in Iron Room, Churnet Street; hall packed. He also spoke to believers in Crete Hall and Camden Hall; ministry helpful. Mr. W. Pinches is preaching in Conway Street Hall. Mr. W. J. Maplesden gave addresses to believers in Boaler Street and Salop Street Halls. Mr. J. Harris, of Spain, spoke to Christians in Admiral Hall; Mr. John Conner in Camden Hall. Mr. Maynard and Mr. Harris gave helpful addresses in Hoylake. Mr. Edward Saunders, with his wife and two children, purpose returning to Central Africa in June, would value prayer...Mr. J. W. M'Cullagh, of Dublin, had meetings at Hill Top, **West Bromwich**, and Walsall; quite a number professed...A goodly number of believers from various town assemblies on the shore at **Southport** on Bank Holiday; good spirit of hearing; another meeting will be held on Whit Monday....Mr. Walter E. Willy had meetings in **King's Lynn** from March 25 onward....Mr. T. H. Maynard, India, gave interesting accounts of the work and profitable addresses to believers in Clumber Hall, **Nottingham**...The visit of Mr. J. Harris, of Algeciras, to **Leicester**, April 5 to 9, was refreshing...Mr. J. R. Coy, of Manchester, and Mr. F. Bates, of Australia, had 12 days' mission with Bible carriage at **Swinton**, Lancs.; large numbers heard the glad tidings; some fruit. They commence at **Middleton**, near Oldham, after Easter.... Mr. George Ainsworth spent a month at **Featherstone**; large meetings; a number of cases of conversion; had a week at **Pontefract**; good attendance...Mr. John Knox M'Ewan had a week of special meetings in Elim Hall, **Harrogate**, April 17 to 27, with some blessing ...Mr. S. Levermore had good times at **Brighton** and Hove. During March he was at **Kendal**, where there has been a most gracious work, upwards of 30 awakened and helped. Mr. W. J. Maplesden continued the meetings during April...Mr. J. J. Butter, of London, has been ministering the Word at Pound Lane, **Canterbury**, with much acceptance...Fellowship having been restored between the assemblies of Clumber Hall and Parade Hall, **Nottingham**, a monthly meeting has been arranged for brethren to confer together how best to promote the spread of the Gospel in and around Nottingham. Mr. E. Peck, Featherstone, recently paid a most helpful visit.....Over 300 assembled to witness the immersion of 11 persons in the baths, **Rhyl**, when Mr. H. Goldsmith and Mr. M'Gauley declared the glad tidings....Mr. E. A. Thomas continues the uphill work at **Huddersfield**, gathering a few believers and making known the glad tidings....Mr. Wigstone has continued the meetings arranged for Mr. Fereday at **Whitehaven**...A party of 58 young believers from **Barrow** made their annual tour to many villages in the district on Good Friday, preaching, singing, and distributing tracts. Messrs. J. P. Wigstone, W. J. Maplesden, A. Wilkes, T. H. Maynard, and E. Saunders have all paid visits to Barrow...Mr. **C. J. Baker**, from Kansas City, "whose praise is in all the Churches," is at present on a visit to the British Isles; feel sure he will get a brotherly as well as a British welcome...Our honoured and aged brother Dr. **M'Lean**, of Bath, who has spent a long life in the service of the saints, is lying critically ill at Leominster, being in his 76th year; much prayer is desired for him.. Mr. J. W. Ashby has spent most of April seeking to help assemblies in **Suffolk**. He expects to pitch the Eastern Counties Gospel Tent about the middle of May....Mr. Robert Millar spent two weeks in **Dowlais**, one of the places where Evan Roberts had revival meetings; about 1000 on Lord's Day, afternoon and evening. He goes to **Cwmbran**, Mon., where the Temperance Hall has been hired for a time....Messrs. H. B. Thompson and Tapson are having good times in **Ammonford**, and other parts of Carmarthenshire...Mr. Thos. Baird, with his wife and family, are due in **Southampton** about May 2. Hopes to settle for a time in Weston.

IRELAND.

FORTHCOMING.—Annual believers meeting at **Stonewall**, Co. Cavan, Thursday, May 17. Mr. A. S. Lamb, of London, expects to commence Gospel meetings on Sunday, May 13; prayer valued.

CONFERENCES.—Annual meetings of believers at **Belfast**, April 15 to 20. "The best meetings we have ever had in Belfast." Messrs. Woods, Dudgeon, Glasgow, Rea, Meharg, Hughes, Greer, M'Alonan, Brown (Venezuela), Saunders (Africa), Dawson, Thompson, Dr. Matthews, and others gave helpful ministry. "The Work of the Holy Spirit" and "Priesthood and Present Ministry of Christ" being prominent features throughout the meetings..... **Waringstown** annual believers meeting on March 24 was very large. Dr. Matthews, Messrs. J. Meharg, A. Lamb, and G. Gould gave very practical ministry.

NOTES.—Belfast—Mr. David Rea has brought to a close 14 weeks' meetings in Apsley Street Hall; a good number have been saved; some 30 baptised. Mr. Hughes, of Barrow, commenced special meetings in Matchett Street Hall, April 22. Mr. Frank May is in Mourne Street Hall....Mr. Wm. Dudgeon is in **Cookstown** for a week's meetings, then visits **Ballymena** for another week...Christians visiting the neighbourhood of **Coleraine** will find a few believers meeting to remember the Lord in Gospel Hall, Church Street, each Lord's-day at 12...Mr. Diack had five weeks' good meetings in **Waringstown**; young Christians greatly helped....Mr. John Ferguson is at present on a visit with his family to **Ballyhackamore**, seeking rest before tent work.

AMERICA.

U.S.A.—Messrs. **C. J. Baker**, of Kansas City, Mo., and his son-in-law, **W. Somerville**, are visiting England and Scotland, neither of them being very strong. Our brother Baker is known well through his Gospel Tents, which have been the means of opening doors in new places both in home and foreign lands....**Elgin**, Ill.—"God has revived and blessed His saints here, and saved a number of souls. Some 18 or 20 have been baptised and added to the assembly. Messrs. C. W. Ross and J. Charles were with us for three weeks, and had notable meetings." Mr. T. D. W. Muir had meetings in **Avondale** and **Austin** (Chicago); also visited **Elgin, Highland Park,** and **Lowell** for a night each. In each place he found hearty little companies of God's people going on in fellowship....**Valparaiso**, Ind.—Mr. W. L. Faulknor has been with us for some weeks past; meetings not large, but helpful....Mr. J. M. Carnie is having a week's

INCREASING ATTENDANCES.—Localised Monthlies have been proved to be the best method of improving the numbers at Gospel Meetings. The two best are—*The Herald of Salvation*, 16 pages, 100, 3/6; 150, 5/3; 250, 8/6; 500, 15/; and *The Evangelist*, 4 pages, 100, 1/6; 200, 2/6; 500, 5/; 1000, 8/, post free. **Samples Free.** PICKERING & INGLIS, GLASGOW.

Gospel meeting in **Hoboken**, N.J....Mr. Buxbaum, from China, has recently been giving very interesting accounts of work in and around **New York**. Mr. David Morrison, of Kilbirnie, passed through New York on his way to preach the Gospel in Canada....Mr. Wm. Buchanan, of Detroit, continues work in **New Jersey**, with some blessing...Mr. F. Logg, of Aberdeen, had some meetings in **Rhode Island**, and one night each in Newark, N.J., and Passaic, N.J., before returning to Scotland.

CANADA.—**London**—Messrs. J. Goodfellow and T. Touzeau are holding forth the Word of life.... **Toronto** Junction—Messrs. R. M'Clintock and R. Telfer are having encouraging meetings; some have professed to be saved....**Caladar**—Messrs. W. J. Clapp and E. Morton had good Gospel meetings in March....**Bobcaygeon**—Mr. J. Gilchrist has been visiting in this district, trying to reach saints and sinners....**Bancroft** District—Mr. F. May has visited the many little assemblies around, seeking to help them on....Mr. R. Irving has been visiting **Napanee** and **Deseronto**, preaching the Word to saints and sinners....**South River**—Messrs. J. Silvester and F. Watson had some encouraging meetings; went into the lumber camps distributing tracts, and had some meetings with the men ...**New Glasgow**, Nova Scotia—Mr. D. R. Scott has gone here, hoping that it may prove to be an open door....**Craighurst**—Mr. G. T. Hicks is having some encouraging meetings.

EUROPE.

Italy.—Mr. J. S. Anderson, **Florence**, reports much blessing in many parts of Italy. Some two years ago God saved an infidel anarchist, and now he is preaching Christ his Saviour to 200 people in his village. Like Saul of Tarsus, he is "a pattern"... Miss Evans, **Finalmarina**, writes, April 9: "The Lord has sent Mr. and Mrs. d'Okoloke here. There is a good opening for younger brethren, as Mr. d'Okoloke is not very strong and would value the help of others, whilst his experience and counsel would be of great use to any who might come.

AFRICA.

South.—Mr. J. A. Anderson, **Pondoland**, reports meetings on the station fairly well attended, but beer drinks often carry away a large part of our congregation. Have been visiting the kraals in the new district, where we hope to open our station, and the people give a ready ear to the Word.

Central.—Miss J. Prentice, **Luanza**, writes, Jan. 8: "Two Sundays ago three more were baptised—two women and one lad—and afterwards twenty-one natives remembered our blessed Lord with us, while many others sat looking on. Several others have applied for baptism, but they have been asked to wait a little. School work goes on daily in five schools. Besides Luanza, there are schools now in four outlying villages, where a good number can already read in the Gospels of Mark and John. This forms a good basis for Gospel work in these villages which are visited by someone at least once a week".....Mr. W. Lammond, **Johnston Falls**, Jan. 26, says concerning his wife's "home-call": "The Lord has been real and near these days, and has upheld; 51 hours of blackwater fever, and she fell asleep. How unflinchingly she faced even the parting will live in my memory as the one green spot in that waste. Not a tear dimmed her eye as she bade 'Good-bye' to each by name, and said 'I am going home. Africa is not my home; my home is with the Lord Jesus'."

ASIA.

India.—Mr. J. N. Macrae, **Amalapuram**, writes, March 5: "God is working mightily in many localities where His children have been trusting Him, and I trust we shall not be passed by. Baptised one brother yesterday and may baptise two more to-morrow if a difference has been made up with another brother. Quite a number of new people have been coming in from two or three villages for months past, but we long to see deeper work of the Spirit in their souls".....Mr. W. King, **Gunjur**, March 19: "Have just returned from a large festival four miles away. Being the last day, the people were busy getting ready to go home; but the beggars were still there, and some of the sights were shocking. One boy had his leg cut off, and to solicit sympathy he kept the wound open and the bone protruding. Another man bent his leg under him and tied it up tightly to make it appear that it was amputated, and sat in that cramped position day after day. While pointing out the sin of these things, a crowd gathered, to whom we spoke and gave away tracts. Although one man said, 'I would not let my hand touch one,' yet scores took them freely".....Mr. Musa Bhai writes, March 20: "At last I have found a convenient village centre for work amongst the **Singhalese** villagers within easy reach of Colombo and the work on the tea estate amongst the coolies. I have a converted Buddhist young man to help me. The handful of Singhalese believers at **Colombo** are doing fairly well, and the estate work amongst the coolies is being steadily kept up."

China.—Extracts from a letter from our late brother Mr. **Kingham**, written on 12th Feb., 13 days before he was murdered: "We greatly prize the prayers of saints for this great empire. The present juncture is unique, for many branches of western knowledge are being eagerly embraced by the Chinese. Inherent hostility to the Gospel is apparent. Notwithstanding, a wide door of opportunity lies open, and premonitions of coming revival and awakening are not wanting. Here, in **Nanchang**, a number of the young have believed, and we ask prayer for signal blessing in the consolidation and extension of this work among the boys and girls, according to the gracious desires of God."...Mrs. Barnett, **Pa-kou**, writes, Feb. 27: "We have rented a dwelling-house in **Jehol**, and take possession in about three weeks. Mr. R. M'Alpine is to live with us. The doctor has ordered Mrs. Stephen to go to England within six months to undergo an operation for cataract on both eyes. You can imagine what this means to both Mr. and Mrs. Robert Stephen, so lately returned to China."...Mr. E. N. Hill, **Wei-hai-wei**, says: "Attendance at meetings held in the Temple keeps up well, but we long to see more believing in the Lord Jesus as their Saviour. Just before the very cold weather came in, I went with Dr. Case up country visiting markets and villages, preaching the Gospel, selling portions of the Word, and giving away Chinese calendars."

SPECIAL MEETINGS. Send us details and we will put into shipshape and despatch promptly **1000** Gospel Handbills, with Tract on one side (well assorted) and Advertisement on the other, and **50** neat, attractive Posters, for **10/** the lot, post paid. Modern Printing at Moderate Prices.—Pickering & Inglis.

Straits Settlements.—Mr. W. D. Ashdown, **Kwala Lumpor,** writes: "One afternoon we were holding our usual open-air Chinese meeting. While Brother Green was speaking, an over-zealous native policemen came along and without much ado arrested him and took him off to the police station. The sight of a European being taken off by a policeman is a very unusual one here, and we had a small crowd at our heels. However, we were able afterwards to return to the spot, and although by that time it was too late to start again, we were able to invite some to the hall for the evening meeting."

AUSTRALASIA.

AUSTRALIA.—Messrs. Fleishman and Grubb had rich blessing with Gospel Van around **Kingarvy** district, 120 miles from Maryborough; baptisms took place at Tingoora, near Kingarvy, on Feb. 11. Mr. Bruce Todd covered a large tract of inland country with the Gospel Buggy last year, touching many places that have never had a Gospel Meeting before, and doing real pioneer work in rough inland communities at distances from railway connections. Has reached **Dalby** on western line. Will work around the outlying portions of Pittsworth, Leyburn, Pratten, Mileman, Thames Creek, &c.; good meetings and blessing attending the work.

NEW ZEALAND.—Messrs. Isaac and Whitehead have got their new Gospel tent, and have commenced meetings in **Palmerston North**....Mr. Robertson is pitching a new tent in **Hawkes Bay**. This will make three tents in use in New Zealand, in addition to two Gospel carriages....Mr. Gray has been holding meetings in **Dunedin** on "The Tabernacle," and there has been a little fruit among the unsaved...Mr. Hinman saw some conversions during his visit to **Invercargill**, and had splendid meetings; then at **Caversham** he experienced perhaps a better time still, several professing Christ as Saviour...Dr. Hamilton has been at **Rongotea,** and had very good meetings, and some conversions...Mr. Robertson has been in the Ingestre St. Hall, **Wellington,** preaching from his dispensational chart; large numbers have been attending, and some souls seem to have got life....Messrs. Gedge and Smith, with the North Island Gospel carriage, have had a very good time on the way from **Manawaru** to **Rotorua**; in fact their best yet....Messrs. Binskin and Phillips, with the South Island carriage, have been journeying through many out-of-the-way places in **Central Otago,** and been encouraged....At **Newtown,** Wellington, the Lord has been doing great things, and showing much goodness to His people; about 25 have been added to the assembly during last three months.

ADDRESSES.—Communications for Gospel Hall, Corporation Road, **Workington,** Cumb., should now be addressed Mr. W. L. Gorton, 11 Princess Street...For **Galashiels,** should be addressed to Mr. Jas. Kerr, 150 Lintburn Street....Tourists might note that the meeting place in **Gourock,** on the Clyde, has been removed to John St. Hall... Mr. **Alex. Lamb** has removed from Dalmellington, Scotland, to 120 Hermitage Street, Rishton, Lancs...Travellers visiting **Hong Kong** should notice that the little assembly now meets in Ashley Hall, Ashley Road, Kowloon. The address, 6 Arsenal Street, given in the Assembly Address Book, *should be avoided.*

DEATHS.—Mar. 18, at Cleveland, Ohio, **Robert Moore,** for many years in Parkholm Hall, Glasgow...On March 25, **Miss Thorpe,** of Rochdale, who went last autumn to Kollegal, became ill of virulent smallpox, and in spite of assiduous nursing, passed away on the Girls' Orphanage Compound. There was a good deal of unconsciousness and some delirium. One thing she said was, "It is all because of the precious blood." Remember the sixty girls, both against infection and for another to care for them with Miss Bygrave ...April 2, at St. Leonards-on-Sea, **Reginald Ernest Snow,** aged 41, well known in London, especially in the neighbourhood of Buckhurst Hill. Suffering from a painful disease, he bore his suffering with a patience and resignation that were clearly God-given. Dr. Anderson Berry spoke to the unsaved around the grave in Bexhill Cemetery...April 7, **Henry Davidson**, of Garscube Hall, Glasgow, aged 62, a quiet, steady believer, whose face was familiar in Glasgow Assemblies for about thirty years...April 8, at Sunderland, **David Guyan,** late of Footdee, Aberdeen, a young man of great promise. After six days of acute suffering he passed away at the early age of 22. About 300 heard the Gospel round the grave...April 10, at Shrewsbury, **Alfred Overy,** aged 92. Saved at the age of 30, he had 62 years of a godly, consistent walk. Met with saints at Stroud and Shrewsbury...April 12, at Highbridge, Somerset, **John Tuffin,** aged 50, well known and beloved twenty miles round. Messrs. Tanner, Glover, Hitchman, and Webster gave a good Gospel testimony to 300 or more who assembled at the grave...April 15, at Crosshill, Ayrshire, **Andrew Jamieson,** converted thirty-six years ago; he was a true helper. April 20, at Footdee, Aberdeen, **David Fowler,** brought to the Lord during the work of grace in 1869, among the first to meet on Scriptural lines in Aberdeen. He has been a true "bishop" in Footdee Assembly, acting as superintendent of the Sunday School for over thirty years ...April 27, **Wm. Kelly,** the well-known author and Bible student, contemporary to many of the honoured early brethren, including "J. N. D." whose Notes he edited. Geo. Muller, G. V. Wigram, &c. Aged 66. Also the elder daughter of Captain **Neville,** who recently visited the old country with her father. She is deeply regretted.

EXPLANATION.—In last month's notice of the death of Wm. Bowden, of Barnstaple, it was stated that he took the Town Hall in Chudleigh. This should be **Chumleigh.** We think it well to explain that in inserting the name of W. H. Stanger as continuing the good work, we were unaware that he was the author of a pamphlet, entitled "Non-Eternity: The Devil's Gospel and The Plague," which had been sent out anonymously to many brethren, as both Editor and Publishers have continually exhorted brethren to shun the "Devil's Gospel" of "Non-Eternity" in any of its phases as they would shun "The Plague."

STATEMENT OF ACCOUNTS FOR 1905.

For WORKERS AT HOME AND ABROAD—Total Amount received during 1905, ... £1612 1 8

Disbursed as under—

The Jews ...	£43 18 0	Straits Settlements	£59 15 5
Glasgow Jewish Medical Mission	35 6 9	Australia	4 10 3
Western Infirmary, Glasgow	6 9 0	Persia	43 11 6
Widows	162 12 1	West Indies	19 15 0
Lewis Hall	45 13 4	N. America & Mexico	11 16 0
Bristol Orphan Homes	5 0 0	South America ...	93 12 9
African Sanatorium	3 0 0	India	215 13 0
Home Workers ..	54 7 10	North Africa ...	20 4 9
Faroe, Iceland, N'rway	65 19 4	South Africa ...	15 9 8
Germany and France	13 18 7	Central Africa ...	114 15 2
Italy	16 4 8	Russia	1 2 0
Spain, P'tugal, Gib'tar	116 1 7	Passages and Outfits	287 14 2
China and Japan ..	119 11 11	Office Expenses ...	30 16 5
		Balance in hand ...	5 2 6
			£1612 1 8

For INDIAN FAMINE ORPHANS—

Balance in hand 1st January, 1905	£23 12 11	Remitted to India	£547 10 0
Received during 1905	548 13 5	Printing	0 7 6
		Postages, Photos, &c.	4 18 9
		Balance in hand Jan. 1,	19 10 1
	£572 6 4		£572 6 4

OFFICE EXPENSES.

Received through Gen. Account ...	£30 16 5	Stamps	£20 2 0
Famine Account	4 18 9	Typist, Stationery, and Telephone ...	40 5 0
Amount short ...	24 11 10		
	£60 7 0		£60 7 0

Glasgow, 10th April, 1906—The foregoing Accounts have been audited, compared with vouchers, and found correct.
(Signed) CHAS. P. WATSON. WM. C JOHNSTON.

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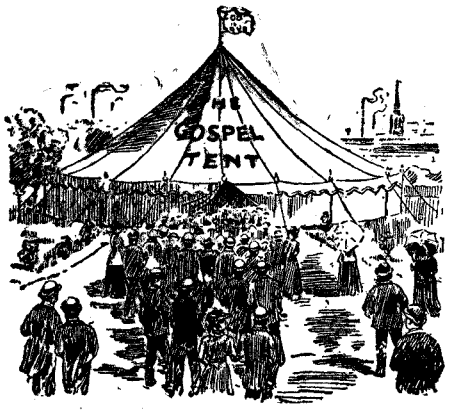
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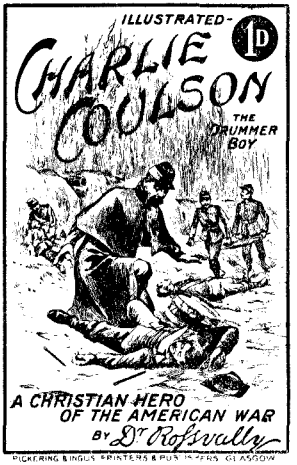
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INTELLIGENCE FROM MANY LANDS.

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All insertions are "If the Lord Will."] **JUNE, 1906.** [*Made up May 22, 1906.*

SCOTLAND.

FORTHCOMING.—Believers' meeting in Lochrin Place Hall, **Edinburgh**, remove to their new hall at 138 Lauriston Place on Lord's Day, June 3.... Annual Conference in Gospel Hall, **Shieldhill**, above Falkirk, June 9, 3.30 to 8. Messrs. W. J. Grant, John Farquhar, Hy. Pickering, and John Gray expected.....Conference in Stair Park Hall, **Girvan**, June 23, at 3.30....**Craigellachie** Conference is fixed for Tuesday and Wednesday, July 24, 25, commencing each day 10.30. The Lord's Servants who purpose attending, and those who require accommodation, should communicate with Mr. Charles Morrison, Aberlour.

TENTS.—Mr. J. C. M. Dawson expects to commence Tent work in **Methil**, June 10....Mr. John Ferguson hopes to pitch the "Pioneer" Tent at **Newton**, near Cambuslang, early in June ...Mr. Edward Hughes, of Barrow, is preaching in the tent at **Ferniegair**; quite a hopeful outlook...Ayrshire Tent has been pitched at **Annbank**. Messrs. Wm. Lindsay and Forbes M'Leod are preaching...Mr. J. M. Hamilton commences in **Blackcraig**, Wigtownshire, June 10.

GLASGOW.—Mr. A. Wilkes had good meetings in **Wolseley** and **Parkholm** Halls, taking a week in each....The **Jewish Medical Mission** have removed from Cumberland Street to Eglinton Hall. Reopened same with a Conference, May 19, when Messrs. A. Wilkes, Robt. Miller, and Thos. Kelly gave profitable ministry....Mr. John Miller had well-attended meetings in **Inner Court** Hall, Tuesdays of May....Mr. John M'Donald had large gatherings in Gospel Hall, **Springburn**, Sundays of May....Mr. Caleb J. Baker, of Kansas City, gave two Sunday evening addresses in the new **Wellcroft Halls**, illustrated with his original chart; large attendances.... Mr. John Cruickshanks had good meetings in Co-operative Hall, **Pollokshaws**, Sundays of May....Mr. **J. R. Caldwell** has been able to be out of doors a few times; continues to improve, though very slowly....Mr. **Thomas M'Laren** has been compelled to take absolute rest for a week or two. Mr. C. P. Watson and others kindly continue his service unabated....Conference in connection with Gospel effort carried on in **Ardgowan Place** Gospel Hall was held in Kingston Lesser Hall May 17. Messrs. John Ritchie, T. Dunlop, W. Heathwood, and others took part....United Open-Air Effort at **Alexandra Park Gates** on Sunday evenings at 8.15, which has been blessed in the past, is continued.

NOTES.—Annual Conference in **Kilbirnie**, April 23; hall packed. Profitable addresses by Messrs. Wm. Lindsay, W. J. Grant, and John M'Donald.... Mr. W. S. King has been pioneering for six weeks in Sutherlandshire; spent two weeks in **Golspie**; much seed sown....Conference in **New Cumnock**, May 12, was well attended. Messrs. John Peebles, J. M. Hamilton, John Ritchie, jr., and R. W. Smith gave helpful words....Mr. J. M. Nicholson and his wife plod on in **Stornoway**; some fruit amongst the children....The new Gospel Hall in **Doune** was opened with a fortnights' meetings by Mr. Wm. Hill; a few converted; four baptised in the river. Visitors can enquire from Mr. D. Rew, The Mill.... Conference in **Newmains**, May 12; hall packed out. Messrs. T. Kelly, E. Hughes, Robert Struthers, and Geo. M'Donald ministered helpful truths...Encouraging meetings have been conducted by Messrs. A. Marshall, W. W. Nicholls (British Guiana), and Frank May in Masonic Hall, Nile Court, **Ayr**....Opening Conference in new hall in Canal Street, **Renfrew**, May 12, was well attended. Words of grace and truth were given by Messrs. John M'Donald, Jas. Wilson, Hy. Pickering, and John Gray...Mr. **Alex. Marshall** sails from Liverpool in the "Celtic" on 1st June on a visit to the Canadian North-West. He hopes to visit many isolated believers who have gone to these new regions, as well as the new Assemblies, &c., returning in about four months. Canadian address, c/o Mr. John Rae, P.O. Box 116, Brandon, Man.... Mr. Wm. Harrower had a meeting a night each week for three months in **Helensburgh**, closing with a Conference April 28, when Messrs. John Farquhar, Jas. Wilson, Wm. Tytler, and Wm. Harrower ministered the Word... Cumberland Hall Tract Band, **Paisley**, purpose visiting June 2, Neilston; 9, Thornliebank; 16, Foxbar and Elderslie; 23, Houston; 30, Kilbarchan....Messrs. **J. R. Brown**, Venezuela, and **W. W. Nicholls**, of British Guiana, have visited Ayrshire and other parts of Scotland, stirring up interest in these needy lands...Mr. R. Miller had good meetings in Roman Road Hall, **Motherwell**... Mr. Wm. Murray is preaching in **Shetland**....Mr. C. J. Baker gave three lectures on "The Two Roads and Two Destinies," illustrated by large chart, in Bath Hall, **Largs**....Mr. Wm. M'Kenzie, from New Zealand, has been very ill, but is recovered, and is preaching at **Portsoy**.... Annual Conference in Co-operative Hall, **Alloa**, May 19; attendance good. Helpful ministry by Messrs. W. J. Grant, John Ritchie, jr., John Cruickshanks, and others.

ENGLAND.

SPECIAL NOTE.—We have received a circular letter, signed by a number of well-known godly and experienced brethren, intimating that of the 120 (about) believers meeting in the Iron Room, Strathmore Road, West Croydon, about 80 have withdrawn, and are now assembling in Cranmer Hall, Old Town, **South Croydon**, which is central and easy of access for visitors. This separation has been deemed needful on account of those from whom they have separated having embraced the doctrine commonly known as "the sleep of the soul," which is synonymous with the non-existence of believers between death and resurrection and the final annihilation of the wicked. They also hold that the ordinance of baptism is not for this dispensation, thus setting

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aside the plain command of the Lord. As these heresies are being energetically propagated in many quarters, we are thankful that a decided stand is being made against them. These brethren contend for the truth that believers who "fall asleep" do immediately pass into the presence of the Lord in the heavenly glory where He is, and that the baptism in water of believers is to be observed till the Lord comes.—ED.

FORTHCOMING.—Whit-Monday Believers' Conference at Caxton Hall, **Westminster,** at 11 and 3, prayer, &c. At 6.30, subject, "Spiritual Revival among God's People," taken up by Drs. M'Killiam and Soltau, and Mr. J. H. Lowe....Gospel testimony on the **Southport** shore on Whit-Monday at 3 and 6, continued each Lord's-day during the summer on the seats of the North Lake at 3 and 6-30; visitors welcome....**Bradford** Conference in Kensington Hall, Saturday, June 2, at 7.30. In Westgate Hall, Lord's-day, at 3. June 4, at 11 and 3, subject, "Verbal Inspiration," and 6.30. June 5, 10.30, 3, and 6.30. Circulars from Mr. W. H. Stancombe, 28 Farcliff Road....**Dudley** half-day meeting in Flood Street Hall, June 4; ministering brethren invited....All-day Conference in Cape Hill Gospel Hall, **Birmingham,** June 5... Conference in Exhibition Hall, **Frinton-on-Sea,** June 4; baptisms in the sea Sunday previous... Annual fellowship meeting in connection with Breadalbane Hall, **Gateshead,** will be held in Town Hall on Whit-Monday from 2 to 8.30.

TENTS.—Conference at **Epping,** in connection with the Epping Forest Tent, on May 5 was well attended and very enthusiastic. Messrs. George Whyte, R. Fairie, J. Hixon Irving, J. White, J. T. Veitch, and J. M'Alpine helped in ministry and reports....Forty-three have been baptised at **Loughton** since February, mostly converted at last year's tent work ...Mr. F. A Glover and labourers ask prayer for Tent Mission in **Somerset** villages from May to Sept.

LONDON.—Mr. Alex. Marshall gave a stirring address to a goodly number on April 25 at Friars' Land Hall, **Richmond**....On April 27 there was a large gathering at King's Hall, **Willesden Green,** to bid farewell to Mr. T. H. Maynard, who is shortly returning to India. Other missionary brethren present were Dr. E. Hunter, Messrs. S. Payne and E. W. M'Gavin. Messrs. J. Murray-Duncan, A. Marshall, S. J. Hewlett, H. H. Ingram, A. W. Fisher, Major Cox, and others took part....On May 1 there was a crowded fellowship meeting at **Balham Grove Hall.** Messrs. W. J. Ervine, J. H. Lowe, J. Murray-Duncan, and W. E. Willy ministered the Word with power and acceptance....A gathering of young men (who visit the villages around London on their bicycles on Saturday afternoons in the summer preaching the Gospel and distributing tracts) took place at **Clapton Hall** on May 5. Major Cox, Messrs. W. C. Archibald and C. E. Oldham took part. Messrs. G. Halsted, Max Nebel, A. Willy, W. D. Mudditt, C. C. Smith, Figgis, Best, and others spoke of the work proposed to be carried on, and gave interesting accounts of the **Easter tour.** A large number were present...At **Balham Grove Hall** Mr. W. E. Willy on April 19 and 26 gave two lectures entitled, "The Potter: His Labour and its Lessons."...Mr. Ephraim Venn has been lecturing at the same hall on Thursday evenings of May...Surg.-Gen. Partridge has been giving some very interesting object lessons at **Victoria Hall,** Wandsworth Common, on Thursdays of April...Dr. Henry Soltau preaches in **Clapton Hall** during June.

(*Continued on page* 105.)

NOTES FOR JUNE.

A TRUE HERALD. *The Herald of Salvation* for June contains: A Burial at Sea, by Alex. Marshall; The City Destroyed, by F. W. Blair; A Heathen at Sunset: A Christian at Sunrise, by Dr. Alex. Maclaren; The Pompeii Thief, by Hy. Pickering; I don't feel that I have Everlasting Life, by Alex. Marshall; A Voice from the Courrières Pits, by William Luff. *Four Original Engravings,* ½d. Localised Free. Send for Specimens.

C. E. STUART, Author, Teacher, and Bible Scholar, is subject of brief record in *The Pathway.* Those records give information concerning the "chief men among the brethren," not obtainable elsewhere.

DOES THE CHURCH GO THROUGH THE GREAT TRIBULATION? Dr. Anderson-Berry is taking up this "burning question" in *The Pathway* for June and July. Two numbers post free, 2d.

WITHIN THE VEIL. Two or three valuable papers by R. M'Murdo will commence in next month's *Witness.* If this number is found to be of spiritual profit kindly mention in the assembly and to fellow-believers.

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"THE LORD IS MY SHEPHERD."

(A LORD'S SUPPER MEDITATION.)

By DAN. CRAWFORD, Luanza, Central Africa.

THE sequence of thought, linking even separate Psalms, is often their true divine key. Take, for instance, David's bold "my" in the 23rd Psalm. How simple it is to see unerring explanation of all this certainty of soul in David in that preceding vision of love in the 22nd Psalm. The roots of the 23rd Psalm, revealing Jehovah as Shepherd, strike back deep into the sterile rocky soil of Psalm xxii. The sheep can only reach the green pastures of Psalm xxiii. because the Shepherd of Psalm xxii. held on His way among the thorns of the waste. And this is ever the divine law of cross-and-crown sequence. The sheep by the still waters of the Lord's Supper look across the gulf to the Psalm where Jehovah is a Shepherd unto blood. The thorns are over there, and the green pastures are just here, and "my" is the adoring result of it all. Surely in such loving sequence do we find an adequate reason why the ineffable name of Jehovah can be linked with the name of a lost sheep of humanity, lost David, or lost anybody! Jehovah is MY Shepherd. Thus we learn that, Psalm of sorrow though it is, the grace of God is so exceeding abundant at the Cross that we find a pledge of the very peace of the sinner in the woes of the Saviour.

Watch the contrast of it all. Like David, the Christ, too, opens His Psalm of Calvary with a "MY." Twice does the forsaken cry ring out to the skies. How different David's "my" to that of the lonely Christ! A heaven and a hell of difference surely! The deep of Christ's forsakenness calleth across to the deep of David's calm and joy. And this surely is the divine intention concerning these Psalms—a sequence so certain that the sufferings of Christ shall not have long to wait for the glory that should follow—else how shall we explain that praise shout, "*The meek* shall eat and be satisfied"? Who are the *meek* of Psalm xxii. if not the green-pastured sheep of Psalm xxiii.? Was it not, indeed, just such an adjacent prophecy as this that hastened David to glorify the Christ by singing of pastures where the meek and lowly sheep find rest to their souls?

But watch this divine sequence a little longer. David's "I shall not want" finds its reason in the fact that Jehovah is with him. And so, too, in the opposite experience of Christ's loneliness do we see the utter poverty of the Cross. Without God was the sinner, and without God was the Saviour. "I, the Shepherd, am poured out like water," is the source of all that satiety in the sheep. The SECOND MAN, the Lord from heaven, was His divine title, yet He it is, who, in dying pangs says, "I am a worm, and no man." Watch, too, those still waters of tranquility, and listen in contrast to the words of Christ's roaring. All God's waves and billows are rolling over Him there, in the strong crying and tears of the Son of God. This contrast is seen further down under another figure. Both David and David's Lord have a CUP, and both the cups are seen running over. The red wine of wrath and the red wine of joy. No wonder that old English word blood comes from the same root as bloom and blossom. Without the shedding of blood there is no ——. Truly there is no *anything* without the shedding of blood. Far away even in the marshes of Africa the tribesmen say, "No blood, no blossom!"

Contrast, yet further, David's head anointed with oil and the head of the Christ of God wounded with thorns. That soft oil, and those sharp thorns are so widely removed from each other that they spell salvation to the sheep. There is one phrase indeed in this Psalm, almost Pauline, which reveals how fully the writer has seized upon the fact that Christ is his Saviour substitute. When David says, "Yea, though I walk through the valley of the shadow of death," surely here we have a most naive hint that if the substitute Christ has so utterly died FOR the sheep, then in some glorious sense the sheep will not die at all. "Shall not see death" is the note of joy for the sheep. But for that wounded Shepherd of the Psalm of sorrow there was no such qualification. The inexorable "must be" of the Cross was ever before Him. *If* the worst comes to the worst,

David could say, "For the lonely Christ the worst must climax in the worst."

So, too, further on. Divine, intended contrast we see in the two groups of enemies surrounding David and David's greater Son. There, in the presence of his enemies, God doth load his table with good things. God Himself prepares that table, prepares both the time and the place for it, to wit, when the enemies are in full view. But look at the contrasted Christ, hungry both in body and soul! His is the bread of affliction, His, the death of the fool. And if David's joy was the confounding of his enemies, how deep the woe of Christ in being taunted by His foes. There they are, shooting out the lip and shaking the head in derision. David gets the banquet, and David's Lord gets the penury of Calvary. Surely the lesson for us is writ large in all this intended contrast. Do I or do you ever and always take our brimming cup to the Calvary cup and, before drinking even one drop of joy, bless the cup of woe that the Shepherd drank all alone for us. These are days, indeed, when whole books of "Bible Contrasts" are greedily perused. How much harder it is for the child of God to bring his life in its faithlessness into sharp contrast with the loving ways of our steadfast God. As man is, after all, a comparative race, how well, indeed, if he learns life's best lesson of contrasting God with the creature.

David's last contrast is with the Man of Sorrows, an outcast from the Father's house, and he, David, boasting of that house as his dwelling for evermore. The homeless Christ, out in the cold, knocking at the Father's door. "My God! My God! WHY——?" Surely here in the Christ's own "WHY?" we seem to see why so many theories of the Atonement are in currency. A dozen and more "working" theories of Christ's Atonement! Does not their very number show that they have tried and failed to fathom Christ's own perplexed "WHY?" Oh! let this be our Atonement—watchword for Time; this, too, for Eternity, "WHY? WHY?" When you think you fathom it, and when you reduce it all to a cold syllogism, then indeed are God's mighty fallen. Christ's own perplexed "WHY?" declares it all to be an ocean, and the creed was never yet written that did not shut out great deeps of atoning love.

"For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is wondrously kind!"

One word more in conclusion. It will be seen that there is close affinity between the assurance of David's "MY" and the certainty contained in his "SHALL." I SHALL *not want*. This is the jubilant dogma of Faith. And whence all the certainty if not in the wondrous blank-cheque name, "JEHOVAH"? God, Who in grace revealed His own unutterableness, could only perforce reveal Himself by a name which ever confounds the grammarians of this world to translate. It was the Jew himself who best caught the divine meaning, when, as a nation, he resolved not even to pronounce the name Jehovah at all. If the ineffable name is untranslatable, said he, then let it be unpronounceable. Hence it is, the best translation in any language of that glorious name will only be the best because it is the most unpretentious. So full of meaning, indeed, is the name Jehovah, that human speech can only call a halt, and translate it blank-cheque fashion, "I AM, &c., &c." Thus praise is verily silent in Zion before Zion's King. And David's whole point in his "SHALL" lies just here. If, says David, my Shepherd has such a blank-cheque name, "I AM, &c., &c.," then I, too, can issue a blank cheque on the unknown future of life. How often we forget that "I SHALL NOT WANT——" is as much a blank cheque as Jehovah's own name. If God's name is "*I am, &c., &c.*," then Faith's echo-shout can only be, "*I shall not want, &c., &c.*" Thus the deep of supply calleth out to the deep of need. If God does so challenge Faith as to His very name, "I AM, *&c., &c.*," then Faith gladdens God's heart by sending back the sister challenge, "I SHALL NOT WANT, *&c., &c.*" The whole eternity of God lies a great deep in that ineffable name, and the responsive "SHALL" is Faith striking its roots deep into the eternity of God. Everlasting is His name, so "SHALL" adorns the mouth of all God's children. We are the lords of the future, and another king can never arise who knows not Joseph.

And this, finally, is the root of David's phrase, "*For His name's sake.*" His name, the blank-cheque name, explains it all. True, the language of modern banking was not known a thousand years before the Cross. David's equivalent for a cheque book was, in those stormy days, a Strong Tower. And the BLANK element is well enough seen in both. Does not David later on sing of the name Jehovah as a something we can "RUN INTO" and be safe? Precisely as in the stress of commerce a merchant runs into his blank cheques to meet all demands against him, even so David claims that Faith can "RUN INTO" the Jehovah-name as into a strong tower. Surely it must be blank enough if you and your needs can run into it. Thither let us all flee!

"*REST UNTO YOUR SOULS.*"*

Matt xi. 29.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

JESUS nowhere in Scripture promises His people in this life—loved as they are by Him—rest for the body. *That* He recognises to be a perpetual living sacrifice unto Himself, "holy, acceptable unto God." Body rest is to come by-and-by, according as it is written: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven" (2 Thess. i. 7).

What the Lord promises *now* is soul-rest—"*rest unto your souls.*" The gracious words in their completeness are: "Come unto Me, 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." Not "all ye that are *weary* and heavy laden," as is often negligently quoted—which partakes too much of earthly circumstances—but "all ye that *labour*"—the inner conflict—the soul's warfare. Part of our Master's yoke was "He had not where to lay His head," and this we accept, if it be His will—the inner rest sustaining us.

Mark you, He first *gives* us rest in Himself, when by grace we believe in Him, and then *sets us seeking* a continuance of that which He has given us as a foretaste thereof. And how does He set us seeking rest—abiding rest? By taking His yoke—"Take My yoke upon you." "*My yoke*"—not your own—"and learn of Me." Hence it follows that bearing the yoke of Jesus and learning of Him are indispensable to the obtaining of soul-rest. And the soul soon knows what the yoke of Jesus is; it *learns* it upon its knees and *experiences* it in the world.

Thus Paul, bearing the yoke of Jesus his Lord and Master, and ever learning of Him, could say, "We are troubled on every side, yet not distressed." How wonderful! He could speak of labours more abundant. He could narrate the trouble which came to him in Asia—that he was pressed out of measure above strength, insomuch that he despaired even of life. Yet, amid it all, he could speak of "rejoicing in the Lord," and in holy triumph he could say, "We which have believed do enter into rest" (Heb. iv. 3).

All this may appear as paradoxical to the worldling, but not so to the child of God. He hears the voice which spoke of old: "Arise, this is not your rest, because it is polluted." And he knows that in measure as he departs from and rises above this polluted world; he realises the rest here spoken of which the world can neither give nor take away. For "ye are not of the world, even as I am not of the world," says He whom we call "Master and Lord."

Beloved, let us be assured that if we covet bodily rest, it must be at the expense of rest to our souls. "Ye are not your own," "Be not weary in well-doing," and "Always abounding in the work of the Lord," denote activity, and constant activity too. And this activity is perfectly consistent with and allied to rest unto the soul, because it is learning of Him. "He went about doing good," and He promises rest to every soul which learns of Him.

And oh! how sweet it is to contemplate the "rest which remaineth," and to which

* The writer of this article does not mean to undervalue the needful hours of sleep or such periods of rest as are necessitated by sickness, or by long and fatiguing labours. Periods of rest are a necessity if the body is to be maintained in effective vigour, and the more so if the day originally devoted to rest becomes the hardest day's labour in the week, as many a Gospel preacher and teacher knows. But the rest which is due to sloth or for self-gratification—unduly lengthened hours of sleep, long holidays, or retiring upon a competence and settling down to do little or nothing—this is what the writer denounces.—ED.

day by day we are hastening. *There* "the weary are at rest"—our fatherland above. *There* our glorified bodies will never know the pain of overpressed labour, the sweats of toil, the least approach of weariness.

"'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."

THE SECOND MANIFESTATION OF THE LORD.

By J. HIXON IRVING.

Heb. ix. 23, 24.

II. WHERE HE HAS ENTERED.

"*Into Heaven itself.*" We have seen that the "reformation," or rectification, as the word signifies, which took place at the coming of the Lord at the end of the age, abolished the tabernacle, temple, priesthood, sacrifices and ceremonies which belonged to the Jews and introduced a new order of things of a totally different character. This new order began with the death, resurrection, and ascension of Christ into heaven, and what mighty changes then took place in regard to God's dealings with men, few have any real conception. It is well to keep in mind that in the epistle to the Hebrews, heaven and heavenly things have a very prominent place.

"Heaven" and the "heavens" are often mentioned therein, yet only in passing (so to speak); so that we are without details on the subject.

The material heavens are mentioned three times as the "sky" (ch. xi. 12), the created heavens as "the work of Thy fingers" (ch. i. 10). These are to be, as we learn, "shaken" at the end of the Kingdom (ch. xii. 26).

The Lord, on His way to possess the High Priesthood of His priestly people, passed through the created heavens (ch. iv. 14), and became therefore "higher than the heavens." (ch. vii. 25).

Shadow and Substance. The Tabernacle in its various divisions was a type (figure of the true) "of the true Tabernacle which the Lord pitched and not man," of the "greater and more perfect Tabernacle not made with hands" (chs. viii. 2; ix. 11). Hence that region "within the veil" (ch. vi. 19-20) is the place of His rest, the true antitype of the "Holiest of all," into which place the holy and kingly priesthood of this age have been introduced through His blood (ch. x. 19).

The true Holy of Holies is the Divine dwelling place on Mount Zion in the heavenly Jerusalem, and the Lord is there. He is seated, resting from His work of expiation, for as soon as He had made a purification for sins, He sat down in the heavens at the right hand of God (Heb. i. 3). He is seated there as the High Priest of His priestly people, a Minister of the true tabernacle (Heb. viii. 1). He is *resting* from His cross work, as we have seen, though He is *ministering* as High Priest before God; yet He is *waiting* the time when He will return for His own, those on whose behalf He is now serving, and subjugate His foes (Heb. x. 13).

He is therefore, be it repeated, resting: working and waiting in the Heavenly Courts. "Christ having come a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. ix. 11-12, R.V.).

III. WHY HE HAS ENTERED HEAVEN.

"*To appear before the face of God*" (R.V.). The word translated "appear" means to *manifest oneself;* as in the Lord's words, "I will manifest Myself to him" (John xiv. 21). It is a word which only occurs ten times in the New Testament. He is the first and only glorified Man in heaven having passed through the grave. Enoch and Elijah are there in bodily form, but they did not pass through death and the grave. The Lord did both; and He is, therefore, "Before the face of God" the "Forerunner for us entered." It means that that far-off cry from the Cross, "My God, My God, why hast Thou forsaken Me?" has not left an echo behind, for the barrier between Father and Son—imputed sin—was removed by the death of the Cross.

The Father and Son are face to face in mutual complacency and delight. One in mind, purpose, and desire, with no cloud or shadow between. It is impossible that anything could ever bring a shadow or cloud between the Father or Son, or alter for one moment the standing in peace and grace which belongs to those for whom the latter appears in the Heavenly Courts.

He was ever before the Father's face while on earth, and always doing His perfect will; and He has as His reward the Father's presence, His throne, and His glory.

He is before the face of the Father in all the majesty of His person, in the glory of His obedient life, in the full value of His sin-atoning death, in the victorious power of His resurrection, the triumph of His ascension, the regal dignity of His enthronement, and in all the saving and sanctifying power of His present service. "Before the face of God!" how much these words unfold to the thoughtful mind; and yet how little of the much they contain has been generally understood or appreciated.

IV. FOR WHOM HE HAS ENTERED.

"*For us.*" That is, the writer, and those to whom he sent the letter; but not for them alone, but for the whole of the ransomed who are on the earth at any given moment of time. He was on the Cross in death for His own, and is now upon the throne for their behalf. How full is the epistle to the Hebrews of the present service of the Lord, and the blessings of that service to the redeemed.

He is there within the veil as their *forerunner* (Heb. vi. 19, 20); hence they have a "strong consolation" through the hope which rests upon Him. It is a hope "sure and steadfast." He is there as the Captain of their salvation, the Chief Leader of the ransomed hosts, the Procurer of eternal redemption (Heb. v. 9).

He is there, too, as Intercessor with God; and, though His people have many foes, His presence and intercession ensures their final salvation (ch. vii. 25).

He is in the presence of God as the Mediator, maintaining all the saved in their present standing and acceptance (chs. viii. 6; xii. 24). How secure then is that standing before God!

He is before the face of God as the Great High Priest of the priestly people. They, therefore, have liberty to draw near unto the presence of God in prayer, worship, and communion, and to offer unto Him their spiritual sacrifices. All that Christ now is and is doing in heaven is on behalf of His own who are in the wilderness, surrounded by trials, enemies, and dangers.

They have need both within and without. Where sin is, where the world makes its presence felt, and the "god of this world" makes his power known, there is need. Where there are infirmities of body, mind, and spirit, there must be such. But the Lord is there in the Holiest of all to meet that need in its widest, deepest extent. And His presence there ensures, in spite of all these foes, the final preservation and glorification of the redeemed.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession [confession]. For we have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without [apart from] sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

SUGGESTIVE TOPICS.

WALK WORTHY.

Walk worthy of the vocation wherewith ye are called, - Eph. iv. 1
Walk worthy of the Lord unto all pleasing, - - - Col. i. 10
Walk worthy of God, who hath called you unto His kingdom and to glory, - 1 Thess. ii. 12 E.A.H.

PERFECTION OF THE LORD JESUS.

In Him was no sin, - - 1 John iii. 5
He knew no sin, - - - 2 Cor. v. 21
He did no sin, - - - 1 Peter ii. 22
He was without sin, - - Heb. iv. 15
And yet He His own self bare our sins in His own body on the tree, - - 1 Peter ii. 24 S.E.R.

TREASON IN THE CAMP!

HAVE we outgrown the Scriptures?
Are wiser we than God?
That human contradictions
Come sweeping like a flood!
Shall *man*—the puny creature—
The Deity dethrone,
And, mind omniscience claiming,
Sit high himself thereon?

Shall God be good no longer?
Perfection taught to spell!
Corrected and admonished,
To never breathe of "*hell!*"
To make His Word more fitting
For man to patronise—
Eliminating "*judgment*"
And "*death which never dies.*"

Alas! the hand of Satan,
In all his subtle ways,
Is holding up a phantom
For man's admiring gaze!
The "down grade" to destruction,
The arch-deceiver's lie!
Lest men should dread the danger,
And to a Saviour fly!

Poor man!—a worm, a vapour!
Such folly to pursue!
To bid the God of heaven
What He should be and do!
Transcendent, utter folly!
Go, tremble at His Word,
Revere its every statement,
And own Jehovah LORD. A. MIDLANE.

WICKED SPIRITS IN HEAVENLY PLACES.

By GEO. ADAM, Stranraer.

IN writing to Timothy, "his own son" in the faith, Paul charges him to "fight the good fight of faith" (1 Tim. vi. 12); and in writing of himself, he says, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7). This spiritual warfare has two sides—a heavenly side and an earthly. The first we get in Ephesians vi. 10-21; the second we find in Philippians i. 27-30. The heavenly aspect of this warfare comes first in the sacred volume. No doubt this is as it should be. As one has well said long ago, "The measure of a man's power in overcoming in the heavenlies will fix the measure of his power to overcome in the earthly side of this divine warfare." It is comparatively easy to write about how to succeed in the Gospel aspect of this conflict, or to point out the various causes of failure, but to handle worthily the subject of the conflict in the heavenlies would require an experience and a heavenly-mindedness which very few, if any of us, have attained to.

I do not attempt to write on this doctrine because I believe I have the necessary qualifications to do so. I write rather because I desire to investigate this line of thought for my own profit, and then pass on to others what help I have myself got. It is now many years since I had my attention drawn to the conflict between good and evil angels, which is spoken of in Daniel x. 12-21, and in Revelation xii. 7-11. I have lately read a book* which has given me some fresh thoughts on the power of evil spirits to hinder overcoming prayer, and this has set me afresh to try and gather as much help as I can from the "Scriptures of truth" regarding this important question.

There is a maxim I have heard attributed to the late Duke of Wellington, of whom it it is said that as a General he "never lost a battle." This maxim was: "In going into a battle be careful to study the power and plans of your adversary." In no warfare is this principle more needed than in the believer's conflict with the powers of darkness, and it may be that, far more than we are aware of, we are failing in our spiritual wrestling because we are so ignorant of the spiritual forces which are arrayed against us. There is a most remarkable passage in Daniel x. 13: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes [or first prince], came to help me; and I remained there with the kings of Persia." The speaker in this verse would appear to have been the angel Gabriel, whose name is given in chapter ix. 21. This angel was also sent to announce the birth of John the Baptist, and also to Mary, to tell her that she was to be the mother of the Messiah (see Luke i. 19-26). When Zacharias questioned the fulfilment of the

* "Quiet Talks on Prayer." By Dr. Gordon. This book is very valuable as a help in prevailing prayer.

angel's message, he said, "I am Gabriel, that stand in the presence of God." From this it would appear that Gabriel is an angel of eminence and power amongst the angels of God. The being who is called "the prince of the kingdom of Persia" *must* be an evil angel, or one of the angels of Satan. He must also be an evil angel of great power when he was able to withstand the angel Gabriel "one and twenty days." Then in verse 20 we read of the "prince of Grecia."

Perhaps some may think I am going beyond what is written if I were to suggest that possibly, if not probably, these four world powers revealed in Daniel vii., and three of them in chapter viii., were each animated or energised by an evil angel, and each of these holding the rank of a *prince* among the hosts of fallen angels, who are all led by Satan. It is just possible these evil angels are the four we read of in Revelation ix. 14, 15, who are now bound, but who will be loosed for a little season when the last three dreadful WOES (Rev. viii. 13) are about to be fulfilled. The angel Michael, who is called the archangel in Jude 9, appears to me to be the highest of created beings, and has special charge of God's beloved people, the nation of Israel (see Dan. x. 21; xii. 1).

In pointing out these things I have no desire to occupy the attention of believers with curious speculations, but before coming to look at the spiritual forces arrayed against the believer, as given in Ephesians vi., I wish to establish from the "Scriptures of truth" the *reality of the existence* of these hosts of evil angels which are spoken of in that passage, and also to help the saints of God to a knowledge of their existence and power, so as to be on our guard against them. It would also appear from what we find revealed in Daniel x. and in Revelation xii. that a "spirit conflict" may be often going on between the angels of God and the messengers of Satan, of which we have no cognisance. And if one of the angels of darkness was able to withstand the angel Gabriel for "three full weeks," it may be, that those ministering spirits spoken of in Hebrews i. 14 may often have to encounter these evil spirits when on their errands of mercy to those who "shall be the heirs of salvation." Before going further, it may be well to notice that there are fallen angels who are now bound in "chains of darkness"; 2 Peter ii. 4 and Jude 6 make that quite clear. And it is as clear from Ephesians vi. and Revelation xii., and from other Scriptures, that Satan and his angels are not yet bound, but are allowed liberty to contest the "heavenlies" with the children of God. Were I to attempt to *locate* whereabout "the heavenlies" are *situated* I might run into mistakes, and do no good. I will rather endeavour to write what we can be sure about, and what will be to edification. There are two things I wish to point out. First—It is in the heavenlies that all the believers' spiritual blessings are stored up IN CHRIST (Eph. i. 3), and if we are to get a full supply we have to go there for it. We may get a small supply now and again through those who have learned how to fight their way through the hosts of evil spirits that endeavour to bar the believer's access into the place of *fullness of blessing;* but if we are to enjoy this fullness of blessing we must learn how to overcome in our own experience in this heavenly "wrestling." Another thought about the heavenlies. It is the place of *communion* where our God "meets" with His people and "communes" with them, and they with Him. This meeting place was typified in what Jehovah said to Moses in Exodus xxv. 22, and we get the antitype in Hebrews ix. 12, 23, 24 and x. 19-22; and those hosts of evil and wicked spirits we read of in Ephesians vi. 12 will do their utmost to keep the child of God and servant of the Lord Jesus Christ from "drawing near" and *dwelling* in this place of blessing and communion with our God.

DAILY LOADED WITH BENEFITS.

"OH, pity me this morning," R. C. Chapman once said to a friend, "I have such a load *burdening* me." "I am *so* sorry," the friend answered. "Yes," said Mr. Chapman, "but wait till you hear what my burden is—*He daily loadeth me with benefits.*" I also ought to be asking for sympathy under the same load.—*Life and Letters of J. G. M'Vicker.*

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

STEPHEN'S DEFENCE—III.

(3) In thus treating him, the preacher of the truth, with contumely and cruelty, they were manifesting the continuity of that generation that had ever been the curse of their race from its beginning, when "the patriarchs, moved with envy, sold Joseph into Egypt." And here Stephen adds one more of his significant phrases, "but God was with him." As Joseph had suffered for speaking the truth, so Moses suffered for doing the same. Let him slay the Egyptian, but let him not dare to remonstrate with a Hebrew. "Sirs, ye are brethren; why do ye wrong one to another?"

For these words Moses had to flee into Midian. Yet again God was with him, and the Angel of the Lord, the pre-Incarnate Messiah, as his hearers understood the expression, appeared unto him. Yet again, although this great leader had brought them out from their bondage and the land of their slavery, they turn against him whilst he is absent talking with this self-same "Angel in the Mount Sinai." Nay, they turned away from God Himself, from His service, and from His worship.

Did his eye light upon the crafty Caiaphas and the hoary Annas, and did he realise what this generation had now done? They made much of the Moses their fathers had rejected, but what of Him whose coming Moses had foreseen and prophesied—they had crucified Him! And in a moment the three parallel lines of argument met in one mighty shock. The thunder of his voice rolled and reverberated through Gazith whilst the lightning of his eyes lighted to their dim depths their false hearts—"Ye stiff-necked and uncircumcised in heart and ears . . . your fathers . . . they have slain them which showed before of the coming of the Just One, of Whom ye have been now the betrayers and murderers. . . ."

As to the wanderer over the dim moor at nightfall there comes a lightning flash that illumines the distant objects as well as the near, yon group of solitary pines, this stiff regiment of reeds, so to them came the vivid perception in that moment that it was they who were arraigned before the bar of God, and that their course, their character, and their destiny had been foretold centuries before by the men their fathers had slain. As it were, these had risen from their martyr graves to witness against them in the person of Stephen, whom they were now conscious they had been determined to destroy.

So they "gnashed on him with their teeth," and with that noise and clamour that has always characterised such deeds of darkness, they dashed the life out of Stephen crying "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge." And thus the leader of a long line of faithful martyrs, of whom the golden roll is not yet complete, quietly "fell asleep."

As one of our own poets has written:

"He heeded not reviling tones,
Nor sold his heart to idle moans,
Though cursed and scorned and bruised
with stones;
But, looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face."

"IN DUE SEASON."

TO a greater or less degree we all need, at some time or other, to have our eyes directed to the truth contained in this verse. Sooner or later there come trials of our faith and patience in connection with our service; therefore we need to see that we do not lose sight of the positive promise He has made to all engaged in any way in labour and service of the Lord. "Let us not be weary in well-doing," whatever our work may be, "for in due season we shall reap, if we faint not" (Gal. vi. 9).

Remember, "in due season," not at the time you would think the best time and the most suitable time, but at the Lord's time, which is always the best time. This is the due season, and in the due season we shall reap, if we faint not.

Our business is to give ourselves to prayer in order that we may be kept from fainting. And patiently, believingly, we should go on in the Lord's service, for in God's time, most assuredly, the due season will come.

GEORGE MULLER.

The Charter of the Church

EXCOMMUNICATION.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians v.

"THE temple of God is holy: which temple ye are" (1 Cor. iii. 17). "Holiness becometh Thy house, O Lord, for ever" (Psa. xciii. 5). The grace of the New Covenant, and the simplicity of its ordinances, as compared with the august and complex ceremonial of the old, has a tendency in unexercised minds to detract from the solemnity and holiness that ever becomes the presence of God. This had been notably the case in the Church at Corinth, and the apostle finds it needful to convict them of the low moral tone to which they had fallen, as well as to instruct them on the subject of doctrinal errors that were prevalent among them. Chapter v. is like the introduction of salt to antidote the leaven. In the days of Elisha, when there was "death in the pot," the prophet called for meal and poured it into the poisoned food, and that which had been deadly became wholesome. The pungent truth of chapter v. was needed, and the apostle does not spare them.

1. "**It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**" He specifies one case of flagrant sin in their midst, so heinous that such was not even named among the Gentiles. Natural conscience revolted at it. Alas, the flesh in believers is no better than the flesh of the unregenerate, and the natural conscience of an unsaved man may be nearer to righteousness than the unexercised and hardened consciences of carnal believers. Let children of God beware of trifling with conscience. Men do not commonly come under bondage to divers lusts until conscience having been stifled and violated, its voice sounds less and less loudly, and finally ceases to be heard at all.

2. "**And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**" The moral state of the assembly is exposed by the very toleration that was accorded to the sinning one in their midst. They ought to have mourned over such a condition of things, and so mourned and prayed that possibly God Himself, being thus appealed to, would have come in, and in judgment have taken the evil worker from their midst. Instead of this they are "puffed up." They are glorying in their gifts, or in their numbers, or in their outward prosperity, like the Church of the Laodiceans in Revelation iii., when they ought to have been broken-hearted because of the dishonour brought upon the name of the Lord.

6. "**Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**" As leaven works in dough, transforming it gradually into its own nature, so does evil, whether moral or doctrinal, spread from one to another. Not that those in contact with it become necessarily guilty of the same evil actions, but their moral tone is lowered, and failing to abhor and to judge it their conscience becomes defiled.

Under the law there were certain specified forms of defilement that rendered the Israelite so unclean that his presence in the camp was not to be tolerated. In Numbers v. Israel is commanded to put out of the camp "every leper, and every one that hath an issue, and whosoever is defiled by the dead."* Many minor defilements were to be matters of self-judgment, self-cleansing, and being "unclean until the even." But these more serious forms were to be taken cognisance of by the congregation, and the cleansing of them in any case involved the expiry of at least a week (see Num. xix. 19; Lev. xiv. 8).

So in regard to New Testament legislation as in the chapter before us. Every form of evil was not to be dealt with by the assembly in this way. There are many sins, such as

* Not as T. N. D. Synopsis, 238. "Every defilement was to be purged out."

pride, self-righteousness, envy, want of love, want of patience, which may be noticed, and which ought to be dealt with graciously and wisely by the application of the Word of God. No question of assembly action is raised, nor is "putting away" hinted at.

10. But the grosser forms of evil here enumerated, viz.: "**fornication, covetousness, idolatry, railing, drunkenness, extortion,**" call for absolute separation—"**with such an one no not to eat.**"

13. "**Put away from among yourselves that wicked person.**" It is thus seen that the assembly is constituted by God a sphere of rule and of judgment. It matters not whether it consist of two or three gathered in the Lord's name in a private house, or two or three hundred in a public hall; the principle is the same, and the form of discipline prescribed is not affected.

One found to be guilty of practising such sins, whether he is afterwards proved to be a child of God or not, stands before the assembly as a "wicked person." He may have been "**called a brother,**" but he has forfeited his claim to such a title. Moreover, for the purity of the assembly, for the honour of the name of the Lord, and for the restoration or salvation of his own soul, he must be put away from among the saints.

This putting away, commonly called "excommunication," is a most solemn act. It is what might be called the "extreme penalty" which the Church can inflict. It answers very much to death under the law. When Achan's sin was discovered and brought to judgment it is written, "All Israel stoned him with stones." It was not the act of Joshua or of the Elders of the people only, but the act of "all Israel." No one could turn round and say "they did it; we had no fellowship with it." It is as if each individual cast a stone at the offender. And how could they have been more forcibly and solemnly impressed with the evil of sin and the awful consequences of rebellion against the command of Jehovah.

4. So in the Church the final act of putting away was to be in the presence of all. "**In the Name of our Lord Jesus Christ, when ye are gathered together.**" The apostle, no doubt, had special power entrusted to him, power delegated by the Lord, mercifully not to all His people, but to those whom He had specially called and fitted to be the administrators of such gifts.

5. He in spirit promises to be present with them and to use his apostolic authority* on the occasion, delivering the offender to Satan "**for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**" The saints, apart from apostolic authority, have the power of putting away from among themselves, thus severing the sinning one from all fellowship as saints, and, as it were, thrusting him back into the outside place where judgment is taken up by God Himself.

The effect of so solemn a judgment in the presence of all, if duly apprehended, cannot but be salutary. It is like what we find in 1 Timothy v. 20: "Them that sin rebuke before all, that others also may fear." Subsequently in 2 Corinthians vii., referring no doubt to the action taken in accordance with 1 Corinthians v., we read that they sorrowed after a godly sort. "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Thus the judgment of the one brought about much-needed self-judgment in all. As the leprous stones were to be taken away from the leprous house, so was the "wicked person" to be put away from the assembly. But the judgment of the house did not end there. "He shall cause the house to be scraped within round about" (see Lev. xiv. 40, 41). The leprosy had defiled it all. 1 Corinthians v. answers to the taking away of the leprous stone; 2 Corinthians vii. answers to the scraping of it all within.

4. The simple withdrawal of a guilty one, or even the dealing with such an one by elders in private, and no longer suffering him to assemble with the saints around the Lord's table fails to answer the purpose of the solemn public act. The reason of its

*As instances of apostolic authority, see Acts v. 1-13; xiii. 6-12; 1 Tim. i. 20. See also 1 Cor. iv. 19-21; 2 Cor. xiii. 10. No such power is vested in the Church.

being "**when ye are gathered together**" is "that others also may fear."

12. In those days the Church at Corinth comprised all the saints in Corinth. There was a definite "**within**" and "**without.**" *Within* were all that called upon the Name of Jesus Christ the Lord, *without* was the world. Factions there were within the Church, but as yet no open breach, no competing or contending sects. But it was not always so. The last view we get of the Church, ere the curtain of divine revelation falls, is in 3 John, where the *within* is lorded over by Diotrephes and *without* are the Apostle John, and all who would dare to receive Him as belonging to Christ. What a solemnly awful wreck! And such is the wreck to-day of corporate testimony on earth. Let us beware of the attempt to reconstruct what has in the judgment of God been broken in pieces. By narrowing the circle, like Diotrephes, and receiving none but those who see with us and bow to our authority, we may construct a circle of fellowship and call it "*within*" and all other saints *without*. But God can own no such unity, and, as a matter of fact, has ever blown upon all such attempts, shattering to fragments in His judgment the fairest and most promising of such ecclesiastical fabrics.

CONFERENCE GLEANINGS.

GATHERED AT BIRMINGHAM BY W. M.

THE greater our spiritual sensibility, the clearer our consciousness of error.

Alongside growth in *true* holiness there is ever a growing sense of *unworthiness*.

Live in the glad prospect of the day of Christ. Be *sincere*—as searched by sunlight—*blameless*, and *unrebukable* before God, the world, and your fellow-believers.

Survey *the distant scene* (Rev. xxi., xxii.), where many spiritual truths lie hid behind material descriptions. (1) "No night there." No mystery or misunderstanding, but perfect knowledge. (2) No treacherous sea. (3) All tears wiped away; every tear shed now is an invitation from God to anticipate the glad day when He Himself "shall wipe away all tears." (4) "The city lieth foursquare." Expressive of the character of its inhabitants—of symmetry.

"THAT I MIGHT LIVE UNTO GOD."

Galatians ii. 19, 20.

PART IV. By Dr. NEATBY, London.

"AND I know that His commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto Me, so I speak" (John xii. 50). Such was the language of the perfectly obedient One, who in Spirit had said long before: "Thy law is within my heart." His was obedience which, while extending to every detail of daily walk, had its seat deep in the soul. The Spirit of God would work such obedience in us. It is in the very terms of the new Covenant: "I will put My laws into their hearts and in their minds will I write them." What a marvel of grace! We are dead to the law, and thus free from its curse and delivered from its bondage. But we live unto God with His word and will wrought into the inner man, that our obedience may be "from the heart," the obedience of children who delight in their Father's good pleasure.

Even when our obedience is tested by direct and positive commandments, these have no legal character. They always imply an assured place before God, or a known relationship with Him. Love is the substance of the old commandment and of the new (see 1 John ii. 7, 8). Its measure and its motive-power are: "As I have loved you." Ointment more precious for God than the costliest that was poured upon Aaron's head and ran down upon his beard! Gentler dew than ever refreshed Hermon—than ever descended upon the mountains of Zion! "Behold, how good and how pleasant it is for brethren to dwell together in unity"—to manifest one to another the love which had its fulness and wrought in its perfection in the heart of Christ! Truly His commandments are not grievous.

(4) Even fruitfulness itself is a part of this blessed obedience—the obedience of Christ. "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples . . . I have chosen you, and ordained you, that ye should go and bring forth fruit" (John xv. 8-16).

This fruitfulness is an essential manifestation of the new life for, and unto, God. "That ye should bring forth fruit unto God"

is given in Romans vii. as the purpose and object of our deliverance from the law, and of our new relation "to Him who is raised om the dead."

Here again we are in company with Christ. As He was supremely the godly Man, whose "delight was in the law of the Lord"—blessed obedient One!—so was He "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." And this is our calling—our unspeakable privilege. "He that abideth in Me, and I in him, the same bringeth forth much fruit."

The law could never produce fruitfulness for God. It could not give life before God, and there can be no *fruit* without life. The law was addressed to man in his natural life and responsibility to God, and required of him corresponding works. Life was proposed to man, offered to him on certain conditions. In this sense the commandment was "[ordained] to life." But man, guilty and without strength, finds it, and *must* find it, to be "unto death." So far from giving life, it could only bring death into the conscience by applying the righteous and inexorable claims of God upon a creature who is gone away from God and is already under sentence of death. But life, without which is no fruit, it could not give.

The believer lives unto God through the death of Him who died for him. His life is the eternal life which is in the knowledge of the only true God and Jesus Christ, whom He hath sent; it is life "more abundantly" by the breath of the risen Jesus.

Is it not natural that such a life should bring forth fruit unto God? Is it not the purpose of Him who says: "This people have I formed for Myself; they shall shew forth My praise" (Isaiah xliii. 21)? This is said of the Israel of God's purpose, and will be made good in a day soon to break in gladness for the ransomed of the Lord. But it is true of the people which God owns to-day—"a people near to the Lord:"

"Nearer still, through Jesus's blood."

Numbers xxiii. and xxiv. tell us God's thoughts of His people—of Israel seen "from the top of the rocks," seen "in the vision of the Almighty." His people are a chosen, separated people for Himself (chap. xxiii. 9); they are a justified people (verse 21); they are a people fresh with the beauty and fruitfulness of His own grace (chap. xxiv. 5-9). How refreshing and strengthening to hear our God say: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters!" What a change from the cruel bondage of Satan's power in this present evil world—from making bricks without straw in the fiery kilns of Egypt! What a change from the wrath of God abiding on us! Ay, and what a change from the vain striving, the bondage and the curse of a law which could only wring from the despairing heart, "O wretched man that I am!"

Now there are not only streams of refreshing, but there is water to spare for needy ones around: "He shall pour the water out of his buckets." Or in the language of the full revelation of God in Christ: "Out of his belly shall flow rivers of living waters." The Holy Ghost in His blessed ministry of Christ, is not only a fresh spring of joy and satisfaction within the soul, but also rivers of living water flowing forth in a dry and thirsty land.

The barrenness and selfishness of our old man, whether under law or lawless, is replaced by the fruitfulness of gardens by the river's side. Trees of lign aloes which the Lord hath planted, fresh and fragrant for Him, and a blessing from His hand—a precious witness of His grace to all around. The promise is made good in THE SEED, "I will bless thee . . . and thou shalt be a blessing."

If we turn to the days of Israel's decline, when Baal and the calves and all abominable idolatries had brought her to ruin, we read the same story of grace from the hand and heart of God. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon . . . They shall revive as the corn, and grow as

the vine; the scent thereof shall be as the wine of Lebanon" (Hos. xiv. 4-7). Precious fruit of restoring grace! And that grace through the blood of the new covenant! Abundant fruit too, suited to the grace which produces it!

"Corn and wine and oil," God's well-known emblems of His fruitful blessing are here in God-like plenty. Well may Ephraim exclaim: "What have I to do any more with idols?" Tender and full of mercy the answer of Jehovah, "I have heard him, and observed him!" (Compare Jer. xxxi. 18-21). Restored and confiding Ephraim replies, "I am like a green fir tree"; to hear in return from his God's own lips of faithful love, "From Me is thy fruit found."

May we remember it, beloved! May we be kept near to Him, from whom alone our fruit is found! May we *live* upon His Word! May it dwell richly in us in all wisdom! May our hearts be kept in lowly dependence, continuing "instant in prayer!" May we be kept in holy separation from all evil, yet in a separation wholly *unto* Christ, supreme and perfect goodness.

It is to be feared this positive side of Christianity is but feebly apprehended by us. Did we but enjoy our God better we should be more truly "imitators of God as dear children." We should "walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour." The bowels of Christ would be more free in our souls,—streams of living water flow more abundantly from our inner man.

The Lord grant it to us, for this is true fruit-bearing for God! "Herein is My Father glorified, that ye bear much fruit." "If any man serve me, him will My Father honour."

"I WILL see you again." What commonplace words, and often carelessly spoken as friend parts with friend. Yet these are the very words our blessed Lord addressed to His sorrowing disciples (John xvi. 22). "I will see you again." Fellow pilgrim, are the feet weary sometimes? Never mind: He will see you again. Ah, yes: and your heart shall rejoice. We may be sure it will. "And your joy no man taketh from you."—S.

DAY BY DAY.

MAY I know and do Thy will
Day by day,
Keeping mine subdued and still
Day by day.
May Thy glory be the end
Whither all my ways shall bend;
All for it, oh! may I spend
Day by day.

Teach me by Thy Spirit, Lord,
Day by day,
Something from Thy Holy Word
Day by day.
There Thy precepts I shall find,
And all others leave behind,
Going on to know Thy mind
Day by day.

Lord, I would take up my cross
Day by day,
And esteem all else but loss
Day by day.
May I gladly bear the shame,
Pour contempt on this world's fame,
Glory only in Thy Name
Day by day.

Though my service, Lord, is small
Day by day,
May it please Thee—that is all—
Day by day.
Looking only unto Thee,
Man's reward I shall not see,
Knowing Thou art watching me
Day by day.

I would trust Thee without fear
Day by day,
For, O Lord, Thou art so near
Day by day.
'Tis but little I now know:
Much, I may not here below;
What is needful Thou wilt show
Day by day.

Give my soul and body food
Day by day:
What Thou givest, Lord, is good
Day by day.
Freed from every anxious care,
Saved from every tempting snare,
Looking up to Thee in prayer
Day by day.

For Thy coming, Lord, I long
Day by day;
And this hope inspires my song
Day by day.
"I come quickly"—promise sure!
Faithful, it will still endure!
Blessed hope! it keeps me pure
Day by day.

Florence. J. S. ANDERSON.

GOD'S REST.

Gems from Genesis—V. By S. H. STRAINE.

"And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made" (Genesis ii. 2).

WE of course do not understand by this that God rested in that He was weary with His work; nay, rather it was the rest of satisfaction and complacency, a rest in that what He had purposed had been completed, what He had ordained from all Eternity had come to pass. From this rest of God, after the creation of all material things, our mind wanders to that other scene on Calvary, and we there see One hanging on a Cross, and we hear Him give expression to these momentous words, "It is finished." Has anything been added to God's work in Nature? No, never. God did not rest in an uncompleted work; so, fellow-believer, remember it is the same in grace—the righteousness which is imputed to you is a perfect righteousness, it can neither be added to nor taken from. The ritualist and formalist may wish to do something—they may try to tack on something of their own to God's creation—but hopeless and needless is the labour, for what can man do to improve God's finished work. However, we have not so learned Christ, for what satisfies eternal justice satisfies us, and we rejoice in the fact that through the accomplished work of our Redeemer there is imputed unto us a righteousness, clothed with which we stand "accepted in the Beloved."

"Rest, weary soul,
The penalty is borne, the ransom paid,
For all thy sins full satisfaction made;
Strive not thyself to do what Christ has done.
Claim the free gift, and make the joy thine own;
No more by pangs of guilt and fear distressed,
Rest, sweetly rest."

Correspondence.

INDIAN FAMINE ORPHANS.

To the Editor of THE WITNESS.

I RECEIVED this week a letter from Mr. W. H. Stanes, of India, who devotes his time and means to MEETINGS FOR CHILDREN in many parts of the world. He sends a brief account of the meetings he has held, specially amongst the famine orphans in India, and as it supplies an indirect testimony to the value of this work and the blessings that are likely to result, I thought your readers would value a few extracts, knowing that so many of them have shown their deep interest in the orphan work by contributing for the support of many of these children.

Mr. Stanes visited most of the orphanages that we know so well, but the extracts now given refer more to Gujerat, a different province from where our friends are labouring, but the testimony is none the less weighty on this account.

His letter is dated 11th April, 1906:

"I have spent the last two months and a half holding a series of missions in twelve different orphanages in various parts of Gujerat. I have reached over 3500 orphans by these means, both girls and boys. In answer to prayer God gave much blessing at all the places visited, and fruit was the result. Over 400 in these various places professed definitely to have yielded themselves to God, and receiving Christ as a personal Saviour. A number were broken down to tears under the Spirit's power; all made public confession of sin.

"I do not know of any more blessed and hopeful work in all India than this orphanage work. What glorious possibilities and opportunities are before these boys and girls now being trained in these orphanages! I think of the Bible-women and the evangelists, the pastors and teachers the boys and girls will develop into in the near future. Also the many real Christian families that shall be the outcome.

"The highest gratitude and praise is due to the various missionaries who have devoted heart, energy, love, and even life to this blessed work of training and teaching with many prayers and many tears. To see the bright faces of these dear girls and boys, to hear them sing their various hymns and Gospel songs, both in English and native airs, stirs one's heart to its depths. I was especially pleased to find how well up in Bible truths and stories were both boys and girls in all these orphanages. The answers I received to many questions put were truly remarkable, and would put to shame many English and American Christian children.

"I was grieved to find in quite a number of

places a great financial burden resting on the missionaries. Food is almost at famine prices, and from one cause or other many friends and patrons in England and America are no longer supporting the orphans they once sent funds for, or have lost their sympathy in this glorious work, and how the expenses in the future are to be met, God only knows. It seems sad that at the most important time in the career of these boys and girls funds should be lacking. I have seldom seen in any place I have visited a deeper work or greater heart-searching than in the girls' orphanage at Kaira. The testimony meeting on the last night of my stay was one of the most remarkable testimony meetings I ever attended. For two hours one and another stood up and told us with many tears, some with happy, smiling faces, how God had saved them, others how God had blessed them, and others again gave thanks for answers to their many prayers in saving and blessing their companions. As it was so late we had to close, so we asked all those who still wanted to testify to stand, and it seemed to me more now stood than all those who had already testified. There are over 400 girls in the orphanage. Many of them are splendid girls, girls (or rather women) who know God, and know how to pray too, and will one day make efficient workers and witnesses of what Christ can do for those who are fully yielded to Him. To see their bright faces and to mark their consistent lives (proved and tried for many months and even years) calls forth our grateful praise."—Yours in our Lord's service,

Glasgow, 1st May, 1906. THOS. M'LAREN.

SAN FRANCISCO EARTHQUAKE.

OUR old friend, Mr. Edward Stack, writes: "April 23. You see by this I am still in the body, having passed through the earthquake at San Francisco. All I could do was to thank God I was saved. The house reeled to and fro, and I felt sure we should not come out of it alive. But God in His goodness had His hands around us. There was not a window or chimney broken in the house! Chimneys, windows, walls—all down around us. We had no fire this (Oakland) side of the bay."

Our brethren there were in the path of destruction, and many of them lost everything. The hall, as well as the homes of many, are gone. Above it all, however, God lives, and will do nothing but the very best for His own. Still, it is the blessed privilege of fellow-saints at such a time to help to bear the burdens of one another. May we seek to do so, in the fear of God. Practical fellowship sent to Mr. John M'Intyre, 1607 Seventh Street, West Oakland, California, will be used as directed.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

DIRECT ANSWER TO PRAYER.—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakeable replies. May God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

PEARLS BEFORE SWINE.—What is the meaning of Matthew vii. 6, both the fore and latter parts?

THE CHRISTIAN AND DEBT.—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

WITH SUCH AN ONE NO NOT TO EAT.—Does the last clause of 1 Corinthians v. 11 apply to an ordinary meal or to the Lord's Supper? I have met with quite a number of the Lord's people recently who have been troubled about the above verse.

THE TWOFOLD BAPTISM.—May I ask through your kind courtesy for readers of *The Witness* to give light on Luke iii. 16: "He shall baptise you with the Holy Ghost and with fire"?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

WHO WROUGHT MIRACLES?

QUESTION 512.—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

Answer A.—Consistency with the context and other Scriptures would lead us to conclude that the apostle was referring to himself and colleagues in service. In one sense it is true that God only has power to minister the Spirit and work miracles, but we must not forget that He delegated this same power to the apostles. For ministering the Spirit, see Acts xix. 6. For working miracles, see Acts xiv. 3. T. B.

Answer B.—Surely God alone giveth His Spirit. "God who hath . . . sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22). "God who hath also given unto us His Holy Spirit" (1 Thess. iv. 8). The full sense of the passage is thus ably given by an old writer: "Does He who ministereth to you the Spirit, and giveth you the power of performing mighty deeds, do it by works performed under the law, or by your hearing the doctrine of simple faith in Christ?" A. O. M.

Editor's Note.—We give two replies to this question taking somewhat different views. It appears to us that had the apostle referred to himself and his colleagues after the manner of Acts xiv. 3, he would not have written the word "ministereth" (or "supplieth," R.V.) in present tense, but would have referred to it as a past transaction, using probably the Greek aorist. Nor have we any evidence that the gift of the Holy Spirit was at any time bestowed mediately through the hands of the apostles, with the two recorded and deeply significant exceptions, namely, upon Samaritans (Acts viii. 15-17) and upon disciples of John the Baptist (Acts xix. 6). As to the expression "worketh miracles among you," Dean Alford strongly contends for the Greek "en" being here rendered "in" as usual, reading it thus, "and worketh mighty works in you." In support of this he adduces 1 Corinthians xii. 6; Philippians ii. 13; Ephesians ii. 2; Matthew xiv. 2. According to this view, which seems to us satisfactory, it is God who supplies the Spirit as a continuous anointing for grace and power (see Phil. i. 19) and worketh in the believers mightily whether the working refers to what are known as spiritual gifts (Karismata) or to the fruit of the Spirit in their lives. Law and works are co-related. So also the Holy Spirit—the Spirit of grace and faith. The question is, Did they receive the gift of the Holy Spirit on the ground of works of law (works of the flesh) or on the ground of the hearing of faith? The question had only to be put to be evidently answered. A clear illustration of this is in Acts x. 44. It is true of this dispensation throughout, that all who have believed "are sealed with the Holy Spirit of promise" (Eph. i. 13; see R.V.).

THE MIXED MULTITUDE.

QUESTION 513.—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

Answer A.—According to Numbers xi. 4 they were probably a body of people who went out with the children of Israel from Egypt, because of the promised blessings. They were not Israelites (see Neh. xiii. 3). J. W., JR.

Answer B.—There are two Hebrew words for "mixed multitude." In Exodus xii. 38 it is *Erev rav*, and in Numbers xi. 4 it is *Azaphsuph*, which may be translated respectively "a great mixture" and "assemblage." Both passages indicate that they are not of Israel. The latter also indicates that they have been a stumbling block to them. It is impossible to imagine that some of the Egyptians and other strangers that were there should not have been influenced by the mighty wonders wrought by Moses to join the people, on whose behalf the Lord was at work. In Exodus ix. 20 we read of servants in Pharaoh's house who feared the Lord, who were doubtless Egyptians. These, in the opinions of Jewish writers, composed the "mixed multitude." Miracles have never produced conversions of an abiding standing, not even in Israel. This may be one of the reasons why our Lord said to the scribes and Pharisees, "There shall no sign be given to it" (Matt. xii. 39). No miracle can be compared to the one in grace—a soul born again by the Spirit of God, through the testimony of Christ's death and resurrection. Such a soul will always be a help in the Church of God, and will aim not to stumble others. H.B.

Editor's Note.—It is worthy of note that it was the "mixed multitude" who took the lead in the lusting after the flesh and fish of Egypt. The children of Israel also wept again; they were ready to turn back in heart to Egypt, for they remembered the good things they had left behind. Satan seems to have invested with great attraction the fare of Egypt, bringing it to their remembrance, but he does not help them to "remember" the lash of the taskmaster or the bricks without straw, or the hard bondage. All this is forgotten, and the heavenly bread is despised. What a picture of a backsliding soul once happy feeding on Jesus, the bread of God, but through Satan's temptations turned back in heart to the world, and having little or no heart for Christ or His Word. In how many cases are those who "have the form of godliness denying the power"—the instrument of leading the unwary into carnality and worldliness. "From such turn away" is the divine instruction and the only path of safety (see 2 Tim. iii. 5).

NOTES.—Liverpool—Mr. Singleton, of Whitehaven, is having a special Gospel effort in Romeo Street Hall. Mr. R. M'Murdo gave addresses to believers on "The Bridge of Prophecy" in Iron Room, Churnet Street. Mr. Edward Saunders gave an account of the Lord's work in Central Africa in Crete Hall, and preached the Gospel in Boaler Street and Smithdown Lane Halls....Mr. J. Hixon Irving has been giving Bible readings on the Book of Ruth at **Ongar** during May....Mr. E. A. Thomas opened a small hall ten weeks ago in **Huddersfield**, and is plodding on since. A Conference was held April 28, when about 60 believers came together. Mr. W. H. Stancombe, Thomas Holt, and others ministered with blessing. Address 28 Cross Lane, Marsh, Huddersfield...Believers meet for breaking of bread in Gospel Hall, St. Thomas' Walk, **Scarborough**, Lord's Days, at 11 ...Mr. J. M. M'Lachlan, from Central Africa, has been labouring in **Bristol** for four months. Souls saved, saints refreshed, many baptised...Mr. A. E. Hodgkinson paid a visit to Clumber Hall. **Nottingham**, May 6. Ministry to saved and unsaved searching and helpful...Meetings at Marine Hall, **Eastbourne**, May 9, were pervaded by a deep, spiritual tone. Dr. Owles, Dr. Austin, Messrs. Wm. Hoste, Snooks, Mitchell, of Dorking, John Connor, and others ministered...Mr. Thomas Baird, with his wife and family, have arrived from Singapore. Present address, 141 Sefton Park Road, **Bristol**....Special Meetings in Hope Hall, **Manchester**, April 13-15, were addressed by Messrs. Broadbent, Kilroe, Manchester; Bate, Australia; Mills, Rochdale; John Ritchie, jr., Kilmarnock. About 300 assembled; times of refreshing...First Conference at **Abertillery**, Mon., on April 17. Helpful ministry from brethren from Newport and Cardiff. Mr. T. Rich, of Barry, had a week's Special Meetings; good interest...Twelve days' Gospel Mission in Ebenezer Room, **Folkestone**, from April 22 to May 3, conducted by Mr. Alex. Clark, has been deeply interesting with signs of fruit...**Black Country** Gospel Band has commenced out-door services in various towns around Wednesbury on Saturday evenings....**Birmingham** Gospel Band have arranged for the usual meetings in the Bull Ring on Saturday evenings during the summer months....Mr. A. R. Thoburn, from Singapore, had a good missionary meeting in Kensington Hall, **Bradford**, April 30... Mr. A. E. Hodgkinson paid visits to **Sheffield** and Boston, Lancashire. Had a good time at the Boston Fair along with Mr. Towell, who does a good work in open-air, at races, &c....Our loved brother, **Dr. M'Lean**, is freer from pain, has lucid intervals, but is "feared to be sinking."

IRELAND.

FORTHCOMING.—A Missionary Conference in Merrion Hall, **Dublin**, on June 13, 14, and 15. Further information from Mr. Thomas Ormsby Beaumont, Blackrock, Co. Dublin.

NOTES.—Belfast—Messrs. George Gould and R. M'Cracken commenced a series of meetings two weeks ago in Agincourt Av. Hall; meetings good; some interest manifested... Mr. R. M'Murdo, Senr., had a week's meetings in Victoria Hall for Christians; meetings very good and helpful...The village workers commenced their summer work by visiting **Carrickfergus** and district on Saturday, May 14; good attention to Word spoken in the open-air...Mr. David Rea has been preaching in an empty house at **Newtownbreda**, about two miles or so out of Belfast; meetings large and encouraging...Annual Fellowship Meeting was held at **Stonewall, Co. Cavan**, on May 17. From the distance of 16 miles round Christians came together. Meeting-house was full. Ministry by Messrs. Hawthorne, Greer, Scott, S. Martin, Madill, and A. S. Lamb. Mr. Lamb continues to minister and visit among the people in this needy part of the country out of the beaten track of evangelists.

AMERICA.

FORTHCOMING.—As many are emigrating to Canada from different parts, we have been asked to give a note of the proposed Conferences in **Manitoba**. Roseisle, June 8-10; Winnipeg, June 15-17; Plumas, June 22-24; Brandon, June 29 to July 3; Meridian, July 6-8. Address of the Winnipeg Assembly is Gospel Hall, 120 King Street. Information cheerfully given by Mr. J. Boyd, 129 Gladstone Street.

U.S.A.—Bay City, Mich.—Annual Conference was largely attended; harmonious, practical, and fruitful in blessing. Ministry by Messrs. Alex. Matthews, John Smith, R. Telfer, Jas. Kay, D. M'Geachy, R. M'Donald, and T. D. W. Muir. Mr. W. B. Johnson, who was very ill at Saginaw, was unable to be present; remember in prayer.....Mr. Robt. M'Jannett has visited **Brockton**, Mass., where a year ago 13 began to remember the Lord, and there are now 35; **Haverhill** and **Nashua**, the only place in New Hampshire where there is an Assembly. Spent two weeks later in **Boston**.

CANADA.—Annual Conference, **Toronto**, for four days at Easter; was largely attended; ministry profitable; entered into every department of life. Messrs. J. Smith, W. Matthews, T. D. W. Muir, W. P. Douglas, D. Oliver, J. Halyburton, and B. Bradford took part. After the Conference, Mr. W. Matthews had some meetings in E. End Hall; then went on to **Forrest** and **Galt** for meetings....Messrs. R. M'Clintock and F. Watson are having special meetings in **Huntsville**; some interest....Mr. J. C. Beattie has been visiting around **Collingwood**, holding meetings....Mr. D. Morrison is holding special meetings in **Midland**....Mr. J. Silvester is at present labouring around **Parry Sound**....Mr. W. M. Rae has moved his family to **Moosejaw Sask** from Winnipeg, and hopes to begin Gospel effort...Mr. J. D. M'Fadyen is still preaching Christ in **Calgary**, Alberta....**Winnipeg**, Manitoba.—Mr. R. J. Dickson has returned here from Meridian, where he had good meetings....At **Toronto** Conference a grandson of the late Geo. Shivas, Aberdeen, professed conversion....A testimony to the Name commences in **Sydney Mines**, Cape Breton, June 3.

SOUTH.—Mr. G. Langran, **Cordoba**, writes: "Open-air work is a forward step; very hopeful of definite results. Mr. Furniss' coming to Cordoba has been very opportune these several months past. Shall feel the loss of his steady help, as he goes to **Santa Fe** to care for the work owing to Mr. Kirk leaving for New Zealand."...Mr. J. S. Doddington says: "This is the sixteenth week of my weakness, but I hope soon to be back at home."...Seven were

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baptised in **Georgetown**, British Guiana, April 8; others to follow.

EUROPE.

Portugal.—Mr. R. Macgregor, late of Alloa, engaged in electric work, writes from **Lisbon** on May 4; "Have had six months of waiting here. Mr. Swan has been longing to get into harness again, but the Lord has been working. Meetings very good; last Friday over 50, all entire strangers, probably never having heard the Gospel before, many of them young men."

Spain.—Mr. W. J. Proudfoot, **Tabara**, says: "This is the chief village of many surrounding ones on the road to Vigo. People are exceptionally friendly, though we are not without bitterest opposition. For the past eight days two Jesuit Fathers have been in the large convent. They sent for one of the Christians on Sunday last, and tried to convert her to Rome, even offering her a good situation if she would only recant and forsake the hated Protestants. She is a bright girl with a good testimony, and served her Lord well by seizing the opportunity of telling them God's glorious Gospel" ....Mrs. Fenn (late of Madrid) is sending Gospel literature to the higher classes in Spanish-speaking countries by post. She writes: "More or less in every country there is a tendency to neglect *the evangelisation of the upper classes*. For this work there seems to be at present no other way than by supplying suitable literature by post. A French lady who, while on a visit to Spain, heard the subject discussed, took my address, and has written saying that for the first time in her life she is aroused to consider the destiny of the soul."

Italy.—Mr. J. S. Anderson writes: "There are several of God's dear one's in the district where **the lava of Vesuvius** came streaming down like a flaming river. None of our fellow-saints have suffered from the eruption, and they have been enabled to witness for Christ in that densely superstitious locality in which the priests have so blinded the minds of the people. We have a Gospel Hall quite near where the lava streamed, but it stopped before getting there."....Mr. W. G. Honywill, April 30, says: "God has been blessing and adding to the number of believers. Yesterday morning our room was full. Have taken a new room at Castelceriolo, where there are a number of hearers."

Norway.—Mr. R. M'Murdo, Jun., has been at death's door with bronchitis at **Moss**. Nursed by his brother David, he has almost recovered; has returned to **Kristiania**, where there are many open doors for the Gospel....Mr. A. Mitchell had blessing at **Porsgrund**, the nearest town to Skien, where he resides. Paid a third visit to **Stavanger**. Converts of former visits going on steadily.

Faroe.—Mr. Wm. Sloan spent 11 days at **Kollefjord**. Mr. Danielson baptised a converted servant from Sudero at **Thorshaven** on April 10. This stirred up the priests, and decreased attendances. Opposition will eventually help work.

AFRICA.

CENTRAL.—Mr. J. A. Clarke, **Koni Hill**, Feb. 7, writes: "Bro. George and I arrived from Johnstone Falls; now squaring up preparatory to my getting off to the South on my way home. I had hoped to have been on my way ere this, but was delayed on account of Mrs. Lammond's death. Our sister had only two short days of blackwater fever, and all was over. Work at the Hill goes on. To see the Christians feeling their responsibility in carrying the Gospel to their fellows is cheering indeed. In one village last Lord's Day the word was proclaimed four different times by Christian lads."...Mr. D. Crawford, **Luanza**, Feb. 1, says: "God has visited us in the Garenganze field, and has given us a gracious revival. The tide was far out then; God gave us a spring tide. Pray for our printing press and its work, for our five Gospel halls around Luanza, also for work among the soldiers."....Mr. A. M'Kinnon, Mar. 28, writes: "We plod on in **Bihe** with much encouragement. Scarcely a week passes without someone desiring to know the Lord. Paid a visit to Mr. Lane at **Okapango**; that place gives promise for a good field for the Gospel. Meetings well attended, and God's presence is manifest again and again."....Mr. and Mrs. Edward Saunders, with their two little girls, purpose setting sail for their former field of labour in **Bihe** early in June.

NORTH.—Mr. H. J. Pomeroy, **Port-Gueydon**, Jan. 9, states: "There is a great deal of want and distress among the poorer Kabyles; corn is very dear, and no markets are possible, and many are obliged to eat bread made from acorns. The spiritual need is still greater, but alas! they do not feel it, though the weekly meetings and classes are regularly attended."

SOUTH.—Our veteran brother, Walter Rowan, late of Hamilton, writes from **Durban**, April 21: "Was in Germiston and in Johannesburg, now in **Durban** meeting. Have three miles to walk and three miles in the car. It is sore travelling in this hot sun. Good opportunities for giving away tracts, as I meet Kaffirs and Coolies who can read English. As to the question of Chinese slavery on the **Rand**, it is an absolute falsehood. I can assure you they are fifty times better off than the Kaffirs were when I was on the Rand ten years ago."... Mr. James A. Anderson, **Pondoland**, says: "Work goes on steadily, those recently converted standing fast. You could hardly comprehend the depravity of these Pondo people. Their actions are not fit to be pictured on paper, yet we pray and plead."

ASIA.

India.—Mr. J. N. Macrae, **Coonor**, April 4, writes: "Had a very heavy blow last week in the loss of dear Mr. and Mrs. Rawson's little girl from blood-poisoning the very night that they arrived here. They lost their eldest girl four months ago."....Mr. F. M'Laine, **Kollegal**, says: "Had eight baptised of late, all at one time. One is a girl from the Orphanage, whom the Lord has been dealing with very definitely; another a young man, suffering much persecution, his people having turned him from home, refusing any help whatever."....Mr. T. Patient, who has arrived in Britain, writes: "Three missionaries on board from the scene of the revival on the Khassia Hills. Were ashore at **Colombo**. Two of them gave an account of the revival at a meeting in Miss Orlebar's Home."

China.—Mr. R. M'Alpine, from Wishaw, writes from **Pa-kou**, March 8: "We arrived three weeks

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ago; found all workers in the district well; journey up country took a week—four days at a stretch we travelled without meeting one who had heard of *Jesus*—passing through towns and villages in quick succession. Preaching goes on here every day, and the sick are treated. An average of 50 come to the dispensary. Mr. Barnett is going to open a new station two days' journey from here at **Jehol**, taking me with him. It is a very influential town, and is having a minister of Christ resident in it for the first time."....Miss Joan Glass, from Glasgow, arrived at **Kiu-kiang**, writes on March 5: "Mr. and Mrs. Melville met me; we go inland as soon as we get permission from the Consul. The same evening as I arrived the steamer from Nan-chang-fu came in towing the boat with the **eight bodies of those killed**, and the next day they were brought ashore. After the examination by the four doctors we went in to view Mr. and Mrs. Kingham. Shall never forget the sight of their poor bodies, but what comfort was ours, even in the midst of tears and sorrow, to know they were with the Lord. By their death for **Kiang-si** this province is sealed for God."....Mr. E. Eagger, **Pa-kou**, writes: "You mention that we are having plenty of recruits for our district. Why, it is but a drop in the bucket when each takes up a station. We shall be on an average two days' journey apart, and then there is a very large part of this vast field untouched. We can reach right up to Siberia through districts greater than Britain utterly unreached, but we do not want any not sent of God." ...Mr. Robt. Stephen, **Pa-kou**, March 26, writes: "Beginners all busy at the language; in due course will move on as the Lord may indicate. Mr. Barnett and I have just returned from a visit to **Hsiastang**, where our brother Christensen is holding the fort while studying the language. He has been already over three months entirely alone among the Chinese, one hundred miles away from this place."

Persia.—Mr. A. Sayad, **Urumiah**, March 14, writes: "Baptised lately three more persons, one an ordained Presbyterian minister, now in his 76th year. His conversion is one of the wonders of our day. Famine growing worse and worse; the poor people are crying for bread. Many come to my house daily and weep for help. The distress here is awful."

AUSTRALASIA.

NEW ZEALAND.—Mr. P. Wilson (Borneo), Mr. A. F. Witty (Ceylon), and Mr. and Mrs. G. Wilson (Malay States) are visiting assemblies on behalf of **missionary work**....Messrs. Isaac and Whitehead, jun., had well-attended tent meetings in **Palmerston North**; some conversions....Mr. J. F. Gray had several weeks at **Pleasant Point**; meetings searching, appreciative, and awakening...At **Ohau** five were baptised lately, and three at **Nelson**...Mr. M'Clure has arrived from South Africa, and commenced meetings in **Wellington**...Mr. Hinman is back to **Auckland** after a very encouraging visit to the South Island, resulting not only in blessing to the Lord's people, but in precious souls being saved.... Mr. **W. Southall** is visiting assemblies, and ministering the Word with much acceptance; he resided for some years in Cape Colony....The North and South Island **Gospel Carriages** are having good times, "sowing the seed" in neglected up-country places... The workers among the **Maoris** are all going on steadily, and from time to time see something to cheer them on in their labours... A good and well-attended Conference was held on St. Patrick's Day at **Bulls**, at which Mr. Gordon Forlong, now about 86, took part with profit to all...Mr. **Ferguson** has been travelling a good deal in the South, assisting Mr. Witty with his missionary meetings, and ministering the Word to saint and sinner.

WANTED, by a brother who has considerable Christian experience, a situation in the South of England in which he could maintain himself and family, and be of service in the Lord's work in some little meeting. At present he has a good situation in Scotland, but on account of the weak health of his wife and children, the doctor has strongly advised him to get to a milder climate. Mr. Thomas M'Laren, 7 Vinicombe Street, Hillhead, Glasgow, will be glad to answer any enquiries, and give further information.

ADDRESSES.—Mr. A. Smith, well-known in various parts, has been pensioned out of the Coast Guards, and now resides at Hill Side, New Road, **Porthcawl**...Assembly in Carlton Hall, **Dewsbury**, have removed to Gospel Hall, Warwick Road, Batley Carr, Batley. Communications to Mr. C. Whitehead, Woodkirk, Dewsbury....**Farnborough** (North Camp) assembly moving from Gospel Hall to house of Mr. Oswald Cox, The Beeches, Ash Vale (near to North Camp, L. S. W. Station)....**Prescot**—Communications for Gospel Hall should be addressed to Mr. Saunders, Pegrams ....Communications for **Coatbridge** assembly should be addressed to Mr. Henry M'Cartney, 5 Carradale Street... **Doveholes**—Communications to Mr. Henry Vernon, Sen., 18 Hallstead Cottages...As fellowship is now restored between assemblies meeting in Wolseley Hall and Gospel Hall, Mathieson Street, **Glasgow**, correspondence for the latter should be addressed to Mr. Alex. Ewing, 391 Caledonia Road.. Mr. Wm. Robertson, who has returned from the States, is at present resident at 2 North Bridge Street, **Grangemouth**.

DEATHS.—On Feb. 25, **Mrs. Thompson**, wife of William Thompson, Evangelist, aged 67. They spent 5 years in Dalry, 10 in Dundee, 10 in Glasgow, 10 in North of Ireland, and have been 10 years in Buffalo, U.S.A. Mr. Thompson had a stroke of paralysis whilst preaching in the open-air at Buffalo, which took away his speech. He is now living with a widowed daughter at 428 Leopard Street, Dunkirk, New York...Mar. 6, at Drumrott, Co. Derry, **James Speirs**, aged 87. Converted in the 1859 Revival. About 20 years in Magherafelt and other Assemblies...April 1, at Gordon Lodge, Cambuslang, Glasgow, **Mrs. J. M. Davidson**. Stricken with paralysis whilst on the way to the Breaking of Bread. She was able to signify that all was well. Passed into the presence of her Lord, whom she had loved and served for so many years, shortly after the closing of the meeting which she had purposed to attend. Thus faith gave place to sight...April 13, at Parkdale, Toronto, **Mrs. Wm. Monteith**, 40 years of age. She and her husband were brought to Christ in Carlisle through the ministry of Mr. Gordon Forlong. Over 30 years ago she and her husband (who received his home-call in 1883) removed to Toronto. Under her hospitable roof many of the Lord's servants received rest and refreshment to body and soul. She was, indeed, a "succourer of many." "Instant in season, out of season," she abounded in "works of faith and labours of love." She was an indefatigable tract distributor, and had the gift of dealing personally with the unsaved without offending them. Many of her old friends were at the funeral. Messrs. Munro, Smith, and Muir took part in the service...May 3, at Norwich, **Mr. Burton**, a suffering brother, who did much to further the work of the Lord in Lowestoft and Norwich... May 11, **Mrs. Cummings**, aged 80. For nearly 20 years connected with Assemblies in Ardrossan, and Hebron Hall, Glasgow. Her last words, "The work is done; the way is open; I am going home," fitly expressed the simple faith and hope manifested in her testimony during many years of suffering...In last month's notice the age of **Wm. Kelly** was given as 66, instead of 86. Correct details were given in the May *Pathway*.

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JULY, 1906. ONE PENNY.

THE WITNESS

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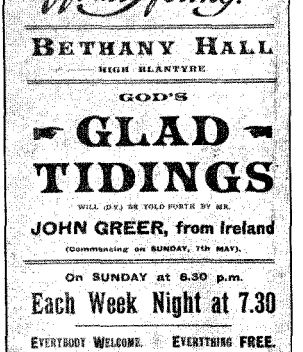
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All insertions are "If the Lord Will."] **JULY, 1906.** [*Made up June 23, 1906.*

SCOTLAND.

FORTHCOMING.—Conference in Masonic Hall, Tower Street, **Portobello,** July 14 at 3 to 8. Messrs. John Ritchie, James M'Auslin, and others expected. Open-air meetings on the sands during Glasgow Fair Week. Assembly meets in Working Men's Institute, Bath Street.....Conference in Masonic Hall, **Leven,** July 14 at 11, 2.30 and 5. Sale of Work during intervals..... **Craigellachie** Conference is fixed for July 24-25, commencing each day at 10.30.... Annual Open-air Conference on Beach at **Troon,** July 14, from 3 to 7, with interval for tea in hall when ample provision will be made for visitors. Messrs. J. W. Kelly, J. Peebles, J. Jack, J. Wilson, and J. Steel expected....Open-air Conference, adjoining Sea Coast Homes, **Saltcoats,** July 14, from 3.30 to 8 Interval for tea in Albert Hall, Green St. Various speakers.

TENTS.—Mr. Wm. Lindsay had the Ayrshire Tent in **Annbank** with some interest; has now removed to Low Road, **Whitletts**....Mr. J. C. M. Dawson is having good meetings in the Tent at **Methil,** Fife...Mr. Jas. M. Hamilton, assisted by Mr. Jas. Stephen, Paisley (who hopes to go to China) commenced in Tent at **Blackcraig,** Wigtownshire, June 10; meetings steadily increasing....Mr. Thos. Angus reports: "Tent meetings at **Kincardine-on-Firth** encouraging; meetings small, but unsaved present; some have professed."...Mr. John Ferguson pitched the Pioneer Tent at **Half-Way,** between Newton and Cambuslang, June 13. "A hopeful commencement."....Mr. Edward Hughes had a good time in Lanarkshire Tent at **Ferniegair.** He has removed to **New Stevenston**....Mr. Thos. Sinclair is commencing in the Tent at **Lochgelly,** where much blessing has been given in the past.

GLASGOW.—Mr. Frank May had special meetings in **Parkholm** and other halls in the City. ...Good numbers are attending the United Open-air Effort at **Alexandra Park Gates,** Sundays at 8.15...Mr. And. M'Crindle, for many years in **Wolseley Hall,** has gone to Toronto. Mr. John M'Ewan, an earnest Gospeller of the same hall, is making a tour of Canada with his wife...**Garngad** Brethren commenced work in the Primitive Methodist Chapel, which they have purchased, on May 27...Many will be glad to hear that **Mr. Caldwell** still continues to gain strength and is able to be at business a few hours each week.

NOTES.—**Lerwick** and other fishing stations are thronged with people. Workers seeking to make known the glorious Gospel. Mr. Wm. Murray was preaching in **Orkney**... Visitors to **Stranraer** should note that believers meet in the Sun Street Hall, Lord's Day, 11.30. Correspondence to Mr. James Kennedy, North Strand Street...Mr. W. Robertson, who lately returned from evangelising in the United States, has gone on a mission to **Shetland,** prior to return to the States. He has also visited a number of assemblies in Stirlingshire....Mr. C. G. Chandler, of Cheltenham, has been labouring in **Bervie** and **Gourdon**. The difference between the two assemblies has been removed. Communications for **Bervie** should be made to Mr. Geo. Shand, Market Sq., and for **Gourdon** to Mr. Wm. Alexander, Shorehead.... Visitors to **Sandbank,** on the Holy Loch, will find meeting in Club House, Lord's Days, at noon. Communications to Mr. John D. Storer, Ardendarroch (not Westfield), Sandbank....**Peebles** Assembly meet in Railway Mission Hall, Lord's Days, 11.15.... Visitors to **Millport** should enquire about Breaking of Bread from Mrs. M'Call, 2 Miller Street .. Hall in **Shieldhill,** near Falkirk, was packed for Conference on June 9, when Messrs. Hy. Pickering, John Gray, W. J. Grant, and John Farquhar gave truth for the times....Mr. **Alex. Marshall** sailed from Liverpool in the "Celtic" on June 1, on a visit to the North West of Canada; expects to return about the end of September. Canadian address: c/o Mr. John Rae, P.O. Box 116, Brandon, Manitoba...Mr. **Caleb J. Baker,** whose quiet ministry in various halls has been very acceptable, returned to his home in Kansas City per same steamer....Messrs. M'Nab and Bruce have commenced with the **Caledonian Bible Carriage,** visiting isolated parts of the South-west of Scotland....Conference in Tent at **Blackcraig,** June 20, about 120 from all parts of the county. Brn. C. Innes, Jas. Stephen, J. M. Hamilton, Jas. Gibson, John Milroy, John Little helped the "Little Flock." ...Breaking of bread every Lord's Day at 11.30 at **Maviston,** Ballater.

ENGLAND.

SPECIAL.—The notice which appeared in our June number regarding **Croydon** is (through a misunderstanding) in one particular incorrect. Of the 80 persons who withdrew from the Iron Room, West Croydon, about one-fourth identified themselves with the assembly in Cranmer Hall, South Croydon. The rest of the 80 have joined other assemblies in the vicinity. The original intimation sent to us was signed, not by brethren from the Iron Room, but by well-known brethren connected with other assemblies in the district who had thoroughly investigated the whole matter referred to in our June number, and had ample evidence of what they state.—ED.

FORTHCOMING.—Annual Conference in Ascupart Hall, Ascupart Street, **Southampton,** August 6, commencing at 11. Those who love our Lord Jesus will be heartily welcomed....Annual Conference in Gospel Hall, **Frizington,** August 6. Visitors requiring night accommodation communicate with Mr. Wm. Baxter, 168 Main Street, Frizington, Carnforth

TENTS.—A new tent was opened with a Conference at **Roxwell,** Essex, on June 9. Helpful ministry by Messrs. Stunt, W. C. Hopkinson, J. Hixon Irving, and Geo. White. On Lord's Day the tent was unable to hold all the people. Seats were placed outside, and the Word preached by Geo. White and J. Hixon Irving was in power. Mr. F

FOR TENT WORKERS.—HANDBILL with tract on back. 500, 4/6; 1000, 5/6; 2000, 8/6. HANDY SLIPS on stiff paper, with advertisement on back, at same rates, POSTERS, 20 by 30 inches. 50, 7/; 100, 10/ All with our original and striking tent design. Much used. Samples free. PICKERING & INGLIS, Glasgow

E. Glover had a fair opening in tent at **Babcary**, Somersetshire, where there is no assembly in the whole district and great need of ploughing work... Ebenezer Bible Carriage has been worked down to **Broughton Astley**, 10 miles from Leicester, where a tent was afterwards erected and worked for 6 weeks by Mr. Douglas Perry and Mr. Robert Campbell. A few have "found peace in believing." Believers in **Leicester** are helping those who have professed. Bible Carriage moved on to **Sapcote** and Nuneaton, where good numbers gathered....Mr. F. M'Leod had good start in the large Yorkshire tent at **Holmfield**, near Halifax. Young men on holiday welcome. ...Mr. Wm Hamilton had a good start at **Poynton**, Shropshire, June 17...Mr. Wm. M'Farlane begins work at **Boxmoor**, 24 miles north of London.

LONDON.—Meetings at **Caxton Hall**, Westminster, on Bank Holiday, were very encouraging. Ministry by Drs. Neatby, M'Killiam, Henry Soltau, and Messrs. Fred Arnot, Varley, and J. H. Lowe....On May 19 a special Conference for Sunday-school teachers, superintendents, and those interested in Gospel work was held at **King's Hall**, Willesden. Addresses were given by Messrs. R. Hatcher, of Taunton; Alex. Marshall; and T. A. Maynard, of India. Meetings fully attended, and to much profit. Amongst those present and taking part were Major Cox, Messrs. Hewlett, Robertson, Freeman, Allen, and Pittar; also, Messrs. A. E. Knowles, of Stockton; and J. Corson, of Harrogate.. Bank Holiday meetings on June 4 were held at **Victoria Hall**, Wandsworth; good attendance. Amongst those present and taking part were Messrs. W. E. Hubble, H. Laws, and W. C. Morton...Whit-Monday meeting at Bruce Grove, **Tottenham**, largely attended; helpful ministry by Dr. Brookes, Messrs. Punnett, Winstone, White, Hoppley, and Dobson....Mr. R. Graham has been preaching in **Welbeck Hall**, Portman Rooms, Epping Tent, and other places; some professing...Mr. Alpheus Wilkes preaches in **Clapton Hall** during July...**Tent and Gospel Carriage Work.**—In many villages the Gospel Carriages and Tents are at present to be seen. The evangelists are proclaiming the glorious Gospel, and not a few have been reached; prayer valued. Any information regarding this work, or any young brethren desirous of spending their holidays with the evangelists, apply to Mr. W. Page, of Park Avenue, Watford.

NOTES.—8 were baptised in the Sea at **Frinton-on-Sea**, June 3, by Mr. J. Hixon Irving, a large concourse of people witnessed the event; gospel preached by Dr. Nicholls and J. K. M'Ewan. A conference on Monday, June 4, followed. Ministry by Dr. Nicholls, Messrs. R. D. Taylor, J. Hixon Irving, W. C. Hopkinson and others, "A time of much spiritual refreshment."....Conference at the Octagon, **Taunton**, on Whit Monday was largely attended. Helpful ministry by Messrs. Herbert Frances, Kenrick, Bennet, and Baedaker. Missionary addresses by Messrs. Patient, India; Wigstone, Spain; and Flick. Accounts of village work by Messrs. Dunning, Webster, and Glover....Visitors to **Burnham**, Som., please note that Assembly is transferred from the Pavilion to "The Herald Offices," the latter place being converted into a Gospel Hall, situated in Adam Street... Mr. J. A. M'Cullagh of Dublin had meetings in Mission Hall, New John Street West, **Birmingham**, when the Lord gave blessing....Mr. W. E. Tocher is in Gospel Carriage at **Titchfield**, Hants., having a stirring time proclaiming the glorious Gospel nightly....Mr. J. W. Woodley of Marselton has moved, for employment, to **Blean-**

(*Continued on page* 121.)

NOTES FOR JULY.

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WITHIN THE VEIL.

By ROBERT M'MURDO, Birkenhead.

Hebrews x. 19-22. PAPER I.

OF the many types which the Bible contains that of the Tabernacle is the most comprehensive. From the gate of the outer court to the Golden Mercy-seat all is aglow with prophetic light and sublime foreshadowings of the Person and work of our Blessed Redeemer.

"Patterns of things in the heavens," "Figures of the true," are the terms used by the Holy Spirit concerning the Tabernacle, thus giving to the smallest vessel or meanest part a sacred worth and holy dignity lifting them far above the level of all things common.

In Hebrews ix. and x. the true and the heavenly are presented to us with all the Divine and glorious superiority which the substance has over the shadow. But more than this—and better—is that the altered conditions here revealed make possible a blessed experience entirely unknown to saints of a past dispensation. Not only has Christ our great High Priest entered into the holiest for us, but by the rending of the veil of His own flesh and the sprinkling of His own Blood, He has left that way for ever open to all the children of God. When the first Tabernacle was standing neither prince nor people dare go beyond the outer court. Only the sons of Aaron could enter the holy place, and no hands but theirs were ever allowed to handle the vessels of ministry. Beyond the second veil the silence was unbroken, save when once a year the high priest passed in with the blood of the sin-offering. But now all barriers are swept away, and it is the blessed privilege of all the "holy nation" to enter in where, with open vision, we may behold the glories, and by faith enjoy the "better things" which grace has made our own.

If but a little of this holy liberty could have been enjoyed while the first Tabernacle was yet standing, what a change it would have made in the experience of some in Israel. Three men, we may suppose, have left their tents for the court of the Tabernacle to offer to God at the brazen altar their sin-offering and burnt-offering. They had often been there before. They were familiar with the priest and with others who loved the courts of the Lord's house. Shortly after the offerings were consumed one of the three left for home. He went with a glad heart, his mind full of holy memories. And that night at least he gathered his family together and told them of all that he had seen and heard. Blessed experience. Happy family!

The other two linger on, and as they speak together of the things of God, they turn their eyes, not toward the gate of the outer court, but toward the curtain which hung at the entrance to the holy place. As they looked upon that veil of blue, purple, and scarlet, the height and breadth of which were equal, and talked of things unseen, behold it parted, and a gleam of light from the golden lampstand shone forth. Between them and the veil stood the laver. With holy instinct, born of the Spirit, they washed their hands and feet thereat, and boldly drew near and entered the holy place.

What mystery and meaning were here! Above them every thread of the beautiful curtain seemed aglow. Around them every vessel gleamed with a lustre their eyes had never seen before. There stood the shew-bread upon the pure table as a feast spread out for God; while the fragrance which rose from off the golden altar was like a breath from paradise. Not a word was spoken. A deep reverence fell upon their spirits as they stood beneath the outspread wings of the cherubim gazing in adoring worship upon the glory and beauty of that holy place. Surely this was the house of God, and none other than the gate of heaven. At last, filled with holy joy, one went out enriched as he had never been before in the knowledge of things Divine. Yea! enriched by an experience he would carry with him till the veil of sense passed away, and he stood within the sanctuary above a worshipper there for ever.

The last one lingered on and looked, not outward to the smoking altar, but inward to the ark of God. When, lo! the veil was parted, and light *Divine* streamed forth. Softly he passed beyond and stood within the holiest. The same covering of fine,

twined linen was there. The same blue, and purple, and scarlet were above him. But, oh! what quiet, what deep stillness! It was the presence of God casting its holy spell around him. How long he stood he could not tell. It seemed as if he had passed beyond the bounds of sense. Whether in the body or out of it he hardly knew. At last he drew near, and looked upon the only vessel in the holy of holies. His heart almost stood still as he gazed upon the sight. The ark of God with its golden crown. The mercy-seat with the blood sprinkled there. The cherubim of glory overshadowing the mercy-seat. So unlike anything he had ever seen before. So heavenly, so Divine did it all appear that he could but stand and worship. When, lo! the golden figures faded away in the glow of another glory which burst upon his vision. It was the glory of Him whom no eye could see shining forth from between the cherubim. Overpowered, he fell upon his knees before the mercy-seat, where the blood had been seven times sprinkled. And there on the threshold, where earth and heaven meet, in language unspoken and unspeakable, a man communed with God. All sense of Time's flight was gone. Nature's voice was hushed while his spirit drank at the fountain of infinite love. God was all in all.

At length the silence was broken, the claims of service call him forth. But as he passed out each vessel had a new meaning to him. He saw as he had never seen before the value of the sacrifice. But for the blood he would have been consumed. It was by the blood he had entered in. It was where the blood had been seven times sprinkled he had stood while the glory of the invisible God shone round him. Now he understood it all. He had been within the veil, and had seen the riches and the glory purchased by the blood. That night in yonder tent a company assembled to speak together of things concerning the law of the Lord. The common blessings of the altar and the sacrifice were freely discussed—all of them had been to the outer court. But two were there who had gone farther, and they began to tell what great and mighty things had been revealed to them within the holy place. The others listened with breathless silence. The beauty of the golden lampstand: the pure table with its priestly fare: the altar of incense with its fragrant cloud were all explained amid deepest interest. Then there was a time of silence. They felt as if heaven had been opened, and that God was drawing near. Can you tell us something more? they said. But now only one could speak. Only one had been within the "second veil." In manner more subdued, in words more simple, he told how as he waited the veil had parted, and he passed in. He tried to tell of the awful stillness that came over his spirit, and then how he drew near and looked upon the ark of God. Every detail was given. It had been printed on his memory by the power of that light in which he stood. He told them of the mercy-seat with the blood upon it and before it, and of the cherubim with their faces of heavenly character. His voice grew more tender as he tried to tell how all had faded from his vision in the glow of that overpowering glory which shone forth. Then he stopped, not because he had no more to tell, but because what remained was untellable. A holy awe fell upon every listener. No one spoke, but all understood that it was GOD. As they bowed and worshipped a ray of that Divine light illumed their souls. It had come through the man who had stood in the presence of God in the holiest of all. His whole life was changed. He entered upon a new ministry. His tent was often crowded by men and women who were never tired of hearing him tell that which he could not fully tell of what he saw within the veil. In the home of sickness and sorrow his presence was sought. Often was the gloom of death dispelled, and broken hearts healed and comforted as he told of the bloodstained way from the altar to the mercy-seat. When at last his own service on earth came to an end the morning light found him with hands clasped and face upturned, but the spirit had gone, on the face of the dead there remained a shadow of peace, and all who saw it knew that he had been at the mercy-seat.

Such is but a faint picture of what might have been the experience of some in Israel

had God in grace opened the way into the holiest while the first Tabernacle was yet standing. "Which is a parable for the time now present" (Heb. ix. 9, R.V.), wherein Christ and His redemption work are foreshadowed for faith's present and progressive enjoyment. The blessings of the outer court are common to all. Every sinner who comes to God through Christ is in Him justified and sanctified. There may be degrees in the soul's apprehension of the worth of Christ as set forth in the different offerings placed upon the altar. But the youngest babe in Christ or the least instructed of all stands clear before God through the Blood, in the sure confidence of that righteousness which is by faith in Christ Jesus. Great as the blessings of the outer court are in themselves, they are by God's appointment the means to still greater. They are faith's title-deeds to a great inheritance of spiritual wealth. They give each believer the right and fitness to enter the holiest where the richest display of Divine love and grace is spread out for the soul's enjoyment.

HINTS ON DEALING WITH "THE SCRIPTURES."

WE have our Lord's own injunction to "search the Scriptures," and His reproof to the Sadducees, "Ye do err, not knowing the Scriptures," also His opening of the understanding of the desciples "that they might understand the Scriptures" (Luke xxiv. 45). So that the Lord, the Great Head of the Church, commands us to search them, reproves for not knowing them, and opens the understanding of those who reverently bow to them.

We find also similar exhortations given by the apostles to the churches. In 2 Peter i. 19, we read, "Whereunto ye do well that ye take heed [that is, to the Scriptures of the prophets] as unto a lamp that shineth in a dark place." What a sure and precious lamp this was to them! The predictions concerning the birth, rejection, death, grave, and resurrection of "The Messiah" had been fulfilled. The prophecies were not their own solution (verse 20), but these supernatural events solved and fulfilled them accurately, and whilst Peter, James, and John were "eye and ear" witnesses to "His Majesty," he adds, "We have also the prophetic Word confirmed."

> "This lamp, through all the tedious night
> Of life, shall guide *our* way,
> Till we behold the clearer light
> Of an eternal day."

The Apostle Paul reproves the Hebrews for their lack of knowledge of the Scriptures, and states, "Ye have need that one teach you again the first principles of the oracles of God" (Heb. v. 12).

The Bereans, as we know, are commended "in that they received the Word with all readiness of mind and searched the Scriptures daily." The result is recorded, "many of them believed."

Another exhortation is given by the Apostle Peter in 1st Epistle ii. 2. "Earnestly desire the sincere milk of the Word that ye may grow thereby," so that reproof, commendation, and exhortation given by the apostles to the churches, refute the prevalent error of withholding "the Scriptures" from God's people.

But there are reasons given why we should treat "the Scriptures" with reverence, and approach them in a becoming manner.

1st. Because they are declared to be "Holy Scriptures"; "Inspired of God" (2 Tim. iii. 16); "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21), and seeing the Holy Spirit has been given, and one of His offices is "to teach" us "all things," we should come to the Scriptures even as we come to God Himself, with deep humility and godly fear. Hence in respect to this, there are many admonitions and examples, such as "My heart standeth in awe of Thy Word" (Psa. cxix. 161). Take 1 Peter ii. 1, when coming to "the Scriptures," I am told to "lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." I am to purge out this leaven, to abandon its many forms in approaching the sacred Scriptures. Also in James i. 21, "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word." If such portions are neglected, our profit will be but little in our

reading of God's Word, but by adherence thereto, and a casting away of wrong motives as well as evil practices such as these scriptures imply, and having an inward steady resolve to carry out every precept, we shall have the joy of those who exclaim, "O how love I Thy law, it is my meditation all the day"; "sweeter also than honey and the honeycomb"; and the effects will be growth, "renewing of the mind," conformity unto the Lord's life and ways, and abundant satisfaction. These "living oracles" through God are able to build us up wherever our lot is cast, and whatever our surroundings (Acts xx. 32). S. R.

SOUGHT, FOUND, HELD, BROUGHT.

"By night on my bed I sought Him whom my soul loveth: I sought Him, but I found Him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek Him whom my soul loveth: I sought Him, but I found Him not. The watchmen that go about the city found me: to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me."—*Song of Solomon* iii. 1-4.

"I SOUGHT HIM."

HAST thou ever missed thy Lord, [abroad
The dear One of thy heart, and gone
To find thy love? How lonely was thy way!
How dark the night succeeding thy glad day!
Yet it was well to seek Him. Who could rest
Without the Bridegroom of love's vacant breast?

"I FOUND HIM."

Passing other dear ones by,
I stayed not till unto Himself come nigh,
I saw the sweet missed form, and heard the voice
That only could make my sad heart rejoice.
I found Him in the darkness fair and bright,
The lily of the day, my star at night.

"I HELD HIM."

Lest perchance He should retire,
I held Him with the arms of my desire;
The willing captive of His own sweet spouse,
The darling One of my soul's marriage vows.
I knew His worth; for I had missed His smile,
And learned His dearness in grief's little while.

"I BROUGHT HIM"

Where my dearest ones might share
The countless charms of One so wondrous fair.
I could not let Him go. Nor did I need
To hold with chains, or with long weeping plead,
For love was in His heart to me and mine,
A love that wanted me, a love divine. W. LUFF.

THE UNFINISHED WORK OF JESUS:

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

STEPHEN'S SUCCESSOR—IV.

"Whose name was Saul" (Acts vii. 58).

THERE were certain rules which had to be attended to in such an affair as the execution of Stephen. The Rabbis said that the scaffold was to be twice the size of a man. Thither the criminal was to be led with his hands securely fastened.

Reaching the scaffold and standing upon it, he was to be struck on the breast with a large stone by the first witness, and thrown down. Should this not kill him, then the second witness was to strike him upon the head with another stone. In order to do this, it was necessary that the witnesses should divest themselves of their loose outer garments, which would otherwise hinder the play of their muscles. These garments they laid down at the feet of a young man. The name of this young man was Saul.

Stripped for the dreadful task, they approached their victim. Scarce ere he knew their deadly intent, he was struck on the breast and hurled to the ground crying, "Lord Jesus, receive my spirit!" Had his shining face, as the sun would do, disconcerted their aim? It would appear so, for, struggling to his knees, he calls, "Lord, lay not this sin to their charge!" And then, as the Rabbis further directed, the populace joined in the stoning, and Stephen fell asleep. "And Saul was consenting unto his death"—the word here translated "death" literally meaning "taking up and carrying away." That seems to spell finality, for what is taken up and carried away is surely finally disposed of. Persecutors have always thought so. They burned Christ's faithful witnesses at the stake and cast their ashes into the river. That was surely an end on't!

Never: "The blood of the martyrs is the seed of the Church." And in a fine passage the great Augustine proclaims: "Si Stephanus non orasset ecclesia Paulum non haberet." That is to say, "The Church owes Paul to the prayer of Stephen." It is like the flag in the old days: he who carried it into battle might be cut down, but ere he fell another

hand had grasped the staff, and another, and yet another. Go into St. Giles' Cathedral or St. George's Chapel, and high above your head you will perceive tattered old ensigns, the glory of their heraldry faded, but on them, if you can but see, you will find the names of great conflicts through which they passed uncaptured, but not the names of the brave men who counted not their lives dear to them as long as the flag was kept from the foe. And so with the blood-red banner of the Cross. I see one standard-bearer after another cut down, but ere he falls his eye has caught a comrade's, and whilst the man falls, the flag flies.

Now, on careful examination, you will find Paul's writings permeated with Stephen's words, and I think here we have the incident that illustrates Paul's dark saying in 1 Corinthians xv. 29, "Else what shall they do which are baptised for the dead, if the dead rise not at all?" I would be allowed to put it in better words than my own—in the words of that great Gospel preacher, Robert Candlish. Before doing so, let me make this observation: that Christian baptism is a public profession of faith in the risen Lord Jesus Christ. Baptism has ever been of the nature of a public profession of faith in someone. Why, Naaman's baptism in the River Jordan (for you will find the very word in the Septuagint description of the act) was a public profession of his belief in the Prophet Elisha. In the London *Standard*, to my surprise, I read an account of J. Hixon Irving's baptising believers in the Lord Jesus in the sea. That was a public profession. It may be good for newly-saved souls to be made to stand up in a crowded hall to repeat a formula by which they profess to take the Lord Jesus as their Saviour, King, &c. I know it is a good thing to tell your household, your friends, your companions, your sweetheart, your customers, and clients that you are saved. You may think not, but they know what that means, and they know what to expect if you ARE saved, and their attitude of critical expectancy is tonic. But after all is said and done, THE scriptural way of going to the Cross, by the foot of which gapes the empty tomb, and there taking your stand by the Lord Jesus and against the world, is by baptism. Nay, more, in baptism you identify yourself with Him, as in the Supper He identifies Himself with you; for as this very Paul writes, "We are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In baptism you give yourself to Him, as in the Supper He gives Himself to you. Therefore baptism rightly precedes the Lord's Supper in the history of the believer's new life. And here I remark, as some are saying that baptism is not for this dispensation, that Paul himself baptised some, and gave a cogent reason why he had not baptised more, a reason which enforces all the more strongly the necessity for every child of God in this dispensation (if he would be obedient) being baptised.

I do not say "sprinkled," for to be sprinkled is not to be baptised, for it is admitted by all great authorities (I mention John Wesley and Dean Stanley) that *baptism* is in its original tongue the word for *immersion*, and immersion is not sprinkling.

Remembering, then, what being baptised must have meant to a Roman, a Corinthian, or a Thessalonian, listen to the beautiful words of Candlish: "The vacancies left in the ranks of the Christian army, when saints and martyrs fall asleep in Jesus, are supplied by fresh recruits eager to be baptised as they were, and pledged by baptism to fall as they fell, at the post of duty and danger. It is a touching sight which the Lord's baptised host presents to view especially in troublous times. Column after column advancing to the breach, as on a forlorn hope, in the storming of Satan's citadel of worldly pomp and power, is mowed down by the ruthless fire of persecution. But ever as one line disappears, a new band of volunteers starts up, candidates for the seal of baptism, even though in their case, as in the case of their predecessors in the deadly strife, the seal of baptism is to be the earnest of the bloody crown of martyrdom."

Again he writes: "There are many among us, they seem to hear their beloved teacher exclaiming, who in being baptised, have

nothing but death before us. We had everything to lose as regards this present life, and absolutely nothing to gain when we were baptised. So far as this world is concerned, our baptism was virtually our death. We embraced the Gospel, we attached ourselves to Christianity, knowing that those who had gone before us had lost all, even their very lives in the cause. I myself held the clothes of the slayers of Stephen when amid a shower of stones, seeing, as he said he saw, the heavenly glory, he 'fell asleep.' I was baptised for the dead when but a few days after I was by baptism enlisted to occupy his vacant post. My baptism came in place of his death. What if the vision of a risen Saviour was a delusion to the martyr Stephen, as it must have been if the dead rise not? Then the appearance of a risen Saviour to me as I was on my way to Damascus was a delusion also. And it was on the faith of that appearance that I was baptised, as I may say, in Stephen's room. Well may I ask, 'What shall they do which are baptised for the dead, if the dead rise not at all?'"

As we have in a former chapter seen, Stephen was granted a Pisgah view of the greatness of God's plan to be unfolded in this dispensation, and the vision carried him out of himself. The mind of Stephen was one of those rare intellects that God vouchsafes to but few, and his address shows with what a grasp he had laid hold of the greatness of God's grace compared with the greatness of man's ingratitude. Surely this is the leader that will bring God's people into the rich, unexplored continents of His grace. Young, beautiful, strenuous, zealous, lovable, full of wisdom, and above all full of the Holy Ghost and of power—such was Stephen.

Young, ill-shaped, proud, covetous, full of self-esteem, bigoted, cruel, a sophist, a stammerer, a Pharisee, a persecutor, a torturer of women and children, with vast mental powers that had been dwarfed and twisted by the Jesuits of that day, and consequently gloomy, suspicious, introspective, hypersensitive, a capable tool in the hands that paid a traitor's price, and, mocking the traitor's agony, were imbrued in the blood of Jesus Christ the Lord—such was Saul. That I am not overburdening the picture is seen by his own words. Is it eight times that he refers to himself in terms that, were the usual view of his character and deeds taken, are rhetorical and unreal? Saul, but for the overwhelming power of the grace of God, could sit for his portrait with Torquemada and Philip the Second.

And this is the man who is to take the standard from the dead hand of Stephen. This is the man who is to see far farther than even Stephen ever saw, for he is to look with that keen, inner vision beyond the ruins of God's earthly people as a witness on earth, in time, for Him and unto Him, and to see rising stately amidst the welter of sects and parties that building of God, that temple of living stones, a holy temple growing silently without noise of hammer or other tool through the night of time, and growing securely, for its chief foundation-stone is Jesus Christ the Lord, and to Him by a living, loving, lasting union every other stone is joined. This is the man that God is about to take into His council, and make him the depositary of a sacred secret that had been kept until then hid in the heart of God. John Bradford could look at the criminal travelling in the cart to Tyburn, and say in all humility, "There goes John Bradford but for the grace of God." And we can all echo the sentiment in one form or another if we be honest dealers with ourselves. But there is another aspect of the grace of God, and here we have it exemplified in the case of the man who wrote as Paul the Apostle to his Corinthian brethren: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Grace is not only God's goodwill towards us, it is also His good work in us.

MY RESPONSIBILITY.—The missionary problem is a personal one. Every believer, in receiving the love of Christ into his heart, has taken in a love that reaches out to the whole world. On every member of the Church the great commission rests.—ANDW. MURRAY.

THE CHRISTIAN ARMOUR.

By GEORGE ADAM, Stranraer.

"Finally, be strong in the Lord, and in the strength of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual *hosts* of wickedness in heavenly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God" (Eph. vi. 10-18, R.V.).

I HAVE written the whole passage, as when chapter and verse only are given, they are often not looked at, and as a result what is taught from them does not come to the reader with the same authority. One might well say, If all these hosts are arrayed against the believer, and if it is needful in order to overcome to have the whole armour of God buckled on, and all this followed up by persevering prayer; if all this is necessary, it is little wonder that so many of the saints of God are powerless and poverty stricken.

The epistle from which I have quoted a long extract might be called the "Joshua" of the New Testament. It corresponds with the experience of Israel across the Jordan into possession of promised land. The passage through the Red Sea is typical of what the death and resurrection of Christ delivers the Christian from or out of. It has taken us "out of the power of darkness, and translated us into the kingdom of God's dear Son" (Col. i. 13). This epistle (Colossians) might be looked on as the "Numbers" of the New Testament. It views the believer as dead, buried, and risen (see chap. ii. 11, 12), but not "seated" in the heavenlies as in Ephesians. There the believer is not only quickened and raised up together with Christ, but made sit together in Him in the heavenlies (ii. 5, 6). It might be too much to say that the various nationalities and giants are *typical* of the spiritual powers of evil in the passage we are considering; but they are very instructive illustrations of those evil angels which are permitted to contest with the Christian the way into the near presence of God. Israel's warfare in taking possession of the promised land was quite unique in its character. When they were all right with the LORD they not only never lost a battle, but they never lost a man. There were no such complete victories ever heard of. Also, whilst the land was theirs on the ground of "promise," it was not theirs by actual possession until they fought for it and took it. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Joshua i. 3). It is experimentally the same with the believer now. We cannot *dream* ourselves into the place of fulness of blessing in Christ in the heavenlies. The hosts of evil who are arrayed against us will contest every step of the way. It is not without meaning that the saints are twice enjoined to have on the WHOLE armour of God (verses 11-13). A part of this armour will not suffice in this *spirit conflict*. It is all needed, not only to *take* our ground, but to *keep* it. "And having done all, to stand. Stand therefore, having your loins girt about with truth."

This figure doubtless refers to the dress which was worn in those days, and is still worn in eastern countries. In eating the passover the Israelites were enjoined to do so with "their loins girded, their shoes on their feet, and their staff in their hand" (Exodus xii. 11). That was to be in readiness for their journey. They could not have walked safely if their loins had not been girded, but would have been liable to be tripped up. We also read how Elijah "girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 46). This injunction must apply to the Christian's walk. "Gird up the loins of your mind" (1 Peter i. 13). It is a spiritual girding up of our powers of thought, including the affections of the heart, the desires, and the imaginations. The thought does not appear to be a believer holding fast the truth, but the truth so dwelling in the heart, and the mind so *garrisoned* by the Word of God that the *truth holds the believer*. This girding is not a once-for-all experience. It will require continual exercise to have the

heart and our daily habits of thought kept under the control of the truth of God. "Thy Word have I hid in my heart, that I might not sin against Thee" (Psalm cxix. 11). Especially in the morning, when the mind is fresh and susceptible of divine impressions, should this girding be attended to. If there is no care taken before we begin the duties of the day to have the mind garrisoned against the powers of evil by fresh supplies of divine truth, our desires and thoughts will run loose, and so give our spiritual enemies an opportunity to mar our communion with God. And not only so, but our ears will be open, and our tongues will run loose, and so we will contract defilement from without, and in the careless use of our tongues we will defile others. This girding of our loins with the truth is of first importance, and comes first in fitting the Christian for this heavenly wrestling.

The next part of this armour is, "Having on the breastplate of righteousness." The common interpretation of this righteousness is the uprightness of the believer's walk and conduct, or what may be called *practical* righteousness. In order to overcome in this spiritual warfare, "the answer of a good conscience toward God" (1 Peter iii. 21) cannot be overvalued, or as Paul puts it, "A conscience void of offence toward God, and toward men" (Acts xxiv. 16). No believer can draw near to God victoriously over the powers of darkness which contest the way into the holiest if there is any stain of *conscious guilt* lying on his conscience. But for a long time it has seemed to me that if we are to be more than a match for the devil in this contest, we need more to protect our hearts than our own practical righteousness or transparency of conduct in the sight of God and man.

We read of "the breastplate of faith and love" (1 Thess. v. 8). That cannot be faith in any attainments of our own. It must be faith in something divine outside of ourselves. This aspect of the breastplate would agree with "faith in Christ Jesus, and love to all the saints" (Col. 1. 4), or "the precious faith in the righteousness of our God and Saviour Jesus Christ" (2 Peter i. 1, R.V.). It looks to me as if the believer's breastplate has *two sides*. A divine side and a human; and we get both these aspects of the breastplate in in Revelation xii. 11. "And they [the saints] overcame him [the devil] by the blood of the Lamb, and by the word of their testimony." The last weapon here against the devil would answer to a good conscience toward God; but when a believer is walking in the light of the Divine presence there are times when there is such a deep sense of the vileness of nature still within us, and of the unworthiness of all we are, and all we have done or can do; that it is not possible to repel the assaults of the wicked one but by admitting all the evils he can bring against us, and meet him with the unfailing argument of the *blood of the Lamb*. Even a believer at his *best estate* will find there are times when he is glad to take shelter behind the Cross if he is to hold his ground in the heavenlies against the powers of darkness.

SUGGESTIVE TOPICS.

INTERCESSION.

In fellowship with Christ (1 John i. 3), it is a privilege (Heb. vii. 25).

As priests unto God (1 Peter ii. 5), it is a duty (Col. i. 9-11; James v. 16; 1 Tim. ii. 1, 4, 8).

As ambassadors for Christ (2 Cor. v. 20), it is a responsibility (Ex. xvii. 9-13). E.A.H.

MY MEDITATION OF HIM SHALL BE SWEET (Psalm civ. 34).

Thoughts of Himself—

1 His love (Gal. ii. 20): the breadth, and length, and depth, and height (Eph. iii. 18, 19).

2 His condescension (Heb. ii. 14): He made Himself of no reputation (Phil. ii. 7, 8).

3 His exaltation (Phil. ii. 9): He is set down at the right hand of the Majesty on high (Heb. i. 3, 8).

4 His glory (John xvii. 5): that we shall one day behold (John xvii. 24).

5 His present service for us (Heb. ix. 24): He ever liveth to make intercession (Heb. vii. 25).

6 His return (John xiv. 3).

The Charter of the Church

THE MEANING OF LEAVEN.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians v.

7. "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

Here, as elsewhere throughout Scripture, leaven represents evil. It is not God's way in Scripture to use a figure in one place to represent evil, and in another good. But this figure occurs so frequently in scripture, *that it may be profitable to see how unvarying* God's use of the type is.

And where else *can* we ascertain the mind of God but in His Word? Here leaven represents unqualified evil—being applied both to the immorality of life that was to be dealt with, and more generally to "malice and wickedness," and is, therefore, contrasted with the "unleavened bread of sincerity and truth." In Galatians v. 7-10 we find a similar use of the type. It is here used to represent false doctrine, which had been introduced by false teachers into the churches of Galatia. They had sought to mix up law and ordinances with the Gospel of the grace of God. This was fundamental error, dangerous, yea, even fatal; hence the apostle characterises it as "leaven," and expresses his confidence that the saints would deal in judgment with him who had introduced such error, whoever he might be.

In the book of Genesis we find the first reference to leaven (chap. xix. 1-3). From its being here stated that Lot baked unleavened bread for his heavenly guests, it may be inferred that leavened bread was ordinarily in use in Sodom. This is further supported by reference to Genesis xviii. 6, where no mention is made of the absence of leaven in that which Sarah prepared as though it had not been used in the tent of Abraham.

The next allusion to leaven is in Exodus xii. 15. In connection with the passover was the feast of unleavened bread; during the seven days of its duration leaven was to be put away from the homes of Israel. Anyone who should dare to eat of leavened bread was to be cut off from Israel. From this it is evident that, as in Sodom, so also in Egypt, leaven was in ordinary use. Is it not significant that we thus trace its origin in scripture to Sodom and Egypt?* Is not its typical character thus stamped upon it from the very earliest?

We next find it referred to in Leviticus ii. 11: "No meat-offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire." Notice here, it does not say that *leaven was to be excluded from every offering*, but from any offering "*made by fire.*"

Those offerings which came before Jehovah upon the altar-fire were all intended to be typical of Christ, and of Him alone. Nothing could come with acceptance upon Jehovah's altar but that which represented Him. Hence the prohibition of leaven and honey in all such offerings. Honey is similar in nature to leaven. A baker would use honey to quicken the action of leaven. On the other hand, *salt* was not to be lacking in the offerings. In its nature and action it is opposed to leaven, as any baker will testify. The conversation of the believer is, therefore, to be like that of the Master, not only free from "leaven," but "seasoned with salt" (Col. iv. 6). Salt no doubt represents the searching healthful power of the truth as preserving from corruption.

But in Leviticus vii. there is an offering prescribed which was to be baken *with leaven.* The "peace sacrifice" specially represented communion with Jehovah, for it was not like the burnt-offering wholly burnt upon the altar, nor was it burnt outside the camp as the sin-offering, but divided into three portions. Part was laid on the altar for God, part pertained to the priest, and part was to be fed upon by the offerer. Thus it answered exactly to 1 John i. 3: "Truly our fellow-

* The character of Sodom and Egypt is shown in Revelation xii. 8.

ship is with the Father and with His Son Jesus Christ."

But *along with* the peace sacrifice it is written (Lev. vii. 13), "He shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings." How fitly does this represent our service of thanksgiving to God? As the leavened offering could not be presented by itself, but only with the blood of the peace-offering, so neither can our thanksgivings be accepted unless they ascend to God by Him who is both our Peace Sacrifice and our High Priest. This is the teaching of Hebrews xiii. 15: "By Him, therefore, let us offer the sacrifice of praise to God continually." Mark that "by Him." He is the perfect peace-offering; He is the unleavened bread mingled with oil and the pure frankincense.

Our whole life ought to be one continual sacrifice of thanksgiving to God. But is it so? Are our praises, or our meditations, or our services unleavened? God knows that they are not, and we know it too. There is leaven in it all. But is it, therefore, rejected by God? Verily no. He loves to hear our praises and to receive our service, be it ever so lowly or feeble, but He can only accept it as presented *by Him.*

The leavened bread was never put upon the altar. It was waved before the Lord and accepted, but never came upon the altar-fire. Only Christ could stand the test of the searching fire of God's holiness. He was tested to the last, and instead of the test revealing corruption, it only manifested the fragrance of His offering, as the fire caused the frankincense to ascend and fill the air with its sweet odours.

The next reference to leaven is in Leviticus xxiii. 9-21. A sheaf was to be taken at the beginning of harvest and waved before the Lord for their acceptance. With it was to be offered a burnt-offering and a meat-offering, but no mention of a sin-offering. The sheaf of firstfruits represented Christ risen from the dead (see 1 Cor. xv. 23)—the only untainted One that ever died. The corn of wheat that fell into the earth and died but rose again, no longer alone, but associating with Him in resurrection life the many sons He is bringing to glory.

After this, seven weeks were allowed to pass—busy harvest weeks, but on the morning of the fiftieth day *a new meat-offering* was to be brought to the Lord. This offering was to consist of two wave loaves made of two-tenth deals of fine flour — the same quantity and the same material as the meat-offering that accompanied the sheaf of firstfruits. These were to be baken with leaven. These also were a firstfruits-offering. Baked with leaven, presented on Pentecost, do these not fitly represent the Church? We, too, are said to be "a kind of firstfruits" (James i. 18). The two loaves no doubt point to Jew and Gentile brought together and accepted in Christ, as taught in Ephesians ii.* All this was no doubt gone through at the temple. The sheaf would be waved as usual, though the vail had been rent; the loaves would no doubt be brought on Pentecost and presented before the Lord, but these were only the shadows with which blinded hearts were occupied whilst the great realities were being enacted by God in the resurrection of the Lord Jesus Christ, and fifty days after the acceptance of 3000 blood-washed sinners in and through Him sealing them with the Holy Spirit, and making them members of the body of Christ.

The same idea is found applied to the Gentiles in Romans xv. 16: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." And here, again, we see the difference between the sheaf which represented Christ and the two loaves which represented the Church. With the loaves there must needs be offered "seven lambs, one young bullock, and two rams for a burnt-offering," but in addition to this there was also to be one kid of the goats for a sin-offering, and two lambs for a peace-offering. Thus all the fulness of the atoning work of Christ is presented in type along with these two leavened loaves, and upon this ground alone are they accepted. And hereby are we taught that our acceptance is in Christ alone. All the infinite preciousness to God of His person, His life, and His death is for us, presented and accepted on our behalf.

These two loaves were to be "for the priest." So the Church is for Christ. They

* The full truth of oneness in the risen Christ is not here expressed, that being a secret hid in God; see Eph. iii. 9.

are those whom the Father has given Him. He has made a marriage for His Son, and those who form the bride are sanctified in Christ Jesus—chosen in Him, loved as He is loved, accepted in the Beloved.

The typical character of such ordinances as these can only be read in the light of the New Testament. There, through the Holy Spirit's teaching, the hidden meaning of these ancient shadows is revealed. Talk of these being devised by Moses! The Spirit-taught child of God can see far beyond Moses; he can trace every word to the inspiration of the Spirit of God. Thus is the Divine authority of the Scriptures established more and more to faith.

A word in conclusion as to the parable in Matthew xiii. 33. The popular interpretation of this does violence to all other scriptures where leaven is mentioned. It makes out leaven to be good, *i.e.*, the Gospel; meal to be bad, representing the world; and the result of the leavening process to be the overcoming of evil and the conversion of the world to Christ. Surely, viewed in the light of all scripture, this is a turning of things upside down. But if the woman is viewed as representing the Church herself, the meal as the pure, unadulterated truth of God, and the leaven as corrupt doctrine, then all is in harmony, and the appalling rate at which the leaven of evil doctrine is now permeating the ministry of the Word among all denominations is no longer wondered at, but becomes evidence of the infallibility of the Prophetic Word.

BLESSING WITH CROSSED HANDS.

By THOMAS BAIRD Singapore.

"BY Faith, Jacob, when he was a dying blessed both the sons of Joseph" (Heb. xi. 21). They were *both* blessed, but not in the way which Joseph had arranged for and expected. Joseph had previously prepared his little plan for the blessing of the boys, and he placed them in his father's presence in the exact order in which he wished them blessed. Please notice the careful arrangement of the children—Ephraim on his right hand towards Israel's left, and Manasseh on his left hand towards Israel's right. A skilful little plan, cunningly conceived, and admirably executed! But, although Jacob's eyes were blind, his faith was keen sighted, and to Joseph's intense amazement and displeasure he calmly crossed his hands and frustrated Joseph's plot. In the bitterness of his keen disappointment he actually attempted to reverse his father's hand's, but Jacob quietly reproved him by saying, "I know it, my son, I know it." And it is something in this way that our Heavenly Father has to act toward us! We come to Him with some skilfully conceived, and carefully arranged plan, and we place it in His presence in the exact order in which we wish it executed. To our unspeakable astonishment and grief, He calmly crosses His divine hands and blesses us according to the inscrutable law of complete inversion. *God's richest blessings are oftimes found between the inverted commas of our overturned plans!* But He always blesses. He may have to tear the plan to pieces, but He always blesses the poor draughtsman. Oh! the consummate folly of attempting to reverse those holy, crossed hands! Not only are crossed hands full, but they also contain the highest refinement of heavenly blessing.

"IN MY FATHER'S HOUSE."

(Compare Luke xv. 25-32.)

LIGHT, music, dance, and song,
All in the home above;
Harmonious move the radiant throng,
They dwell in love.

Light, music, dance, and song—
No discord there, no night,
No tear, no groan, no shade of wrong—
All pure delight.

Light, music, dance, and song—
God evermore the theme,
Each note the air shall waft along,
Declaring Him.

Light, music, dance, and song—
Full joy and varied praise,
Bliss more than could to heaven belong
Before earth's days.

Light, music, dance, and song—
No entrance save by blood;
Soon shall I join the ransomed throng,
Brought now to God. A. MIDLANE.

THE THIRD MANIFESTATION OF THE LORD.

By J. HIXON IRVING, Author of "Lawrence Saunders," &c.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He *appear* the second time without sin unto salvation" (Heb. ix. 27, 28).

HOW often in the New Testament do the words "as" and "so" come together in the same sentence. Especially is this so in the Gospel by John. These words are like a pair of balances—the "as" forms one scale and the "so" another; or, to use another figure, they are like a double finger-post, the "as" pointing towards one object, and the "so" towards another.

In these verses under immediate examination the "as" indicates the two great events in the history of a soul—death and judgment; while the "so" points to the two great events in the history of the Saviour—His first coming to put away sin and His second advent, apart from sin unto salvation. Therefore, the subject-matter of these verses stands thus—(1) Men: Death and Judgment (verse 27); (2) Christ: Death and Salvation (verse 28).

I. MEN: DEATH AND JUDGMENT.

"MEN," the plural of man, is a generic term comprehending male and female, young and old; men of all times, races, and nations. It thus embraces the human family—past, present, and future.

DEATH—There is an appointment, and a solemn one indeed, mentioned in the words. It is worthy of note that the word here translated "appointed" only occurs four times in the New Testament. It means to be *laid off* or *aside*. This will be clearly seen if we give the passages where it occurs—"*Laid up* in a napkin" (Luke xix. 20); "Hope *laid* up in heaven" (Col. i. 5); "*Laid up for* me a crown," &c. (2 Tim. iv. 8); "It is *appointed* unto men," &c. (Heb. ix. 27). Men laid off or aside to die! How solemn! yet it is clear that from the moment of birth all are laid aside to die! This solemn appointment is the lot of all, male and female alike, and is altogether irrespective of future moral character. The young with the aged, the good with the bad, the innocent with the guilty, and the saved with the unsaved have come under this universal decree. "Man that is born of a woman is of few days, and is full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job xiv. 1, 2).

There must come to the mind of all those who ponder over this solemn subject the natural yet reverent question—Who or what laid man aside to die? In one sense Adam did. "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned" (Rom. v. 12). In another sense *sin* laid men up to die, "for the soul that sinneth it shall die." "The wages of sin is death" (Rom. vi. 23). Sin was the *instrumental* means of man's judgment—a judgment the whole race lies under now, though to be suspended in case of the saved at the Lord's return.

Then, again, Satan was the *agent*, for he introduced sin into the world, using the first woman to lead the man astray. But it must not be forgotten that God sealed the penalty of death upon man because of his sin. Death is the stamp of reprobation and seal of judgment upon sin. This must be distinguished from His judgment in the future of men's unholy lives. Infants who have never sinned, as well as those who have lived holy lives, come under the universal penalty. While the wretched and unholy suffer no more in this life, though in their case the "second death" will in the future be the penalty of their sins.

Death is the end of natural life, and is therefore the door of exit from this earthly existence. It is the great event in the history of a soul with regard to earth; it fixes the time limit of life on the earth; whether such be long or short. Death is the door of entrance to another and longer existence than this, for the moment death severs the spirit from this scene, it unites it to another and a totally different one. It is a fact which ought to solemnise, that every day, hour, and moment brings men nearer the end of this life. They are helpless to avoid death or put off the hour of departure for one instant of time. No earthly power,

no wealth, no physician's skill can avail to bribe death or cause it to forgo its claims.

JUDGMENT—In the world into which death introduces the soul there is another great event upon which hangs the highest of all interests, and that event is judgment. It is the great event in the future life, and fixes the eternal destiny of men. It is the same with death and judgment as to divine appointment, and in consequence neither can be evaded. They each fix a limit to a life—the former to a life lived in the flesh, and the latter to one lived in the spirit. It is not therefore true that death is the cessation of being, because "after death" comes "the judgment." Then will the *full* penalty of sin unrepented of and unconfessed be executed. It is not death alone which should create fear in the human heart, but that which follows it—"judgment." It should be the day of judgment—thoughts of the Judge, the examination, sins, and the righteous sentence upon the sinners, with the everlasting consequence of the same—which should cause men now to tremble, and impel them to seek a present salvation. It is well to remember all who live in the future will not die. In fact it may be that all now living may not die. Enoch in the days before the flood did not die, neither did Elijah in the age of law pass through death. Neither of them reached heaven by way of death; disease or natural decay did not end their earthly history, for they were translated by the power of God. They were thus exempt from the penalty of sin—death. So also will all those who are "Christ's at His coming." They shall not die: "never die" (John xi. 24), but be caught up on His return to "meet the Lord in the air."

It too must be borne in mind that the Scriptures reveal the fact that all will not come into judgment for their sins. Those in Christ are beyond the reach of judgment. "There is therefore now no judgment to them who are in Christ Jesus." They "shall *not* come into judgment" (Rom. viii. 1; John v. 24). The fact of belonging to Christ will at His coming give exemption from death, and the same fact will give exemption from judgment. While *all* are, through sin, under the double penalty of death and judgment, yet on the other hand some, through the grace of God, the merits of Christ in death and resurrection, and personal trust in Him, are exempt from both. Nothing short of a personal knowledge of the Son of God and of absolute trust in Him alone will give deliverance from the fearful doom of sins. Only those who are in Christ will be exempt from such judgment.

II. CHRIST: DEATH AND SALVATION.

"MEN" and "CHRIST" are, as we have seen, brought into connection and contrast by the words "as" and "so." The former pointing to men and two mighty events in their history; while the latter indicates the Lord and the two equally great events in His life—His first and second advents. The first is past long ago; while the other is future, possibly in the near future. The first had to do with sin, while the second will have to do with salvation.

(1) His once for all bearing the sins of the many. The word "once" occurs twice in these verses, and is used in each case in connection with death. It means once for all, and hence in relation to men they die but once. It is the same in connection with Christ. He died to sin once for all. Men don't come back from the world of spirits to die a second time; neither will the Lord when He returns die again for sins. For He bore once for all the sins of the many. The words "to bear" are a translation of a word which means to bear up in order to bear away, and only occurs ten times in the New Testament. It is found three times in Hebrews. It is also found in the well-known passage in 1 Peter ii. 24: "Who His own self *bare* our sins in His own body on the tree." This is first an historical fact which cannot be gainsaid, and is beyond value to the subject mind. It is at the same time a doctrinal statement of the highest importance. But more than all this, it is the language of faith, and can only be true in the fullest sense on the lips of the saved. He bore the sins of the many in all their number, weight, suffering, and death, and thus He

bore them away. Faith alone can say:

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

(2) *His appearing.*—It is so well known that it hardly needs remark that there are three different words used in Hebrews ix. 24-28 for "appearing." The one in verse 28 means to see and then to be seen, as in the words, "We shall *see* Him as He is" (1 John iii. 1, 2). He was manifested to the gaze of men when He came to make an atonement for sin; He will be *seen* when He comes again, "for every eye shall *see* Him" (Rev. i. 6). By whom will He be seen? First of all, "to them that *wait* for Him" (Revised Version). This age corresponds to the time when the high priest of Israel was in the holiest of all sprinkling the blood of the sin-offering on the mercy-seat in order to make an atonement for the nation, when the people around the tabernacle waited in expectation and some measure of trepidation for his appearing in order to put their sins on the head of the living goat, and afterward to bless them in Jehovah's Name.

Christ is now in the holiest of all, and on earth thousands of His people are waiting His coming forth; never so many as at the present time, and as the signs of the end of the age increase and stand out with greater clearness, as the Word of God is more and more read and is better understood, as the Holy Spirit produces in the hearts of the elect deeper desires for power to live a heavenly life, as the vaunted boastings of men "having a form of godliness, but denying the power thereof," are proved by events to be empty boastings, there will be an increasing number of true Christians intelligently waiting the Lord's appearing unto

Salvation. "Without sin unto salvation." The word "without" means *apart from*, and in this connection signifies apart from an offering for sin unto salvation. The final event in the history of the unsaved is judgment, while the corresponding event of the redeemed is perfect salvation. Judgment and salvation are brought into contrast in Hebrews ix. 27, 28, as in many other portions of Scripture. Bless God for all who can say, "For God hath not appointed us unto wrath, but to obtain salvation through our Lord Jesus Christ." Yes, salvation from the presence and power of sin, from temptation, weakness, and sorrow, into peace, strength, and joy abiding; salvation into perfect communion with and likeness to the Lord Himself. The waiting ones for His advent can any moment say: "Now is our salvation nearer than when we believed" (Rom. xiii. 12).

THE INVISIBLE LINE.

GEMS FROM GENESIS VI. By S. H. STRAIN.

"AND Cain went out from the presence of the Lord" (Gen. iv. 16). The tempter promised much to our first parents; how much he gave we know. Their sin drove them from the place which God had prepared for them, and the result was in a measure much the same with their first-born, with this difference: of Adam it is recorded that God drove him out, of Cain it is recorded that "he went."

It is an awful matter when men willingly and knowingly turn their back upon God; yet how often we see it done. Cain, doubtless, had heard from his parents the story of the fall, as people commonly say, it was not a far-carried story. Yet knowing all this, knowing what sin had done to his parents, in a fit of jealousy he slays his brother, and goes out from the presence of Jehovah. O how often we see men, in spite of repeated warnings, turning away from God! They see the consequences of sin all around, yet on they go, headlong to destruction, slighting God's offered mercy, doing despite unto the Spirit of grace, till at last they cross that invisible line which marks the end of God's mercy. Unsaved reader, beware of trifling with the things of thy soul.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; **the 15th of the month** being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

DIRECT ANSWER TO PRAYER.—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakable replies. May

God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

PEARLS BEFORE SWINE.—What is the meaning of Matthew vii. 6, both the fore and latter parts?

THE CHRISTIAN AND DEBT.—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

WITH SUCH AN ONE NO NOT TO EAT.—Does the last clause of 1 Corinthians v. 11 apply to an ordinary meal or to the Lord's Supper? I have met with quite a number of the Lord's people recently who have been troubled about the above verse.

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

THE TWO-FOLD BAPTISM.

QUESTION 514.—May I ask through your kind courtesy for readers of *The Witness* to give light on Luke iii. 16: "He shall baptise you with the Holy Ghost and with fire"?

Answer A.—This passage may be rendered, "He shall baptise you in with the Holy Spirit *even* in with fire."

The full illustration of this at Pentecost (Acts ii.) shows us that as fire is an emblem of strong force, so the Holy Spirit given was in the early believers a mighty force, urging them irresistibly on *to testify of Christ.* And this in measure still continues. *True fire* is calm and constant testimony concerning the Christ of God. A. O. M.

Answer B.—With reference to Luke iii. 16 fire is frequently employed in the Word as an emblem of holiness. In Luke xii. 49 our Saviour says, "I am come to send fire on the earth"; and in Malachi iii. 2, 3 we have the prophecy, "He is like a refiner's fire, and like fuller's soap, and He shall sit as a refiner and purifier of silver." To the Church of the Laodiceans was given the command, "I counsel thee to buy from Me gold tried in the fire that thou mayest be rich" (Rev. iii. 18). Does not the expression "and fire" therefore refer to the purifying work of the Holy Spirit? J. L.

Answer C.—Strict adherence to the context teaches us something very different from the current exposition of this portion. The common interpretation is that believers are to expect and experience a baptism of the Holy Ghost accompanied with fire. It is argued that this prophecy was really fulfilled at Pentecost, when the disciples were all filled with the Holy Ghost, and cloven tongues like as of fire sat on them. But verse 17 of Luke iii. has a very different tale to tell. Here we have the *fan* and the *fire!* Here we have the *wheat* and the *chaff!* The fan is used to winnow out the wheat from the chaff, and the unquenchable fire is employed to consume the chaff. The whole context seems to teach that the fire here is used for the *punishment* of the sinner, rather than for giving *power* to the saint. T. B.

Editor's Note.—We give three of the replies received to this question. The interpretation of the emblem "fire" here used is of course the crucial point. That it has various significations in Scripture cannot be questioned. By fire the refiner purifies the silver, so in 1 Peter i. 7 the trial by which faith is purified is likened to fire. Again, in chapter iv. 12, the fiery trial which issues in glory is spoken of. With such passages in view, some regard the baptism of fire as the passing through hot persecution and trials of other kinds. Others take it to mean the purifying power of the Holy Spirit. Others see it in the tongues "like as of fire" of Acts ii.

But none of these seem to us satisfactory. Answer C. appears to be the most simple and obvious. Two classes were before the mind of John the Baptist—those who were truly penitent, whom he baptised as they confessed their sins and pointed to "the Lamb of God." But he also had prominently before him the unrepentant Pharisees, "the generation of vipers." There were the trees that would yield good *fruit and the trees that had not been of divine* planting, and which were about to be hewn down and cast into the fire. There was the wheat to be gathered into the garner and the chaff to be winnowed from the wheat and burned up. Three times within the three verses is fire mentioned—twice as the divine

act of judgment without question, and once in reference to the baptism. Surely it is doing violence to the teaching of the passage to interpret the baptism of fire otherwise than as the Lord's judgment to be executed upon impenitent sinners. And note in both cases the Lord is the Baptiser. Satan's enmity to the godly resulting in persecution and suffering to the righteous was as old as Abel and Job and all the prophets. If this be the baptism, then it was nothing new. But if it refers to the revelation of the Lord "in flaming fire taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ," then it is a new thing, a veritable baptism of fire as directly the action of the Lord Himself as the baptism in the Holy Spirit.

CHRISTIANS AND BANKING.

QUESTION 515.—Is it right for a Christian to put money in a bank?

Answer A.—That Christians should lay up money in the bank for future use and emergency, is plainly taught in the Scriptures. "If any provide not for his own he hath denied the faith, and is worse than an infidel" (1 Tim. v. 8). Again, "The children ought not to lay up for the parents, but the parents for the children" (2 Cor. xii. 14). Joseph in Egypt used the prosperity of the seven years of plenty to make provision for the seven years of famine, and by so doing kept alive his father and brethren, to say nothing of the Egyptians. What is forbidden in the New Testament is the setting of the affections on earthly treasure, not the careful thrift of the One who gathered up the fragments that nothing might be lost. Want of instruction on this particular point has led to much foolish throwing away of money which might have been banked for future use, or laid past till the proper time for use presented itself. Besides, what better plan could be suggested than that those who have a little surplus might bank such and give the yearly interest to the Lord's work, leaving the principal to stand till such time as the Lord made it clear as to its disposal. If there is a readiness on our part to respond to the operations of the Holy Spirit, as to communicating to the Lord's work and to needy saints, there need be no fear about that which is laid up becoming a snare to us. W. R.

Answer B.—With many Christians it is easier to find the bank than the money. Banks offer a two-fold advantage to all—(1) as a place of safety; (2) as a place of interest. Many use them only as a place of safety, while some take advantage of them both—for security and profit. The term "bank" is only employed once in the New Testament (Luke xix. 23). In the parable of the pounds the lord of the wicked servant offered him the bank as an alternative to the napkin. But originally the pound was neither meant for the bank nor the napkin. It was meant for trading; but seeing it had not been used for that purpose, it would have been better in the bank than in the napkin. This scripture could not be legitimately used to justify banking; in fact it is rather against it, but at the same time there is no law against the Christian using a bank of good reputation, both for safety and interest. There is no contract, and consequently there is no unequal yoke. This applies to a *depositor* only; a *shareholder* is different. Again, a bank connection often facilitates business, and our business brethren with money must not be judged in this matter by brethren who have none. T. B.

Editor's Note.—The facilities for transmission of money afforded by Banking Institutions are essential to the carrying on of business. No commercial man can do without the bank. Moreover, no man ought to be in business on his own account without capital commensurate with the extent of the transactions engaged in. Capital is money saved or inherited. Borrowed money is not capital unless the lender becomes a partner in the business. Answer "A" gives clearly the scriptures on the subject of saving or laying up money. The accumulation of money for one's self in the hope of an easy affluent old age is shewn up in its true colours in the parable in Luke xii. 16-21. And note here that the God-given prosperity was not used principally or at all for laying up treasure in heaven. Self was the object. The same lesson is enforced in Luke xvi. Self was the idol of the rich man; the poor at his gate was nothing to him. But godly care for the future welfare of wife and children, if the husband and father should in the providence of God be taken away, is another thing altogether. The man who makes no provision for such when he might have done so, but leaves them to be cared for by the Church, has a low sense of parental responsibility, or else very mistaken ideas as to the nature of faith. Cases enough will occur where widows and children are left unprovided for, because of the father's inability through ill-health or untoward circumstances to make such provision as he would. It is a precious privilege to care for such. But to teach as we have indeed heard that "whenever a man begins to lay one shilling on the top of another he is off the path of faith" has no sanction in Scripture. Cases differ, the measure of faith differs, and it is not for one to judge another in such matters. "Hast thou faith? Have it to thyself before God."

garw, one of the centres of the Welsh Revival: deplores the lack of interest in the professed converts as to "The Person and Work of Christ." Has commenced Parlour Bible Readings twice a week; solicits prayer...Meetings in Norwich Avenue Hall, **Bournemouth**, June 4, were largely attended by brethren from assemblies in Hants and Dorset. Ministry got its key-note from the opening address on "The Will of God," by Mr. J. Murray-Duncan. Messrs. R. E. Sparkes, E. Venn, and Taplin followed with helpful words. "A precious season."....**Bradford** Conference in Kensington Hall, June 2 to 5, was one of the largest yet held. Spirit of brotherly love very manifest. Dr. Owles, Messrs. H. B. Thomson, John Ferguson, R. M'Murdo, W. H. Hunter, C. F. Hogg, H. W. Figgis, and others took part. Reports from Messrs. T. Baird, Straits; Kirk, Argentina; E. H. Broadbent and F. Bates, Australia; and workers in home lands....Mr. E. A. Thomas plods on in **Huddersfield**, having droppings, looking for the showers....Messrs. Coy, of Manchester, and Bates, of Australia, had a good time at **Middleton** with the Bible Carriage; then visited **Heywood**. A number of enquirers. Two were baptised, and a small assembly commenced....New Gospel Hall, **Bolton-Woods**, Bradford, was opened, May 26, with a Fellowship Tea Meeting. Messrs. E. Peck, Geo. Ainsworth, and J. Broadhead spoke on "Foundation Truths of the Faith." A good meeting. Mr. J. M'Lachlan preached the following Sunday.... Christians visiting **Scarborough** welcome at the Gospel Hall, St. James' Walk, Lord's Day at 11 and 6.30....Mr. Geo. Bennett, the veteran worker amongst children, hopes to commence sand services again at **Aberystwith**, Wales, about July 20, for some weeks; will value the co-operation of believers spending their holidays... Meetings at **Dudley**, June 4, were well attended. Help from God was given on the subject of "The Holy Spirit" from Messrs. Hewitt, Gaskin, Nightingale, Wyett, and Thompson ...Christians visiting **Birchington-on-Sea**, Kent, will find a few believers meeting at Salem Chapel, Canterbury Road, Lord's Day 11 and 6.30...United meeting in Town Hall, **Gateshead**, on Whit Monday. Well attended, between 400 and 500 assembled. Messrs. T. Baird, Wm. Harland, Wm. Marshall, R. F. Brett, and others gave helpful words....Visitors to **Lowestoft** will find a meeting for believers in Lorne Hall, Lorne Road, South Lowestoft....Mr. E. C. Harries, of Bradford, visited Clumber Hall, **Nottingham**, May 20 and 21. Ministry helpful and healthy. Mr. C. F. Hogg on May 27 to 31. Ministry much enjoyed....**Tutbury** special meetings on Whit Monday were very good. Goodly numbers from surrounding assemblies. Helpful ministry.... God graciously encouraged in the Gospel on **Southport** Shore on Whit Monday; a similar testimony on August Bank Holiday....**Liverpool** and **Birkenhead**.—Messrs. C. J. Baker and Alex. Marshall spoke to believers in Romeo Street and Camden Hall before sailing for America. Mr. R. M'Murdo ministered the Word in Camden and Smithdown Lane Halls. Colonel Beers, from Toronto, preached in Boaler Street. Mr. F. S. Arnot having meetings in Boaler Street. Large farewell meeting to Mr. and Mrs. E. Saunders in Boaler Street, June 19, when Messrs. R. M'Murdo, Wm. Smith (Peterhead), and Robert Gall, late of Carlisle, took part....Mr. Richard Graham has spent a fortnight in **Morecambe**....Our loved brother, **Dr. Maclean** continues very weak. Is conscious, and happy, and peaceful.

IRELAND.

FORTHCOMING.—Annual Fellowship Meeting for believers will be held in Gospel Hall, **Mullafernaghan**, on July 12, commencing at 12 noon sharp.

DUBLIN. — First Missionary Conference in **Merrion Hall,** June 13-15, gave cause for encouragement and hope. Special subjects considered were: The Missionary, His Call, His Qualification, His Recognition, His Support. Messrs. R. E. Sparkes, F. S. Arnot, J. P. Wigston, C. F. Hogg, Thos. Baird, W. Hoste, J. W. Jordan, H. B. Thompson, H. W. Figgis, E. H. Broadbent, Dr. Owles, and others gave valuable help.

BELFAST.—Mr. David Rea has finished his meetings at **Newtownbreda**, where he had encouragement; purposes pitching his large tent in the Chapel Fields, commencing about July 1...Two weeks' meetings in the open-air at **Queen's Bridge**, where hundreds heard the Gospel, and many were anxious to hear more...**Village Workers** visited White Abbey, Monkstown, Hyde Park, and vicinity; good hearing.

NOTES.—Mr. Sam. Meneelly has commenced tent work near **Randalstown**...Mr. James Clarke commenced tent work about four miles on the Cavan side of **Clones**, "a hard place."..Messrs. J. and S. Thompson are working their tent about eight miles out of Belfast in the **Newtownards** direction.

AMERICA.

U.S.A.—Chicago—Mr. C. W. Ross purposes going to Manitoba for the many Conferences there in June and July...All-day meeting was held in **Highland Park**, Ill., on June 24, praying for a day of much blessing...Mr. Edward Stack, after visiting **Los Angeles**, Calif., Monrovia, and Oakland, purposes to go to **Winnipeg**, Man.; may go to New York later....Mr. Wm. Pinches landed in **New York** on May 30; has gone west to Michigan. His address is c/o 188 Cameron Avenue, Detroit, Mich....Conference at **Cleveland,** Ohio, this year is on Tuesday and Wednesday, July 3 and 4.

CANADA.—On May 24 we had an all day meeting at the Lake Shore, six miles from **Forrest**. God gave a grand time. Messrs. John Smith and T. D. W. Muir ministered the Word...Ten were baptised at **Port-Dover** lately by Mr. J. Goodfellow; some of the fruit of last winter's Gospel work in the new hall....Mr. and Mrs. D. Munro, **Toronto**, sail from New York for England and Scotland. Both need a change, and our brother needs a time of rest. We bespeak a welcome for them by the Lord's people. Address *Witness* Office....Conference held at **Warminster** in May lasted three days; attendance good; stimulating ministry by Messrs. Beattie, Beers, Irving, Binch, Watson, S. W. Benner, Morrison, and Telfer....Conference held at **Bolton** on Victoria Day was well attended; helpful time; goodly words were given by Messrs. M'Clintock, Binch, and M'Carthy....Mr. R. Telfer is holding meetings at **Dartmoor** for a week, and there are tokens of blessing....Mr. R. Irving and W. Morrison had meetings at **Rugby** for a few nights... Mr. W.

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P. Douglas visited **Victoria Road** and Campbellford, seeking to help God's people...God has been moving among the children at **Orillia** lately; a number have professed to be saved apart from any special effort.... Mr. J. J. Rouse is going on with Tent meetings at **Edmonton**, Alberta, assisted by local brethren; attendance encouraging...Mr. W. M. Rae is now settled at **Moosejaw Sask**, seeking to hold forth the Word of Life. His address is 26 Athabaska St., W.

SOUTH.—Mr. W. Payne writes, May 5: "Came to **Cordoba** to put up canvas tent; holding nightly meetings in the centre of the city; found it impossible to get ground in **Buenos Aires**, and at last got a piece in a suburb called Temperely. The tent proved a good way of drawing the crowd, and we had a large number to listen nightly to the old story. There was a good deal of opposition, which culminated in a midnight attack on the tent by two men with knives. We were graciously preserved from bodily harm, but four ropes of the tent were cut, and we were threatened by the men."....Mr. A. J. Shallis, Valencia, **Venezuela**, writes, May 25: "God is permitting us to reap what other of His servants, amidst much difficulty, have sown in years past in and around Valencia. A few have professed faith in Christ, amidst much opposition."

EUROPE.

Spain.—Mr. W. Willies writes, May 21: "Three weeks of April we spent in the village of **Villaluve**, where we had happy times. A great fire broke out there two months ago, eight houses being burned. Two of our brethren's houses were situated in the midst of the fire, but through the Lord's mercy, though the houses adjoining them were gutted, theirs remained undamaged. What a voice to the Roman Catholics, who believe we are cursed! The Bishop of **Zamora** has ordered the 'faithful,' who possess Protestant pamphlets, to deliver them to their priests. Have good reason to believe that very few are obeying his order. Coming from Villaluve I came upon a Roman Catholic procession. As there was no way of escape I endeavoured to pass on foot, bicycle in hand. At this point the priest left off, chanting and demanded of the Mayor, who was one of the processionists, '**Justice**.' The Mayor then left the procession and unjustly ordered me to uncover my head before their idols. This I politely refused to do. At once I was surrounded by a crowd of angry men, shouting, gesticulating and threatening. Now it was my turn to demand justice, and putting my passport into the Mayor's hand I shouted in his ear, 'I demand help.' He then put me under arrest and ordered the procession to move on, as the sly old priest had halted close by chanting, no doubt to inspire his fanatics in their religious zeal. I was detained for about ten minutes, and when the procession was away, was sent off."

AFRICA.

NORTH.—Mr. M. C. Taylor, May 24, writes: "It is eight days since our arrival in **Arzila**, and since then we have been living in a house quite near to the room in which our old friend, the late Basha of Laraehe, was murdered by a number of mountaineers, who are still living here. The people here are much milder and less fanatical than the people of any of the other coast towns of **Morocco**, and both Moors and Jews seem quite pleased to have us visit their little town."

ASIA.

Palestine.—Mr. D. C. Joseph, **Haifa**, writes: "My heart is full to look on my poor brethren in the stone pits, some of them too weak to lift the heavy hammers. The other morning I went into the work place, and it was time for the men's breakfast, which consisted of some black bread with a little oil. I made up my mind that I must give to the very poor the first meal. Thank God, I have plenty of olives and good olive oil, and ordered of the baker stale bread, and gave the poor fellows a feast every morning. I have built three rooms to my 'Carmel stable,' where I hope to receive one or two convalescents."

India.—Mr. A. Norton, **Poona**, writes, March 30: "During the last few months 1200 rupees have been disbursed to the most needy in the villages. The famine in this part of India has steadily increased in its pressure on the poor people, and this condition of things will likely continue for eleven months to come, even if **the monsoon**, which commences in June, is normal, for jowars, which is the principal crop of this section, will not be harvested before March, 1907, and I have no doubt, notwithstanding what is being done by Government and missionaries, that many will die of starvation and famine. With all our relief the Gospel is being preached daily. I believe that one hundred rupees used now in the love of Jesus and in the power of the Holy Spirit to help these poor people, will do more for the salvation of souls than five times that amount used in ordinary missionary work in ordinary years, so may we not ask, 'Am I not come to the kingdom for such a time as this?' The larger of the orphans rescued in the last famine are a very great help now in preaching and singing the Gospel to the poor people who come to us, and in overseeing the work."... Mr. Handley Bird, **Yotacamund**, May 30: "A Revival has broken out in the European girls' school, containing 30 to 40 pupils, principally missionaries' children which Miss Orlebar started a year ago. Sunday week while the children were alone they suggested a prayer meeting, a most unusual thing, and almost at once under the Spirit's power big and little began to cry aloud to God on account of their sin, which became alarming to their minds and consciences. This continued till late, and next day when lessons were pushed aside by the urgency of prayer one by one obtained peace and radiant joy. Letters of apology, confessions, and tearful entreaties occupied the girls for days. I went in on Tuesday and saw them, a transformed school, full of the joy of God, a heavenly sight that makes my heart and eyes overflow."

China.—Mrs. Melville writes: "On April 10 we received the following message from the **British Consul**: 'Missionaries are now at liberty to return to their stations or to travel in the interior under passport, but this passport does not entitle the holder to travel in the districts declared by the Chinese officials to be in a disturbed state.' This means the local officials can ask us to leave our station again at any time. Miss Glass is very happy in the thought

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of getting inland; she promises to be 'a good missionary.' A party of C.I.M. missionaries, including Dr. Judd and his wife, left for their stations about the same time as ourselves."...Mr. A. Robertson, **Lao-ho-kou,** March 22: "During our absence while meeting Mr. Whitelaw, the friends here passed through a very trying time, a rebellion, planned by a secret society known here as the **'Chiang Hu Hwei,'** was only prevented by the interposition of God's hand. The reports on the street were that the foreigners, the native Christians, and the officials were to be killed, and La-ho-kou was to be taken and then used as a base for further operations. From information subsequently received, it seems that somewhere between 5,000 and 6,000 men were all ready at different points to act simultaneously to effect the above purpose. When it became known that two of the rebel leaders were beheaded and a number more in prison, great numbers of them fled from Lao-ho-kou. We hear that they are gathering at some other point, and all kinds of rumours are being circulated. **Nan-chang-fu** bears its own witness that God's servants truly carry their lives in their hands"....Dr. Case, **Wei-hai-wei,** May 2: "The matter of the dear Kinghams should stir up much prayer for the people of China as well as for the servants of Christ here. *I have written a short memorial sketch of them. My* desire is that it may be published and used of God in stirring up a deeper interest in the regions beyond. The Chinese regiment stationed here for 7 years, is being disbanded. A number of the men have attended the meetings, and some thereby have been led to Christ. As they leave for their homes or elsewhere, it will be to witness by lip and life to the Gospel."

AUSTRALASIA.

NEW ZEALAND.—Mr. M'Clure (late from South Africa) has had 3 weeks' lectures on prophecy in **Wellington.** The large Gospel Hall was filled every night, the larger proportion of the attenders being Christians from various denominations, and many appear to have received much help in the clearer understanding of the Word...Mr. Geo. Wilson of the Malay States has been visiting and holding missionary meetings in the **Nelson** district. The meetings have been very interesting, and the ministry of the Word refreshing ...**All-day Meetings** were held during Easter at Auckland, Kent Road (this is a place, not a street—F. F.), Otakeho, Rongotea, Pohangina, Kaikora, N., Wellington, *Brightwater, Rangiora, Timaru, Invercargill, from* one to four days. Taken all through they were profitable and edifying meetings, and largely attended....Mr. F. W. Woods from Australia has had a very good time in **Dunedin.**

ADDRESSES.—Mr. Matthew Muir has removed from Albert Place to 20 Griqua Terrace, **Uddingston**...Communications for Gospel Hall, **Rutherglen,** should be made to Mr. Wm. Burns, 1 Macalpine Place...For **Alva,** to Mr. J. Meldrum, jr. 24 James Street...Christians formerly meeting at 13 Lochrin Place, have removed to a larger hall at 138 Lauriston Place, **Edinburgh**...Mr. Jas. Pickering has removed from 28 Bold Street to Bishop House, Bishop Street, **Moss Side, Manchester**...Communications for **Middlesboro'** assembly should be addressed to Mr. C. Mare, Rosslyn, Claude Avenue, Linthorpe...**Gravesend,** Kent, assembly now meets in Peacock St. School Rooms, a larger and better hall ...**Dr. Anderson-Berry** has removed to West Brow, St. Leonards-on-Sea, and Mr. **Ephraim Venn** to Whitlands, Talbot Road, Winton, Bournemouth.

OBITUARY.—On May 24, **John M'Laren,** blacksmith, Kilmarnock, in his 69th year. Converted in 1875, along with his wife he identified himself with believers meeting in Temperance Hall. Helped in the Revival Meetings of Marshall, Hopkins, and others, as a result of which many believers were baptised in the river and suffered a good deal of persecution. Addicted himself to shepherding the flock and reminding believers of their privilege of giving. In his box at the works he kept a Bible and a supply of tracts. All knew what he was and where he was going. Survived by a wife, 5 sons and 4 daughters, all in Christ. Last request was to read the 3rd chapter of John. Laid to rest May 26, in the presence of many saints and over 200 fellow-workers, when Mr. W. J. Grant spoke suitable words to all ...On May 30, **John Walker,** Wishaw, formerly of Wishaw, Co Cork, for many years in Glasgow and Bandon, assemblies, aged 62...On June 22, at Muirkirk, **John Pearson,** for many years in Glenbuck, aged 45. Well known for his consistent testimony and earnest preaching and teaching. Long a sufferer from internal malady, he was three times in Royal Infirmary for operation, bearing a bright testimony to the last. Leaves a widow and large family. Accredited Ayrshire brethren are commending this special case to practical sympathy of assemblies and individuals. Correspondence to Robert Campbell, Violet Bank, Irvine.

Sums Received by THOS. M'LAREN, 7 Vinicombe Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to June 15th, 1906:

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Omitted in June *Witness*.—Broxburn *a* (73rd) £1 15s.

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AUGUST, 1906. ONE PENNY.



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All insertions are "If the Lord Will." **AUGUST, 1906.** *[Made up July 23, 1906.*

SCOTLAND.

FORTHCOMING.—Special Missionary Conferences have been arranged to be held in Bothwell Chambers, **Bothwell,** Sat., Aug. 4, from 4-8; Aug. 11, Waterloo Hall, **Kilmarnock,** at 3; Aug. 18, Wellcroft Halls, Eglinton St., **Glasgow,** at 6; Aug. 25, Cumberland Hall, Laigh Kirk Lane, **Paisley,** at 3.30. Messrs. John S. Anderson, Italy; John Nisbet, Spain; Thos. R. Angus, Straits; John Clarke, Africa; and others expected....Conference for opening of New Townhead Gospel Hall (late Inner Court Hall), 45 Rotten Row, **Glasgow,** Aug. 4, at 4. Messrs. John Miller, W. J. Grant, and John Ritchie expected... Conference for believers in Public Hall, **Broxburn,** Aug. 15, at 7. Messrs. Hy. Pickering, W. Inglis, and W. J. Gerrie expected ...Annual Conference in Drill Hall, **Stenhousemuir,** Aug. 18, at 3.30. Messrs. W. J. Grant, Hy. Pickering, John Ritchie, Jr., and others expected....Annual Conference for believers in Town Hall, **Inverurie,** Aug. 28 ...Elder brethren and others actively engaged in the Lord's work meet in conference in Christian Institute, 70 Bothwell St., Glasgow, Sept. 1, at 5....**Glasgow Half-Yearly Meetings** fall due Sept. 22-25....Conference in Gospel Hall, **Kirkmuirhill,** August 15.

TENTS.—Mr. Malcolm McKinnon has pitched a new tent at **Campbeltown,** and hopes to reach many visitors as well as residenters in this needy spot....Mr. J. M. Hamilton and Mr. Jas. Stephen are finding much to encourage at **Blackcraig,** an out-of-the-way village in Wigtownshire, about 300 attending on Sunday nights. A number of women and children have professed, but men are difficult to "catch"...Tent meetings in **Kincardine,** arranged for by Mr. T. R. Angus from Straits, came to an end on July 8. A little disappointed with results, yet some impression has been made...Mr. John Ferguson is finding the work at **Halfway** a little more difficult than expected; large meetings on Sunday afternoon and evenings, smaller through the week. A few have professed belief on the Lord Jesus Christ....Mr. Edward Hughes is having large meetings in the Lanarkshire Tent at **New Stevenston**; some have passed from death to life....Mr. Wm. Lindsay had good meetings at **Whitletts,** a village inland from Prestwick. He has moved the Ayrshire Tent to **Catrine.**

NOTES.—Messrs. McNab and Bruce, having got a stance near the harbour, **Girvan,** for the Caledonian Bible Carriage, are holding forth the Word of Life to the large variety of tourists, visitors, and others who congregate there...Annual Open-air Conference on the beach at **Troon,** July 14. Messrs. J. W. Kelly, J. Peebles, J. Jack, Jas. Wilson, John Steel, and others took part...Mr. Robert McMurdo is having meetings in Falcon Hall and Wellgate Hall, **Dundee,** also in **Tayport**...A report having gone abroad that the assembly in **Dunoon** was defunct, we are asked to mention that it continues as usual in St. George's Hall, Post Office Buildings....After long and patien labour by Mr. W. J. Henry at **East Kilbride,** "a little Gospel Hall has been opened, to which all friends are welcome."....Mr. Peter Fenton has been giving reports of Glasgow Jewish Medical Mission in Bowhill, Kirkcaldy, and other **Fife** Assemblies... Third Annual Conference in Stairpark Gospel Hall, **Girvan,** June 23. Messrs. W. Lindsay, John Gray, W. J. Grant, Hy. Pickering, and J. M. Mars took part. Attendance small, ministry helpful....A few young men camping out at **Dailly** have visited the village and district with Gospel messages, and had a large open-air meeting in the park on July 15.... Second Annual Open-air Conference, adjoining Mission Coast Homes, **Saltcoats,** July 14, was well attended. Messrs. John Barclay, John Ferguson, R. Loydall, W. Hearn, Wm. Dawson, John Hawthorn, and others took part...Mr. Donald Munro, from America, is visiting **Aberdeen** and other northern parts....A number of Christians met in the garden of Mr. Williamson, Locherbank, **Bridge-of-Weir,** on July 21. Helpful words by Messrs. Alex. Stewart, Jas. Wilson, John Clarke (Central Africa), R. W. Smith, and John Gray.

ENGLAND.

FORTHCOMING.—Conference at Lightbown Hall, Percy St., **Pendleton,** Bank Holiday, Aug. 6, at 3. Ministering brethren free to come will be welcomed....Annual Conference in Ascupart Hall, **Nottingham,** Aug. 6, at 11....Annual Conference in Gospel Hall, **Frizington,** Aug. 6....Meeting on **Southport** shore all day on Bank Holiday...Next **Kent** Quarterly Conference in Ebenezer Room, **Folkestone,** Sept. 5....The **Lancashire** Missionary Conference is purposed to be held this year in **Blackburn,** Oct. 6-8...Annual fellowship meeting in Gospel Hall, Newtown, **Highbridge,** Aug. 6, 3 and 6.

TENTS.—Mr. John Bollard pitched his tent in **Huyton Quarry,** near Prescot and Rainhill, on July 8. Encouraging meetings...Mr. F. A. Glover commenced at Fair Field, **Glastonbury,** July 19, a very central spot. No assembly. Prayer valued.... Mr. Forbes M'Leod is preaching in the large Yorkshire tent pitched in the needy town of **Huddersfield,** with a population of 100,000... Meetings at **Holmfield** were well attended throughout; some sterling cases of conversion....The lesser Yorkshire tent was pitched first at **Thorne,** a small town full of religion; small at first; people turned out better later on; Christians stirred. Moved to **Fishlake,** 9 miles from Doncaster. Mr. A. E. Hodgkinson, assisted by a young man named Zeutter, from Germany, labours on...Mr. J. Hixon Irving's tent has been at **Epping** since May 1. Messrs. Tapson, Veitch, and Lilly preaching God's glad tidings. A few have confessed unto salvation... Mr. James M'Kendrick is preaching in a tent at **New Brislington**... Mr. Wm. Bilton has the Eastern Counties Tent at **Ely.**

THE HERALD OF SALVATION for August contains: "Just in Time," one of the well-known "C. S." Tracts, with original drawing; "At the London Exhibition," and "Unchangeable Love," by A. M., both with original drawings; "The Hen and the Egg," by H. H., with view of Paris, &c., &c. **Sixteen Pages.** One Halfpenny. 1/ per year, post free. *Localized to order.*

LONDON.—Devonshire House, Bishopsgate—Monthly Missionary Prayer Meeting on June 29. Mr. John Nisbet (Linares) and Mr. H. Payne, Jr. (Barcelona), took part; also Messrs. W. Page, J. W. Jordan, T. Stunt, A. Grant, Kyd, Fisher, and others... Mr. J. Hixon-Irving gave addresses on Thursdays of July in Folkestone Road Hall, **Walthamstow**; believers edified....Mr. Alpheus Wilkes has been preaching in **Clapton Hall** during July. Mr. John Brunton takes the meetings for August.... Happy fellowship meeting of assemblies of **Chingford**, Buckhurst Hill, and Loughton on July 11. Helpful words by Messrs. Robert Farie and J. Hixon-Irving.

NOTES.—Liverpool—Mr. C. J. Stephens preached the Word in Gospel Hall, Waterloo, Mr. George Davies, of Spain, gave account of Spanish work in Crete Hall; also preached the Gospel in Romeo Street Hall...Mr. R. Miller has visited **Tonypandy, Merthyr, Caerphilly**, and other places in Wales. There are large towns in these valleys with no clear Gospel preaching. Many have religion without Christ, others in open ungodliness such as is rarely found elsewhere...About 30 believers now assemble in Rainbow Hall, corner of Sedlescombe and London Roads, **St. Leonards**. Worship Meeting, 11; Gospel, 6.30; Tuesday, Prayer and Bible Reading, 8. Hope to start a Sunday School soon....Mr. W. J. Maplesden paid a short visit to **Barrow** before embarking for United States. Power of God was felt; one heart was opened at the open-air meeting, and six have recently been baptised...Christians spending their holidays in **Douglas**, Isle of Man, might arrange to meet for fellowship and open-air on the edge of the Market Square, facing the harbour, on Lord's Days 3 to 3.30 and 6.30. Known to each other by holding Bible in their hands....A few believers now meet simply in the Lord's Name in **Meeting Room** adjoining Deer's Temperance Hotel, **Newmarket**, Lord's-Days at 11. Will value prayer and help in ministry....A new hall was opened in **Wallsend**, July 6....Mr. W. J. Maplesden had a well-attended Farewell Meeting in **Carlisle**, July 3, previous to sailing with his wife and family from Glasgow on July 7. Many new-born souls in Troon, Carlisle, Kendal, and other towns follow him with their prayers...There is a great cry that people won't "come in" to the meetings, so Mr. John Knox M'Ewan has reversed the order, and seeks to "go out" with the Gospel. Has preached in the open air in **Essex**; commenced in **Tiverton** July 1....Many will rejoice to hear that the "feeling" between the two assemblies in **Gateshead** has at last been removed, and free intercourse will now be maintained between Berwick Hall and Breadalbane Hall believers. May this be the augury for a united and aggressive effort in many of the needy districts on Tyneside...Mr. Walter E. Willy had good meetings at **Melton Constable**, principally in the open air and in barns. His eyes get weaker...Mr. J. R. Coy is preaching from the "Herald of Peace" Mission Car at **Macclesfield**; a blessed time for the last fortnight....Believers formerly meeting at Co-operative Hall, **Levenshulme**, Manchester, now meet at Cromwell Hall, Cromwell Grove. Opening meeting well attended. Messrs. D. Roberts and A. M'Gauley conducted the first month's meetings....Conference at **Hereford** July 11 and 12; much interest manifested and the utmost harmony prevailed. Sergeant Bristol, of Bexhill, and Mr. T. Baird, of Singapore, had good in-door and out-door meetings, July 15 .... Any Christians wishing to spend a quiet, restful holiday, and do a little service for God in a beautiful hall

(Continued on page 137.)

NOTES FOR AUGUST.

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MISS ETHEL JORDAN is subject of Photo and brief record in *The Pathway* for August. Fuller details than elsewhere. Monthly, ½d.

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"*MINE ENEMIES.*"

By WILLIAM HARLAND, Stockton.

NO one familiar with David's history doubts that he had many enemies. In the Psalms he often refers to them—indeed prays for them. The alternative reading in the margin thrice conveys a somewhat different idea. It might be profitable to dwell on these. We undoubtedly have enemies too, and may learn how to treat them from David's example. The alternative reading is, "Them which observe me." Surely all the Lord's people in this sense have enemies, whether the observation be in the hope of receiving help from us, and, it may be, admiring, or to criticise and condemn. Let us see, then, for what he prays.

(*a*) Psalm v. 8—"Lead me, O Lord, in Thy righteousness because of them which observe me; make Thy way straight before my face." David might have thought and felt as expressed by such language as, "It is a pity they do not mind their own business," or "What have they got to do with me? I shall please myself," or, threateningly, "I'll pay them back in their own coin." Instead he takes life as seriously as a servant of God ought to do, and *prays*, yes, prays for *himself:* "Lead me, O Lord, in Thy righteousness," &c. The Scripture principle is, "Take heed unto *yourselves*" first, "and to all the flock" next, for we can only do the latter as we do the former. "I said I will take heed to *my* ways." Then he sets before himself a high standard: "Thy righteousness," and for this he may well pray to be "led," for there was needed on his part, as also on ours, humility, simplicity, and godly singleness of eye for such a path. High doctrine is good if only it be accompanied by a high moral code. "Lead me in Thy righteousness" in my commercial transactions, in my personal conduct before the world, in my family, and in my treatment of my brethren, lest the name I bear should be tarnished by any unrighteousness of mine "before them which observe me."

The Shepherd leads His sheep in "paths of righteousness *for His* [*own*] *Name's sake.*" Again he prays, "Make Thy way straight before my face." "*Before my face*" lest I *miss* it; and "straight" lest I *get out* of it, for I am only a feeble, silly sheep.

(*b*) Psalm xxvii. 11—"Teach me Thy way, O Lord, and lead me in a plain path because of mine observers." This is similar to the previous passage, with this addition—"a plain path." But little attention was paid, either in Old or New Testament times, to the roads and paths, and people must needs have been familiar with those they were in the habit of using. Smoothness and straightness are important to safety and progress along any path, and whilst it is written, "Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. xl. 3), it is also written, "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones" (Isa. lxii. 10). Be as simple and quiet as possible in your habits, dress, and appearance, in your conversation avoiding boasting. In your ministry, whether in preaching, teaching, or shepherding, avoid language which is not easy to be understood. Avoid all show and pretension; aim, too, not at quantity, but quality, "because of mine observers."

(*c*) Psalm liv. 5—"He shall reward evil unto mine observers." In this instance, at any rate, they were genuine enemies. Judgment, however was not *David's* business, for "Vengeance is Mine; I will repay, saith the Lord." Of Shimei he could say, "Let him curse because the Lord hath said unto him, Curse David" (2 Sam. xvi. 10). But whilst David could thus speak of himself, *no one else might do so. We* cannot see that David *deserved* to be cursed, but this was part of God's discipline to fit him the better to shepherd his people (Psa. lxxviii. 70-72), and then he knew best how much responsibility for the then sad condition of affairs in his kingdom belonged to himself, and what was consequently needful and good for him. Shimei was ultimately judged for cursing David, though not by David's own hand (1 Kings ii. 44-46). "*He* shall reward evil unto mine observers." Far be it from any child or servant of God to exult over the calamities of another servant of God and term them God's judgments. Let none forget the exhortation, "Lest thou also be tempted" (*i.e.*, tried or proved).

WITHIN THE VEIL.

By ROBERT M'MURDO, Birkenhead.

Hebrews x. 19-22. PAPER II.

THE way into the holiest is open to all. Each sacred vessel is for faith's handling, and every service within the veil breathes out freely the fragrance of its holy teaching. The oldness of the letter with its limitations has passed away forever. The newness of the Spirit has come with its rich endowment of better things.

Then it was an earthly place into which the priest might enter occasionally. *Now* it is a spiritual experience to be enjoyed always, and by all the children of God.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh; and having an High Priest over the house of God, LET US DRAW NEAR."

These words express the burden of this chapter; yea, of the whole epistle, and in them we can read the love-message of the Spirit who has come, by opening up to faith's vision the fulness and excellency of the spiritual blessings laid up for us in Christ, to win our souls away from an outer-court experience to a higher life within the veil.

Whatever may be our rank, condition, or employment in this world; wherever we may stand at duty's call, amid the noise and bustle of the market-place or in the silence of the midnight watch; however full our hands may be of lawful toil for home and loved ones here, our *spirits* of SPIRIT born are held by no such ties nor bound to serve in such employ. But even now, partaking of redemption's freedom, we are called to enter in to that within the veil, where, in the secret place of the Most High, under the shadow of the Almighty is our home and *dwelling-place*. As human capacity can never contain the fulness of that which is divine, so human language must ever fail to describe fully what is meant by "entering into the holiest."

Here in the love of God that passeth knowledge are laid up the unsearchable riches of Christ according to the infinite wisdom of the Holy Spirit. Here is the fulness of the Godhead for our enjoyment spiritually, and by faith alone. It is a deep sense of the near presence of God continually filling the soul. It is a clear apprehension of the spiritual blessings which the blood of Christ has procured. It is a sweet and gracious enjoyment of abiding communion with Emmanuel by the power of the Holy Spirit who dwelleth in us. If we could gather up the fragments of the highest experience of some of the saints in past ages and piece them together, we might see as in a glass glimpses of the glories of grace within the veil.

What a blessed time it was for Abraham when he stood beside the altar on Mount Moriah listening to the words of the covenant of promise! The offering of the sacrifice was like the rending of the veil, and the voice he heard was like the voice of God speaking from between the cherubim. He stood on the threshold of the holy place looking with prophetic eye upon the wealth of heavenly things which would yet be his through the blood of the Lamb foreordained from before the foundation of the world, and in due time slain on Calvary. Have we not all some Mount Moriah in our experience? Some time to look back to when in spirit we stood beside the Cross of Christ with its priceless sacrifice gazing upon Him? When, lo! the veil was rent, and our souls were filled with grateful praise as we looked by faith upon the grace and glory made all our own through the shedding of His most precious blood?

It was a time never to be forgotten in Jacob's history when he lay down that night in Bethel with a stone for his pillow. As he closed his eyes in sleep his heart was awake, and his spirit communed with God. He saw within the veil, and heard the voice of Him who spoke from off the mercy-seat. Long years of hard servitude; dark nights of bitter sorrow did much to efface the glow of that sacred vision from his memory. But when the light had faded from his eyes, and he stood at the brink of the river of death, that night's experience rose clear up before him, and in the strength of that faith, born at the foot of the ladder, he blessed his sons and his sons' sons in the Name of God Almighty who appeared to him at Luz.

Has it not been so again and again in the history of the children of God? Amid earth's bitter trials, in the loneliness of some dark hour, or in the night of some sore grief, the soul has longed for God. When, lo! in the darkness light has appeared, and the sweet voice of the Spirit has spoken words of love and assurance which have been like a staff to lean on and an unfailing cause of comfort ever after.

Forty long years did Moses wait at the back of the desert, with no special sign from God to indicate what His purpose was concerning him. The glare of Egypt's splendour had to be erased from his eyes, and the pride of Egypt's learning out of his heart. But at last a rich recompense rewarded his patience when the bush burned with fire, and he said, "I will turn aside and see this great sight." He stood on holy ground, and heard the voice that spoke. The light of a new era had dawned upon him. The common service of outer things was left for ever. From that hour he went forth to minister unto God amid wonder and miracle. During the next forty years he saw much of God's marvellous power and wisdom. But the memory of that day never left him. All that followed was the further unveiling of the grace and glory of Him who there at the bush declared Himself, "I am that I am."

Often has it been so since in the experience of the saints. The common routine of daily toil has been broken by the incoming of some great mercy. The Holy Spirit, like a gale from heaven, has filled the heart as never before with a sense of the sweet and gracious presence of God. Their weak and worthless life has taken on new strength. A gleam of divine glory has shone through the veil. They have passed from fret and worry into a holy calm. Walking by faith they enjoy the peace that passeth all understanding.

Could we follow thus the guiding star of God's revealings amid the dark maze of human sin and sorrow, and gather up the fragrance from every holy life that ever was lived. Could we catch the fire of all the holy fervour that ever burned on any altar where the sacrifice of love was consumed. Could we bring all the grace and patience ever borne by suffering saints with all the Holy Spirit's fruit. Could all the light that ever shone in human hearts be centred into one. In short, could all of God that ever was revealed to man of grace and glory, love and power, be treasured up together, that would be "THE HOLIEST."

It is the highest experience of the enjoyed presence of God which grace has placed within the reach of faith now. It is the earnest of all that divine love can ever bestow, or ransomed glorified saints receive throughout the ceaseless ages of Eternity. How fitting are the words, "Let us draw near." Not as a mere duty occasionally, not as seeking a refuge in the time of distress, nor to perform some act of devotion in the warmth of some favoured hour, but as an ATTITUDE OF THE SOUL once taken up never to be changed, but ever maintained at all times, under all circumstances, and at all costs. "Let us draw near" with fixedness of purpose, like the traveller on his homeward way. With great expectation, as one who seeks for hidden treasure. With absorbing devotion and consuming desire, as the bride draws near to her lover. The traveller may never reach his home. The treasure found may turn to dross. The joy of the bridal morn may be quenched in gloom, but there is no disappointment here. He who guides a million worlds will uphold the goings of all who travel the blood-stained way. Christ in the glory will fill the embrace of every soul that draws near to Him with a true heart in full assurance of faith.

Here is rest and peace which change not with the ebb and flow of outer things. Here is joy that abides when the flowers of youth have faded and the snows of age are falling. Here in abiding communion CHRIST IS ALL AND IN ALL.

BASIS OF CHRISTIAN FELLOWSHIP.

IF there be any term of communion proposed save the all-important one of faith in the atonement of Christ, and a walk corresponding with that profession, the table ceases to be the Lord's, and becomes the table of a sect, and possesses no claims whatever on the hearts of the faithful. C. H. M.

THE BEAUTEOUS LAND.

I BROUGHT thee to the desert, trained thee there,
Gave thee My Law *to show thyself to thee;*
Now will I bring thee to My mountain fair,
To dwell for ever in the land with Me.

Sweet land of fountains and of rippling streams,
Of fragrant forests and of fruitful vales;
Land of delights beyond thy brightest dreams,
Where pleasure waneth not, nor comfort fails.

There shalt thou eat, and bless the Lord thy God
For hunger and for thirst now passed for aye,
Remembering, in that land, the desert-road,
And how thy Lord did lead thee all the way.

After the desert tent how sweet the home,
The rest, the rapture of the holy place!
Fear not, the waters vanish, rise, and come,
And see thy Lord who loves thee face to face.

E. STACY-WATSON.

JUDGMENT WILL COME.

Gems from Genesis—VII. By S. H. STRAIN.

"All the days that Adam lived were nine hundred and thirty years: and he died" (Gen. v. 5).

AT last the curse pronounced in Eden, but so long delayed in its completion, is now an accomplished fact. Adam dies. What a solemn lesson we here learn from the page of time. The judgment of God may be long deferred, but come it will. It is well for the child of God to remember this, for as we look around on the world and see wickedness abounding, see the triumphs of the ungodly, and the progress of the kingdom of Satan, we are tempted to ask ourselves the question: Where is God? Has He forgotten? Why does He not come in judgment? Why does He not put an end to all this sorrow, suffering, oppression, and cruelty? And, oh! how much we see on every hand.

Believer, God knows, He sees, He is (although men may forget it) cognisant of all that is going on, and at the appointed moment, foreordained from all eternity, judgment will come.

TRUSTING CHRIST.—When Christ fills the horizon of a man's mind there is no room for doubt.—W. SN.

THE CHRONICLER OF PAUL.

THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

"A Man of Macedonia" (Acts xvi. 9).

TROY! What thoughts cluster round that name. Priam and his Trojans; Agamemnon and his Greeks; the lovely Helen and sulking Achilles; the wise Nestor and impulsive Ajax; the noble Hector and pious Æneas; the raving Cassandra, and all the other shades that the mighty pen of Homer and gentle muse of Vergil have made to pass before our eyes, a mournful pageant of the past. Troy! there Xerxes paused and Julius Caesar gazed and Alexander brooding o'er Achilles' tomb saw in the triumphs of the past a presage of the victories of the future, and, donning his ancestor's armour, went forth to conquer Asia. Troy (or Troas)! yes, here came three way-worn wanderers down the pine-clad slopes of Ida's far-famed mount, past the sparkling fountains of the Simois and Scamander, across the ravine that protects Troy's Port to the water's marge, to see far off the gloomy peaks of Europe pierce the ruddy disk of the setting sun. They knew it not these three way-worn pilgrims, but they were marching to a greater victory than Alexander ever knew, although he wept to think there were no more worlds to conquer—they were marching to the conquest of the West and of the World. They, too, had been to a tomb, but an empty one. These three comers to Troy, Paul, Silas, and Timothy, youth, middle-age and aged, had also caught fire at a tomb, but it was through contemplating the victory Jesus had wrought; and, donning the Spirit's armour, their feet shod with the preparation of the Gospel of Peace, had carried the fiery cross to rouse the sleeping peoples to a greater revolt, even against the world-wide and age-long slavery of Satan, sin, and death. Trace their steps by means of the map in your Bible, which you too seldom consult; begin with Paul and Silas leaving Antioch in that far eastern corner of the Mediterranean; follow them as they turn the corner there and reach Tarsus, where Paul was born, thence through the Cilician Province and through the gates of the same name by

which the lofty chain of the Taurus is pierced, a journey that now takes four laborious days, in which the mind is depressed by the dark and gloomy pass, where sighs the night wind, and the pines nod their solemn heads like plumes o'er the dead.

Then the journey took longer; the gloom of the surroundings was deepened by the deadly signs of the presence of robbers, whilst the ordinary imagination peopled every caliginous cavern with the malignant spirits known to Paganism. At length the party reach the upland plains where stand Iconium, Lystra, and Derbe; and after visiting Derbe first, farther on at Lystra Paul finds a dear boy ready to go forth with him on his journey. Converted through the instrumentality of the great apostle on his former visit, he has manifested his zeal by his service for the Lord amongst the towns and villages of that region (xvi. 2), and is now ready to go forth on mission work. The Lord knows it, Paul sees it, the brethren approve, and aged Lois and gentle Eunice were proud women that day, when through their tears they saw their boy step forth with Paul and Silas on that wondrous journey towards the West, accompanied a little way by the loving brethren who, having seen their little "David" kill his lion and bear in private, were sure that they were sending him forth under a good commander to slay his Goliath in public. And I must not forget that he also carried his sling and smooth stones from the brook, for he had this testimony from his dying leader years later, "From a child hast thou known the Holy Scriptures." The great Philip Doddridge was a fragile little boy. So when the frost made the fire burn bright he was snug in his little arm-chair gazing at...? No! not castles in the ash, but at the blue porcelain tiles (I have them round my own fire) with quaint pictures of the ravens feeding Elijah, the Good Samaritan, and the Prodigal Son's return, with other outstanding incidents of sacred history. And little fragile Philip's great delight was to lay his curly head on mother's lap while she told and told and told again the stories that lay hidden in these quaint blue porcelain tiles. And many years, after when God had used him to the salvation of very many, Philip Doddridge ever harked back to these porcelain tiles and his mother's words. So would I not encourage anyone whose knowledge of the Word is not deep and true to go forth to tread the path Timothy trod. They say that once we were almost disgracefully beaten because our soldiers' swords were blunt, and bent when they used them. A great man fell in single combat, not because his sword failed, but because his knowledge of how to use it failed.

"The sword of the Spirit, which is the Word of God," is keener far than any two-edged weapon, and is so strong that it pierces where any other weapon would turn aside, but, like David, we must not only know its use, but must have proved it. If we have not proved its piercing power on the Briton at home, woe betide us if we put its trial off until we reach China, or India, or Africa, or the islands that bejewel the breast of the southern seas. When, with stammering tongue, thou venturest to utter a few ill-chosen "texts," in a language of which thy knowledge is small, to a crowd of people who think themselves, perchance, far thy superiors in knowledge and philosophy, dost thou think thou hast a better opportunity of proving the saving power of the wondrous Word than at home? Nay, then, in those days there had been no need of the gift of tongues, and in these days a well-equipped gramophone would serve the purpose better. It is not altogether what thou sayest; it is how thou livest out the living, abiding Word of God in the presence of the life-giving Spirit that tells.

All religions are methods of interpreting the facts of life in the face of death, so that our living may not be like that of poor, beaten, driven slaves—a mere existence.

What is our religion? and wherein is it better than the hoary religions of the East? It is faith, hope, and love crystallised in the Person of the Saviour Jesus Christ our Lord, to whom we are united through faith and by the Spirit in a living, loving, lasting union.

Religion! it may not be the grammarian's derivation, but ours in deed and in truth is that from *religare*, "to bind"—bound to-

gether with Him in the bundle of life and love.

Let us return once more to our map and carefully read the description which appears to hurry on. Paul and Silas, with the young helper Timothy, have bade farewell to Lystra, Timothy's native place, and its contiguous city of Iconium, these all being in the province of Galatia (verse 6), where lived these believers to whom in after days Paul writes that red-hot letter of his called "to the Galatians."

Passing through the province called Asia, where the Spirit forbade their preaching, right up to a point from which a line drawn at right angles to their course would pass through Mysia, they stand on the borders of the great province of Bithynia. Standing there at the source of the rivers flowing north to the Black Sea and west to the Ægean, gazing over the rolling chalk uplands that travellers tells us remind them of our own home counties, their eyes catch sight of the lofty Mount Olympus, and they know that down yonder glade is the way to the rich lands of Bithynia.

Did they feel drawn to that sphere? Perhaps so, for it is written that to journey thither they attempted. But no: "The spirit of Jesus [so as in R.V. it ought to read] suffered them not." Aye, and when, turning their backs on that promising land, they travel down the vale of the Rhyndakos through populous Mysia, they were not suffered to stay their steps or open their lips until they stood on the marge of the swelling tide that separated them from Europe.

PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

HE is a fool who aims at heaven and lives at random.

Ignorant credulity is as much to be dreaded as educated infidelity.

The pleasures of earth are but drops of honey from dying flowers.

Converted people may sometimes do some very unconverted looking things.

Beat not out thy brains to fathom the unrevealed.

Where all is due make no reserve.

There is no argument against a holy life.

THE SELF-REVEALING TITLES OF THE SON OF GOD.

THE BREAD OF LIFE.—II.

By Dr. CASE, Wei-hai-wei.

6. *The manna was both good and pleasant.* Some things are good for food, but not pleasant to take, as certain oils; others are pleasant but not good, as too much honey, but the manna was both good for food and pleasant to the taste. It is compared to wafers made with honey (Ex. xvi. 31), also to fresh oil (Num. xi. 8). All with natural appetites would eat and enjoy it, and it could be prepared in various ways to meet the needs and tastes of all. Manna is spoken of as "*the bread of the mighty*" (Ps. lxxviii. 25, margin). It was the true ambrosia. If the passage, however, means the food of *angels*, as the text reads, the expression, as I judge, must be taken figuratively; but *bread of the mighty ones* is the exact rendering, and probably means the bread best suited to well sustain the powers of the strongest.

And what shall we say in these respects of the true Bread from heaven? Since He is absolutely necessary as the soul's aliment, we need not insist on the food being good for that purpose. And all believers, from experience, can testify that the food is pleasant; they have fed on the sincere milk of the Word, and in doing so "have tasted that the Lord is gracious." To the spiritual this food never grows stale, it never palls on the palate. With a sweet cloister-singer of a long past century they still cry:

> "We taste Thee, O Thou Living Bread,
> And long to feast upon Thee still;
> We drink of Thee, the Fountain-head,
> And thirst our souls from Thee to fill."

7. *Christ points to a striking contrast between the manna and Himself.* "Your fathers did eat manna in the wilderness," said He, "AND ARE DEAD. This is the Living Bread which cometh down from heaven, that a man may eat thereof and NOT DIE . . . if any man eat of this Bread he shall LIVE FOR EVER." These are marvellous statements, but as true as marvellous. For all believers Christ has abolished death, and brought life and incorruption to light. A true Christian, in the proper sense of the word, never dies. Though hitherto, like all the other sons of Adam, all, as men speak, have died, yet it is not death,

but *sleep*. And even that word refers to the state of the body: the spirit departs to be at home in the immediate presence of Christ. Departed saints are not dead, but are still living, for Jehovah is not the God of the dead, but of the living, FOR ALL LIVE UNTO HIM (Luke xx. 38). This is a sentence that may well be pondered when considering the subject of what is called the intermediate state. Yes, it is true, "If any man eat of this Bread he shall *live for ever*."

Earlier in the discourse another contrast suggests itself, and it is possible that our Lord had the contrast in mind when He spoke the words. I refer to verse thirty-five. His hearers had been magnifying the miracle of the manna, but the Lord unfolds to them the truth that He had something infinitely better to bestow than the manna of which their forefathers had partaken. His words strangely influenced them, and without a very clear idea of what to expect, they say: "Lord, evermore give us this bread" (*cf.* ch. iv. 15). And the startling answer came: "*I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.*" The manna could only temporarily satisfy *one* natural craving of men—hunger. The chapter in Exodus, which records the giving of the manna to satisfy the people's hunger, is followed by a portion which shows us Israel striving with Moses, and murmuring because they have no water to drink. But He who was there revealing Himself, the Christ, is the living Water as well as living Bread; He can meet and satisfy every spiritual want of men. Therefore the words are added: "He that believeth on Me shall never thirst." Other contrasts between the manna and Christ suggest themselves, but we must pass on and point out one or two more important truths in the chapter.

8. *It is only through and because of His sacrificial death that Christ becomes the Bread of Life.* This, perhaps, we might have inferred from the grinding, beating, and baking the manna was subjected to in being prepared for eating (Num. xi. 8). But a matter of such moment cannot rest upon an inference: it is stated in plain, unmistakable language. So now we pass from the manna to the loaf. And even the Bread or Loaf, of which He has again and again spoken, is shown to be *His flesh*, which He gives for the life of the world (verse 51). And then, to make it even plainer, we have the solemn, mysterious declaration, preceded by one of our Lord's reiterated amens: "*Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you*" (verse 53). To the first hearers there must have been something both confounding and abhorrent in these sayings. To talk to Jews about eating human flesh and drinking human blood, to say that all must do so to obtain eternal life, it would surely stumble and anger them; the carnal and unworthy were certain to be turned aside. But the Lord did not stay to tone down or explain these hard sayings; from that synagogue of Capernaum He was addressing the faithful of other times and climes.

Yet the very extreme way the statements were put, the impossibility of literally carrying them out, should have led them to look beneath the surface for a hidden, a mystic meaning. Eating the flesh and drinking the blood clearly mean *appropriating to oneself by faith the benefits of Christ's sacrificial death*, making all that Christ has done one's own. By varying the words earlier in the discourse the Lord puts His own meaning upon eating and drinking. In verse thirty-five the natural reading would be *eateth* and *drinketh*: instead we have *cometh* and *believeth*. In plain prose, then, the phrases eating the flesh and drinking the blood of Christ mean coming to Him who died for our sins for pardon, believing on Him who shed His precious blood for eternal life. It is nothing less nor more than the personal appropriation of Christ, by faith, as the life-giving and life-sustaining Bread from heaven. Observe once more the verbs are all in the present tense: *believeth, cometh, eateth, drinketh*. They tell of what is habitual and characteristic, a momentarily looking to, depending upon, and appropriating of the Saviour. Those who do so ever realise that the once crucified, but now risen Redeemer is the source, sustainer, and pattern of their spiritual life. Of thus eating His flesh and

drinking His blood may we all more and more know the reality.

9. In closing, let us remind ourselves of *the two-fold result of eating Christ's flesh and drinking His blood:* there will be *a mutual indwelling of Christ and the believer.* "He that eateth My flesh and drinketh My blood," the Lord declared, "dwelleth in Me, and I in him" (verse 56). Eating is an individual act: each man must do it for himself. The food we eat is assimilated and becomes our blood, our flesh, our bones—in a word, it becomes our very selves. So with the Bread of Life. He is our life, our strength, our nourishment. He becomes a part of ourselves, so that it is no longer we who live, but Christ who liveth in us. We become spiritually one with Him, partakers of His life and nature. He dwells in us: we dwell in Him. Christians are one with Him now and for ever. Yet Christ and His people must remain for ever personally distinct: there will be no such a being swallowed up in Christ as to lose our individuality. This mystery is a great one, but I speak of what God has revealed, and what believers know to be spiritual realities. That reader and writer alike may increasingly find in Him all that answers to and satisfies our every need is my earnest prayer. For then we shall prove the truth of the words: "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me."

NOTE.—It seems necessary, however briefly, to touch on the oft-asked question as to whether there is any reference in this chapter to the Lord's Supper. There is, as I understand it, no designed reference to the ordinance in the discourse, yet by comparing the teaching of the chapter with the words used by the Lord when instituting the ordinance, I think we must conclude that there is some connection between the two—that the Supper points back to the discourse. In the bread and wine of the feast of remembrance we have embodied for saints of all time the great truths lying beneath the figurative language of eating Christ's flesh and drinking His blood. And in the believing, grateful, spiritual partaking of the ordinance there is a very real eating of His flesh and drinking of His blood; a fresh appropriation of the benefits procured by Christ giving Himself, shedding His precious blood, for us. To partake of the Supper, I need hardly say, is not necessary to salvation, so that it is a gross perversion of the truth to apply John vi. 53, 54 to the partaking of the Lord's Supper. Neither is it essential to spiritual well-being. Of this thousands are witnesses, yet, intelligently and expectantly used, it may be a great means to spiritual growth. Of this, again, myriads can testify. We should and can feed upon Christ daily, feed upon Him through meditation, prayer, and reading of the Scriptures; but in the breaking of bread we can do so to an exceptional degree. So let us never neglect nor slight this ordinance, nor partake of it in an unspiritual frame of mind, nor in a merely mechanical manner. And then each time we gather at His table, the bread will be to our souls Christ's body for us given, the cup will be His blood for us shed.

SUGGESTIVE TOPICS.

ONE WITH HIMSELF.

Quickened together with Christ, - Eph. ii. 5
Raised up together, - - - Eph. ii. 6
Made sit together, - - - Eph. ii. 6
Glorified together . . . with the glory that shall be revealed, Rom. viii. 17, 18; John xvii. 22 E.A.H.

AT HOME.

"IN My Father's house are many mansions, I go to prepare a place for you" (John xiv. 1, 2). "I ascend unto My Father, and your Father" (John xx. 17). "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3). "And so shall we ever be with the Lord" (1 Thess. iv. 17)—*at home.*

. . . . . .

"Father, I will that they also . . . be with Me where I am, that they may behold My glory" (John xvii. 24).

. . . . . .

"We shall see Him as He is" (1 John iii. 2). "For Christ . . . died for us, that . . . we should live together with Him" (1 Thess. v. 9, 10)—*at home.*

At home! ah, yes, *at home!*
How sweetly hang the words upon the lips of those
Who long to be for ever with the Lord *at home.*
At home to see His face;
At home to hear His voice;
At home in that transcendent blissfulness;
Feasting our eyes in glory, on Himself,
In the eternal rest of *home.*

"I will see you again, and your heart shall rejoice" (John xvi. 22). E. A. H.

The Charter of the Church

WHO ARE TO BE EXCOMMUNICATED?

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians v.

11. **"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."** The world is evil. The devil and the flesh are in league with it. But the saints, though not of it, are yet in it. The Lord did not pray that they might be taken out of it, but that they might be kept from the evil. And it is just in the necessary intercourse with the world, in relationships with it that are unavoidable and continuous, that the Christian's testimony is to be felt and to be effective. The salt must come into close contact with the meat to preserve it; the light must be carried into the darkness, if it is to in any measure dispel it. Shutting up into monasteries and nunneries those who are supposed to be specially in touch with heaven is not God's thought; rather is it Satan's device for depriving the world of the testimony it needs. Moreover, such places develop a world of their own, in which the flesh and the devil play their part as in the world without.

Therefore the apostle writes that if the believer is to have no intercourse, no business transactions with unrighteous and unholy persons, he "must needs go out of the world." But in the assembly of the saints it is different. There one may have been "called a brother," and recognized as a child of God, but if he is persistently guilty of any of the sins of which a catalogue is given in the verse before us, his claim to be named as "a brother" is forfeited, and he stands before the saints in the character of "a wicked person."

Great differences exist among saints on many important subjects, such as Ecclesiastical position and procedure; baptism, the subjects and the mode of it; ministry, and the manner of its exercise; association with others in worship and service. Yet few would venture to deny that on all sides of such questions there are to be found many godly persons who hold the truth of the Gospel in its great fundamentals, and whose personal character is holy and righteous. To regard these as "wicked persons," and to treat them as such, refusing them such fellowship as we can offer, giving them the outside place in our assemblies with the worlding and the excommunicated, is worse than uncharitable, it is a denial of the authority of the Lord who claims the reception to His glory of those whom He has received.

11. The sin which gave occasion for the writing of this chapter, with the wealth of precious teaching it contains, is one the very mention of which causes shame. The term, **"fornication,"** is generic, and includes all kinds of unlawful gratification of the passions of the flesh.

Sad and shameful as it is to say it, such sins have had oftentimes to be dealt with in the assemblies, and not only among the young and foolish, but even among professed servants of Christ and prominent labourers in the Gospel. It seems as if in some cases conscience was seared, as if the depth of the sin and the dishonour brought by it on the Name of Christ and the cause of the truth, was unfelt, and repentance either altogether absent or deplorably shallow. Yet restoration to fellowship is immediately demanded, if indeed they were put away, and there are seldom wanting those who will press the demand, although shepherd hearts fail to discern any satisfactory evidence of repentance and restoration. How true it is that the flesh in the believer is no better than it was in his natural state. There is no sin to which unregenerate nature can descend that a believer may not be guilty of, if the living God be departed from and the flesh allowed to have its way. "Keep thine heart with all diligence, for out of it are the issues of life." No sin is committed in outward act that has not first been conceived in the heart and in the imagination. If the heart be

"purified by faith," the sin that dwells in the flesh will not be suffered to break out. Though conscious of its presence, it will be mortified and kept in the place of death. All sin from which the blood of Christ can cleanse, the Holy Spirit's power is able to subdue.

11. The next sin mentioned is **"covetousness."** So little shame attaches to this sin that it is seldom if ever dealt with. Yet it is the idolatry of the present age—"covetousness, which is idolatry" (Col. iii. 5). The Lord Himself gave the warning, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things he possesseth."

Haste to be rich is the snare that entraps so many, and destroys the usefulness of so many lives that began with fair promise. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction; for the love of money is a root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 9, 10). It has been said that he whose expenditure is always within his income, is practically rich; whilst he who expends ever so little more than his income, is practically poor. It is this latter tendency, resulting from a desire to emulate those that have larger means, which lands so many in debt and all its inevitable cares and anxieties. The commercial man who hastens to be rich, who incurs liabilities and risks beyond his means, and finds himself in financial difficulties and ultimately insolvent, rarely finds it possible to maintain a good conscience. He will be pressed into straits involving misrepresentations and falsehoods, of which in other days he would have thought himself incapable.

To cultivate a spirit of contentment, of patient industry and economy, never swerving from the path of uprightness and integrity, never engaging in any transaction on which the blessing of the Lord cannot be confidently reckoned upon, trusting at all times in His wisdom and in His sustaining grace, it will be surely proved that His will is "good and acceptable and perfect," and that all His paths drop fatness.

11. The next character mentioned is **"an idolater."** This, applying as it does to heathen lands such as India, Africa, and China, has a significance and application there which it cannot have in these professedly Christian lands where literal idolatry is practically unknown.

11. We therefore pass on to the next, viz., **"a railer."** More disputes and divisions have arisen in assemblies over this form of evil than almost any other. Very often it has been taken advantage of to get rid of a brother with a sharp tongue, and who usually occupies an opposition bench. There are some such in most meetings, and they are a constant trial of patience and grace. Herein they may become a blessing to exercised souls, though performing a barren function as regards themselves.

The railer is not one who merely utters hasty, inconsiderate, and unkind remarks. Few would not be "railers" if this constituted the character so described. The ingredient of personal animosity is a necessary part of it. It is a course of personal and malicious abuse carried on with the intention of discrediting and detracting from the influence of the one aimed at. It is a deep-seated evil, and like all the rest of the sins here enumerated indicates a total departure in heart from God, and an effort to carry out the will of the flesh by unscrupulous carnal means. Where this really exists there remains no course open for the safety of the assembly and for the reaching of the conscience of the "wicked person" but that which the Scripture prescribes, namely, putting him away from among the saints. The spirit of it is infectious, and the young and inexperienced are liable to imbibe it and thus to increase the trouble.

11. Next comes the **"drunkard."** Alas! that such should ever be found among the ranks of those who profess to love and serve the Lord. Yet many such cases have arisen, and have required to be excluded from the fellowship of the saints. Rarely if ever is this sin fallen into suddenly. There has preceded it a heart departure from the Lord, a carelessness as to maintaining a good conscience, probably a friendship with the world and a going in with their ways, and

trifling with a known danger as a foolish child will play with fire, resulting at last in the open fall, and the man who in the fear of the Lord was as strong as Samson becomes the prey of a worse than Philistine lust, against which all his struggles are in vain. Even prominent preachers of the Gospel have fallen before this hideous snare. He who walks in the Spirit will not fulfil the lusts of the flesh (Gal. v. 16). There is no safety in self—the will may pledge itself to abstinence and carry out this safe course for a time, but apart from the keeping power of the Lord Jesus there is no safety for any. "Let him that thinketh he standeth take heed lest he fall." Utter helplessness, relying implicitly upon divine power is ever safe. Sad and terrible is the case of those who fall into this sin. Yet there are also cases of blessed restoration in which, when, humanly speaking, every effort and means seemed to fail, a repentance deep and thorough has been granted, and the restored life been yielded in lowly contrite service.

As regards the world, the Satanic infatuation seems hardly reached by the energetic and well-meant efforts to stem the tide by means of the temperance movement. The Gospel is the one great panacea. Legislation can do little for the man who is under the power of the craving for alcohol. The only legislation that would approach being effective is one which no government, whatever its majority, dare propose. If, as we believe, drunkenness is the cause of nine-tenths of the crimes that fill our police courts and prisons—the cause, above all others, of insanity, infantile mortality, and divorces—why then should it not be enacted that drunkenness itself is a *crime* punishable by law? Why wait till the unconscious maniac has done some irretrievable damage? Drunkenness not only means vice, but also dirt, debt, disease, death, damnation, and utter misery to all within its sphere. Oh! that any reader of these lines who may already be slipping down the path that leads to such results may awake and take hold upon God for grace to stand back in horror from the snare, and henceforth to walk in lowliness, clinging moment by moment to the Saviour's gracious and mighty hand.

11. Lastly, there is the "**extortioner.**" One who takes advantage of the weakness of his neighbour to enrich himself at his expense. He is a thief in reality, only he accomplishes his end by means that do not bring him under the power of criminal law. Zaccheus was an extortioner, for he seems to have resorted to false accusation to enrich himself. Some circumstances lend themselves to this sin more conveniently than others, but if one is unscrupulous enough to condescend to it, there are ever ways at hand to extort more than is just, and feather one's own nest.

Under the law no man was to be put to death at the mouth of one witness (Deut. xix. 15). This is still God's order in the sphere of Church judgment (see Matt. xviii. 16; 2 Cor. xiii. 1). Every accusation must be sifted and proved, so that there may be no dubiety as to the facts. Especially must charges against an elder be guarded, and not even listened to except in the presence of two or three witnesses (1 Tim. v. 19). These are matters where divine prudence is required, and if given heed to, much would be avoided in the way of division and evil feeling.

"FAITH'S RECKONINGS."

BACK to the Cross I look and wondering see
The Christ of God, dying instead of me;
But gazing closer at that form Divine
I see with Him—myself; His death was mine.

Again beside the garden tomb I stand,
And watch Him buried there with reverent hand;
But in that grave faith sees not one but two,
God hid me there for ever from His view.

But was that precious "corn of wheat," thus sown
In tears, wasted, or did it rise alone?
A fruitful ear, bursting from 'neath the sod,
It rose, its every grain a saint of God.

. . . . . .

Since then by simple faith ourselves we see,
Whether for death or life in Christ to be;
May the world henceforth in our words and ways
See Christ in us, to His continual praise.

W. HOSTE.

THE CHRISTIAN ARMOUR.

By GEO. ADAM, Stranraer. PAPER II.

THE third piece of the Christian's armour is "the feet shod with the preparation of the Gospel of peace" (Eph. vi. 15). When Israel was about to start on their journey from Egypt to Canaan, they were told to have their shoes on their feet as well as their loins girded (Ex. xii. 11). This signified readiness for a journey.

Some brethren are specially gifted, and called to devote all their time and energies to carrying the Gospel message to the unsaved, but every child of God is called to be a witness for Christ in the circle in which he moves. Their faithfulness in fulfilling their mission as channels through which the Holy Spirit can reach the unsaved, will vitally affect their power and liberty in drawing near to God. One of the most effectual ways the adversary has of hindering communion with God is to get the believer's mouth closed, so that there is neither power nor desire to tell an unsaved sinner of Jesus and His love, and of His power to save. If anyone doubts the truth of this statement, let him begin to "buy up opportunities" of telling the Gospel to the unsaved, and he will soon prove the effect of this on his secret intercourse with God. Communion with God includes practical fellowship with Him in His present purpose through the "Gospel of the grace of God"; and if a believer has no fellowship with the heart of God in His love for *lost sinners*, he will not be able to successfully contest the "heavenlies" with the powers of darkness that stand in the way of his approach to God.

The next part of this armour is "the shield of faith" (verse 16). This would seem to be of special importance, as we may gather from the words "above all." Faith always implies truth. There can be no intelligent faith without truth on which faith can lay hold. It appears to me that we get the same line of thought in Hebrews x. 22: "Let us draw near with a true heart in full assurance of faith." It will help us to look at the special truth which goes before this admonition.

In the first of this chapter (Heb. x.) we see the imperfect sacrifices under the law contrasted with the one perfect offering of Christ. Those imperfect offerings could never "take away sins." They were a foreshadowing of the perfect offering of Christ which settled the question of both sin and sins once for all, and which gives the believer in Christ a perfect *standing* in the reckoning of law (see Rom. viii. 33, 34). And the believer who apprehends and appropriates this one offering of Christ in its all-embracing perfection will also have a *perfect conscience.* Not a *sinless experience.* There is no such experience in Scripture as that, and the more enlightened and the more tender the conscience is, the more will it groan under the burden of indwelling sin. But faith beholds or looks back to the Cross of Christ, and sees how perfectly *all* our sins were borne away when He died. And not only so, but also that the *nature*, the vile thing sin itself, which is the root of all evil practices, was *ended at the Cross.* So whilst the believer still drags about "this body of death" *experimentally*, yet the spiritual conscience can see that *judicially* (that is in the reckoning of the law) that depraved nature, which could not be improved, was judged, condemned, and killed outright on the Cross of Calvary. It is not possible to successfully combat the powers of evil in the heavenlies if there is any stain of guilt on the conscience, and nothing can give a perfect conscience but a scriptural apprehension and appropriation of the one perfect offering of Christ on the Cross in all its fulness. But whilst that is the foundation on which faith rests, there is more needed in this warfare than a correct knowledge of what Christ "finished" when He died. The full assurance of faith by which a believer draws near to God includes the truth of where the Lord Jesus now is, and also what He is doing. He has entered once for all into the holy place by His own blood (Heb. ix. 12), and He is there on behalf of His people (verse 24). If He as Man has gone into the presence of God by His own blood, and we who are believers have "liberty to enter into the holiest by the blood of Jesus," then His right as the High Priest of His people to be there is the

right of every believer to follow Him into the holiest where He now is. I am back to what I noticed in a previous paper. There is no weapon or argument so effectual in the believer's conflict with the devil and his hosts as "the blood of the Lamb" (Rev. xii. 11).

We now come to the next part of the believer's armour, "the helmet of salvation." In 1 Thessalonians v. 8 this helmet is called "the hope of salvation." That must be that aspect of salvation which the believer will get when the Lord comes to change the mortal body into His own likeness, and take all His people to be with Himself. But I think the helmet of salvation in Ephesians vi. 17 has a wider application. If the believer is to have power to combat the powers of darkness in the heavenlies, there must be no haziness in the mind as to his perfect standing before God on the ground of the one perfect offering of Christ. If by one offering He hath perfected forever them that are (or are being) sanctified, then the standing is as perfect as that one offering, and the conscience ought to be as perfect also. Then the believing soul must follow the Lord Jesus into the presence of God, and appropriate His work now as the Great High Priest who maintains the holiness of God in giving the believer boldness to enter into His presence, although still conscious of indwelling sin. It gives most effectual liberty to draw near to God, to lay hold on the truth that Jesus is there; *and He is there for me*, every believer is fully warranted to say. And He is not only there on my behalf *now*, but He is going to bring me there very soon, and He will bring all His redeemed people home to God in perfect righteousness. If we are to prevail in this heavenly warfare, we must be clear on God's salvation in its whole range of past, present, and future.

The last part of the believer's armour is "the sword of the Spirit, which is the Word of God." This weapon is *defensive* as well as *offensive*. When the Lord Jesus was assailed by the devil, He used this weapon most effectually. And when the apostles were called to fight the devil in the persons of the enemies of the Cross of Christ, it is instructive to observe with what clearness and power they could handle this divine sword. It was the Holy Spirit in them, and through them, that fought the battle; but the Lord said of Him, "He shall bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26). The Holy Spirit will never be a concordance to anyone. It is what we have made our own by personal meditation on the Word that the Spirit will bring to our remembrance as He sees we need it in this fight. Then this portion of the Word we have looked at is wound up by an exhortation to pray always for all saints, and specially for the Lord's servants. We might ask, in closing, if all this is necessary in order to prevail in this heavenly wrestling, is it any wonder that many of the Lord's dear people are so overcome and know so little of dwelling in the secret of the presence of the Lord, where alone there is "fulness of joy," and experience so little of those pleasures which "are at His right hand for evermore" (Psa. xvi. 11)?

THE "CURSING" PSALM.

JOTTINGS ON THE PSALMS. By T. ROBINSON, Barrow.

Psalm. cix.

THIS Psalm is often cast in the teeth of Christians as the "cursing Psalm." "It is vindictive and spiteful, and ought never to have been put into the Bible," say the "Higher Critics." But we know that "the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

The Psalm is applied by the Holy Spirit, in Acts i. 20, to Judas Iscariot, who was the very incarnation of wickedness—"a demon"—as the Lord said, and whom He called "the son of perdition" (John xvii. 12). This terrible title is only applied to one other person, viz., "the man of sin," who is to be "revealed"—"the son of perdition" (2 Thess. ii. 3). For as Satan entered into Judas to make a supreme effort to bruise

the head of God's Anointed, so will he enter into the coming Antichrist and once more make a strenuous attempt to subdue Israel, rule the world, and thus defeat Christ. But "the Lord shall consume" him "with the spirit of His mouth, and shall destroy him with the brightness of His coming."

Satan's object through these two men is the same; hence this invocation of awful retribution doubtless refers to them both, and indeed must extend to all those who are of their "generation," who are "against" Christ. "Let Satan stand at his right hand. When he shall be judged let him be condemned" (ver. 6, 7). The dupe and tool of Satan shall at last be condemned and claimed by him. Contrast Zech. iii. 1, 2, where the accuser is seen at the "right hand" of God's chosen only to hear the words, "Jehovah, that hath chosen Jerusalem, rebuke thee." "His children" and "his fathers" (verses 9, 14) must not, I judge, be taken "after the flesh," but after the *moral* nature, as we read, "Ye do the deeds of your father" (John viii. 41). "Ye are of your father the devil, and the lusts of your father ye will do." "Ye are the children of them which killed the prophets" (Matt. xxiii. 31).

The devout and spiritual soul perceives in this Psalm his blessed Lord reproached, belied, mocked, and betrayed, and hears Him cry in the bitterness of His lonely sorrow: "I am poor and needy, and My heart is wounded within Me" (verse 22). Because *they* despised and rejected the "poor and needy" One, *they* shall be despised and rejected. As *they* cursed God's Anointed, so *He* shall curse them (verses 17, 18).

God was at the "right hand" of Jesus on earth, but now Jesus is *Lord* at God's "right hand" in heaven (compare verse 31 with Psa. cx. 1).

FIRST THE MISSIONARY, THEN THE MERCHANT.—It is but 26 years since Livingstone died near the shores of Lake Tanganyika and his body was carried to his native land and laid in Westminster Abbey. To-day more than 30 steamers are run on the two great lakes Nyassa and Tanganyika in the interests of Christian missions.

HOME-CALL OF MISS ETHEL JORDAN.

[Copy of Letter received by Mr. and Mrs. Jordan from Mr. Daniel Crawford, Luanza, Central Africa, on Saturday, 30th June, 1906.]

BELOVED MR. AND MRS. JORDAN,—I pray God that even now as I write, He, the Lord of love Himself, will speak peace to your sorrowing hearts, and tell you that "very far better" is your loved Ethel's portion. God has embraced her, your own beloved daughter. The triumph of it all: the confidence of faith, the literal song of departure—to God be all the glory. With not a tear, and not a regret, your loved one passed right on and into Christ's presence after six days of strong fever on 20th April, 6.20 p.m. As you know, the months were passing in her case with somewhat ominous immunity from fever. Excepting one or two abortive attacks, she had never definite crisis. Last Sunday, however, the long-brewing fever storm broke upon her—malignant, persistent, bilious fever, beginning with blackwater. My splendid wife at once started to fight it all, Ethel making *the* model patient of all our record. She smiled merrily when she was transferred into the noble big room. There was the blue lake through the windows, and all the spotless accessories of nursing just as you would have joyed to look at. This I emphasise, because (contradiction as it seems!) the dear patient caught hold of the same idea and kept saying, "Oh, how fortunate that I am here! just imagine, my having this when travelling." And, in truth, many a smile we exchanged, the dear, glory-bound emigrant and ourselves. "Yes, love to all the dear ones! Remember!" Not that we knew what she had hidden behind these smiles! The Lord had whispered to His child the inscrutable secret of her going to be with Himself, and this knowledge seemed to baffle each line of treatment followed. She knew. We did not. And then the temperature *would* baffle us—106 degrees and even 107 was the persistent register. Our Government doctor here, a clever tropical man, advised us too. Himself nearly stone blind, and a chronic invalid, he could only second Mrs. Crawford's treatment; his final resort to digitalis having been anticipated by my wife two hours before. Once, only once, did we, in love, cheat the dear patient into the hope that we were going to bring her through. But she deeply knew far otherwise, finally being very insistent that she was departing. "I am willing to go if the Lord so wills!"

And then, oh, the song of victory! her own initiative, too. Very naïvely did she smilingly give the reason for her so singing. Said she: "If we talk about this, why not really *act* it?"

And there the dying young saint struck up her own "swan-song"* of praise, singing as none of us ever heard her sing before. The voice was far deeper and richer than her own and *vividly* reminiscent of her mother's, so my wife says. And what was this dying song of hers if not the pillowing of her weary head on BLOOD THEOLOGY? Not nebulous mist and metaphor, but this:

"I will believe, I do believe
That Jesus died for me;
That on the Cross He shed His blood
From sin to set me free!"

Verily we, who seconded her so feebly in the singing, could not find voice enough in our surprise. And not long beyond that song came the end—a quick, peaceful end to the burning fever flame.

Ah, how typically African it all is! These volcanic fevers! One day all smiles, and the next—dissolution. Like the villas and glad vineyards of Vesuvius the day before the eruption. A few hours, and all is flame and death.

Please note that my wife is so stricken and weary that she cannot write yet awhile.. She has had no sleep by day or night the whole time, and I am now writing near to the loved one's restful look, where only a few hours ago she greeted me with a smile. Just test her actual joy and comfort by this, almost the last word I had with her. Taking up a napkin I simulated a flag and waved it, with a smile, saying: "Hurrah! you are better!" "Yes!" she replied in a clear voice heard in the next room: "*Keep the flag flying!*" She kept saying, "Oh, how nice to be here in the old house, and, fancy, my head not being painful at all!"

"He touched her and the fever left her" was a word that she clung to. Yet quite surely did she read her *soul's* release from this message; not her body's. With a smile she said so penetratingly: "No, you cannot hoodwink me; the Lord is calling me!" Only that wrench with you, her loved ones, was the deterrent factor. "*Don't send a telegram!*" such was her request.

Later. The funeral was a great throng of her dear negroes, many a face in the crowd reminiscent of her service. I managed to make a lovely white coffin with black shield. The Commandant came over, and up into the solemn girding hills we climbed, to congregate around the grave. Every chief in the countryside was there, and I sobbed out her dying charge. Six times we repeated her "swan-song"; and who knows! who knows what the harvest will be?—In great haste and sorrowing love, ever yours in Him, D. CRAWFORD.

Luanza, 21st April, 1906.

*A poetical tradition that the swan sings when dying,

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for the press.

REPLIES ARE INVITED TO THE FOLLOWING:

DIRECT ANSWER TO PRAYER.—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakable replies. May God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

PEARLS BEFORE SWINE.—What is the meaning of Matthew vii. 6, both the fore and latter parts?

THE CHRISTIAN AND DEBT.—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

SOME WHO SHOULD NOT TASTE DEATH.—Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

THE GREEN TREE AND THE DRY.

QUESTION 516.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

Answer A.—Those weeping and wailing followers of our blessed Lord were evidently distressed at the rude and cruel way men were treating Him. He who had done nothing amiss, whose every act had been for the fullest blessing of mankind, was now the "subject" of the hatred and indignities of sinful man. "This was their hour," *i.e.* the hour when He was delivered into

the hands of wicked men, and if they did these things to Him, "the green tree," what should be done to *them*, "the dry tree," when the hour of God's Judgment came? W. F. H.

Answer B.—Luke xxiii. 31: The application of this proverb, from Ezekiel xx. 47, seems, as used by the Lord, to mean, "If they, *i.e.* the Jewish nation, do these things to Me when they are in their (supposed) religious prosperity, what *shall be done to them* when their iniquity has come to the full?" Luke xxi. shows what would take place *then*. A. O. M.

Answer C.—In this passage our Lord is surely speaking about Himself when He refers to "the green tree." The tree of Psalm i. "that brought forth his fruit in his season, whose leaf also shall not wither," must be that One in whom the Father was always "well pleased." How completely His enemies failed to convince Him of sin, and yet He is handed over to be crucified. Christ says in effect: If the axe of Roman law can be used so relentlessly to cut down the *one perfectly* fruitful tree of the Jewish nation, how inevitably shall that same axe be used in due time to cut down the dry tree, *i.e.* the Jewish nation, so soon to be rejected by Him who came seeking fruit and found none. We know that Titus accomplished the destruction of Jerusalem under circumstances of the utmost horror during the lifetime of those very children of the daughters of Jerusalem to whom our Lord addressed these solemn words, and even within the last few months the Jews in Russia have once more suffered terrible persecutions, instigated by the officers of the government. T.H.M.

Answer D.—Jesus, in announcing that they had to mourn for themselves and not for Him, and that days were coming upon Jerusalem of terror and of judgment, implies that if (verse 31) "these things were done in a green tree" (in Him, that is), what would be done—what shall become of the "dry tree" of *Judaism without God?* H. J. C.

Answer E.—When the Lord Jesus thus addressed the crowd of weeping, wailing women which followed Him, there seems little doubt that He was referring to Himself. He was the green tree. He grew up before His Father as a tender plant. He was a living root springing fresh and green in this dry, barren world (Isa. liii.). The nation of Israel is the dry tree. If the nation of Israel thus rejected Christ, what would God do to them? T. B.

WITH SUCH AN ONE NO NOT TO EAT.

QUESTION 517.—Does the last clause of 1 Corinthians v. 11 apply to an ordinary meal or to the Lord's Supper? I have met with quite a number of the Lord's people recently who have been troubled about the above verse.

Answer A.—The answer hinges on the force of the clause, "If any man that *is called* a brother." If such be guilty of the sins named, and proven so, they are no longer to be considered as believers, but faithfully dealt with and put away until genuine repentance (2 Cor. ii.) has shown itself. Their company, even in social circles, being avoided, so that they may feel the sinfulness of their sin and the godly sorrow it causes. A. O. M.

Answer B.—"With such an one no not to eat" (1 Cor. v. 11). I believe it applies to both the Lord's Supper and also an ordinary meal. In 2 Thessalonians iii. 5-16 we get a similar injunction. "Have no company with him, that he may be ashamed" (verse 14). The disorderly "brother" here pointed out is not yet *put away* as a "wicked person," and appears to have been still inside of the assembly, yet the saints are commanded to have no *companionship* with him in their daily walk in such a way as would seem to wink at, or make light of, his evil conduct. If this is the will of the Lord concerning one who is still to be recognised as a brother, how much more will it apply to one who has been put away as a "wicked person"? Eating with one is one of the highest expressions of fellowship (see Acts ii. 46; Rev. iii. 20). Untold injury has been done to sinning ones who have been put away by a mistaken leniency shown by some, and thus defeating the design of this solemn assembly act of putting away, namely, restoration. "And this is love, that we keep His commandment" (2 John 6; see also Lev. xix. 17). "Love in the Spirit" never goes against the Word of the Lord. Were assemblies to act as one, and the weaker ones to follow the guides in cases of difficulty, many an one would be restored who is ultimately lost to usefulness. G. A.

Editor's Note.—It has sometimes happened that a father or a son has been put away from the fellowship of the assembly for sin. "No, not to eat" refers to either the Lord's Supper or any social meal implying recognition as believers. But at the family table there may of necessity be unbelieving parents, children, sisters, or brothers. The meal is for the family, and does not involve the expressing of Christian fellowship. In such a case it would be carrying Church discipline into a sphere to which it does not pertain, to refuse one of the family a place at the household meal because of their being separated from the assembly.

could get lodgings at **Fyfield.** Particulars from Mr. C. T. Veitch, 1 Inglewood Cottages, St. John's Road, Epping....Although several have removed from Bellevue Hall, **Wrexham,** the Lord continues to fill up vacancies with those who are anxious to obey His Word. Several have been baptised lately. Correspondence to Mr. W. J. Brooker, 80 Bradley Road....Mr. Geo. Bennett continues children's services on shore at **Aberystwyth.**

IRELAND.

BELFAST.—Gospel meetings at **Queen's Bridge** are still well attended and interesting. Hundreds who go to no place of worship hear the Glad Tidings and listen attentively....Mr. **M'Gavin,** late of India, gave reports in some of the meetings; and Mr. **G. Davies,** Spain, also sought to stir up interest in the work, visiting Belfast, Bangor, Newtownards, Cookstown.

CONFERENCES—Believers' meetings were held on July 12 at **Ballyhay, Larne, Mullafernaghan, Kingsmills,** and **Ahorey.** The meeting at Ahorey was an exceptionally large one. Ministry by Messrs. Martin, Wright, Clark, D. Rea, and A. S. Lamb. Brother and Sister Williamson, in whose grounds the gathering was held, were unsparing in providing for the temporal and spiritual necessities of the visitors.... July 13 at **Ballymagarrick.** Those who ministered the Word seemed to be helped of God. Saints were refreshed and led on in the ways of the Lord.

TENTS.—Mr. R. M'Cracken is preaching in tent at **Crossmacrevy**....Mr. David Rea in **Belfast.**

NOTES.—Colonel Beers, of Toronto, who has been in Ireland for some time, gave helpful ministry at **Belfast,** Ballywillwill, Kingsmills, and is still going on at **Cookstown**....Mr. **Donald Munro,** also from Toronto, has been giving help as he moved from place to place, although not strong in body. Mr. A. S. Lamb, formerly of N. Africa, has had meetings at **Tassagh,** Co. Armagh; blessing has been given.

AMERICA.

CANADA.—Messrs. R. M'Clintock and R. Telfer are working the tent in the north-west part of **Toronto**; attendance encouraging....Messrs. T. Black and J. Pearson are operating a tent in **Colborne**; cheered by people coming to hear....Messrs. R. Irving and W. Morrison are having encouraging tent meetings at **Picton**...Messrs. J. Gilchrist and E. Morton have commenced tent meetings at **Eldorado,** and hope to see the hand of the Lord... Mr. J. Goodfellow hopes to pitch his tent 20 miles from **Newburg**...Good conference at **Sunnidale** three days in June; God's people helped and some sinners saved....Mr. Alex. Marshall reached New York on June 10. After seeing Mr. Baker off to his home in Kansas, he went on to **Toronto** June 11, then to **Orillia,** where he had a meeting on June 12; was pleased to see a number who had been recently converted. Reached **Winnipeg** June 15. Three days' conference in Y.M.C.A. Hall was well attended by Christians from various parts. Messrs, John Rae, **sen.,** E. Stack, D. Oliver, and Alex. Marshall taking part. Mr. C. W. Ross was expected, but was prevented attending on account of the illness of his children. Had a meeting at **Portage-la-Prarie** on June 20, then moved on to **Plumas** for three days' conference. Address c/o Mr, John Rae, Box 116, Brandon, Manitoba...Mr, J. H. Edwards, from England is visiting isolated parts of Canada. Preached and distributed tracts in **Welaskewin.**

U.S.A.—Mr. Alex. Marshall, on arrival in United States, had meetings in **Rutherford,** N.J., Sunday afternoon and evening, which were largely attended. Mr. Walter Scott shared in the ministry....Gospel tents in **New York** district are in operation as follows: Hoboken, N.J. (Mr. J. M. Carnie and others), West Hoboken, N.J. (Mr. F. W. Blair), South Brooklyn (Mr. G. H. Ekins), E. Orange (Mr. Wm. Buchanan), Richmond Hill, L I. (Mr. D. Morison)....Mr. B. Bradford has tent in **McDonald,** Pa... Mr. Hunter and Mr. Matthews are in tent near **New Bedford....Sea Cliff** conference was attended better this year than last, and ministry was generally profitable. Messrs. A. C. Gaebelin, J. M. Carnie, Dr. A. T. Pierson, C. I. Scofield, G. L. Alrich, F. C. Jennings, Walter Scott, and C. W. Ross taking part. A wide range of subjects were considered ....Assembly hitherto meeting at 515 Tremont Street, **Boston,** will move to their new hall—Willard Hall, 24 Cliff Street—August 1. The new location is about four minutes' walk from the Dudley Street terminal of the Boston Elevated Railroad....Mr. F. W. Blair has pitched his tent at **West Hoboken,** same place as last year; meetings good. Children's services on Lord's Day afternoons well attended.... Mr. Jas. Waugh is in tent at **Philadelphia**....Messrs. Wm. Matthews and W. Hunter are in **New Bedford,** Mass., with tent....Messrs. B. Bedford and Roder are in **M'Donald,** Pa.; meetings good....Mr. J. M. Carnie is preaching in tent at **Hoboken,** N.J.

CENTRAL.—Mr. J. F. Detweiler, **Orizaba,** Mexico, writes, May 29; "Once a month, or oftener, if I have a sufficient supply of tracts, I visit the jail. The law does not allow any religious service to be held in public institutions, yet here the law is violated in favour of the priests, who say mass every Sunday in the jail, although the prisoners are not compelled to attend this service. There I am given complete liberty to distribute tracts, papers, and books, and the men all seem to receive them with pleasure. At every visit a number ask for Bibles, Testaments, or some other book, such as "Pilgrim's Progress," and I have always been glad to grant such a request. In a cigar factory, employing two hundred or more men and women, I have also obtained permission to distribute tracts, a favour not usually granted in Mexico."

SOUTH.—Mr. W. Payne, **Buenos Aires,** writes: "Meetings in the tent are encouraging, many listening for the first time to the Gospel. There is much fanaticism, but an increasing number are awake to the fallacy of Romanism, and there is a readiness to hear. We look out for souls."....Mr. J. Clifford, **Tucuman,** writes, June 6: "The other night we had a meeting to consider nine applications for baptism, and we believe all are saved, though some of them we have asked to wait for a little, as one brother was not altogether satisfied with something he had seen, and we like to have full consent of all under such circumstances. We were cheered, too, by hearing from **Cordoba** last week of four baptisms, three of which were of those who here received the Word some time ago, and have communicated with us ever since. Two of these are women, whose mother also

BOYS AND GIRLS for August contains: "The Trip to Dead Mouth's Cave," by HyP., with two original pictures; "The Preaching Tent," in poetry; "Weighed," A Scale Lesson, by Js. Fs.; "Queenie's Mistake," by F. B.; "Pebbles from the Brook," by J. H. Original Object Lesson, &c. Eight Pages. One Halfpenny. 1/ per year, post free. *Localized for any School.*

was saved, but died before an opportunity of baptism was given her. She was a vigorous old woman, who read the New Testament through three times in less than three weeks from the time she first saw it, besides reading in the Old Testament, and any amount of tracts that we gave her to help her in her quest for truth. The other is a lad whose parents we baptised about a year ago. All three are Spaniards."....Mr. John Mitchell, **Venezuela**, says, June 7: "Amongst those who have been brought to the Lord here is an old woman, whose son is quite vexed because she will insist to all visitors that the idol prints of saints (which she replaced with Scripture texts) on the walls of her room 'are nothing.' The son says that his mother suffers in her head because she will read those books (the Bible) at night. He also forbids us to speak to his mother of our religion, adding, 'Pongue ella ha acojido eso muy a pecho' (she has taken it to her bosom)."...Mr. J. H. L. Ewen, **Uruguay**, writes: "Some of the converts saved last winter have been baptised and received into assembly. They are all giving us joy by their godly life and zeal. The archbishop seems to be greatly disturbed by what we are doing, for he has lately told Catholics through the newspaper that meetings are being opened all over the city, and warned them of the terrible sin it would be to enter or even to hear what was said, but the people receive us as eagerly as ever. We distribute tracts on Sunday mornings in the weekly fair, and after this a crowd gathers round us in the Plaza, and listens with as much attention as when we first preached there. The meeting we have lately opened in a manufacturing district is remarkable for its attendance and solemn attention. Usually far more come than can get into the comparatively large room. Much might be done if we had a Gospel tent." ....Mr. Robert Hogg writes from **Cordoba**, May 8. He mentions a matter that may well be taken note of by friends of missionaries in South America and such like countries: "We had parcels and boxes for over 20 friends, most of which contained new goods. Our experience in getting these through the Customs at Buenos Aires was trying and humiliating. The duty levied we considered out of all proportion to the value of the goods, and we had to rush about for three days from one official to another. It is most unwise for friends at home to send new goods to workers here. *Better far send the equivalent in money.* If this was attended to by friends at home it would save endless trouble and expense, and, speaking generally, it is true not only of South America, but of other distant lands."

EUROPE.

Faroe.—Mr. D. J. Danielson has recently sold a number of Scriptures; has visited an island to the east. Mr. Wm. Sloan had five meetings at **Videride.** People busy fishing and curing, but interest manifest.

Lapland.—Mr. A. Wangberg, **Trondhjem,** May 8, writes: "I arrived safely with my family on the 23rd. Had four very good gospel meetings on journey. In this town have had three good meetings. Am going further up to neglected people living in huts among eternal snowy mountains on the Arctic sea shores."

Spain.—"Mr. Geo. Chesterman recently made a 600 mile journey in the north-west of Spain, reaching from **Corunna** to **Valladolid,** for the most part by bicycle, selling and scattering the Word of God, and visiting larger and smaller companies of Christians. In this he was accompanied by two young men, who expect to take up work in South America, a most helpful training to them as to the carrying on work among the Spanish-speaking people. His sick daughter is wonderfully better. Half of our assembly have gone over the Atlantic lately, so we are much reduced in numbers."....Mr. G. Holmes, **Gibraltar,** writes: "If you know any friends who are accustomed to prevail in prayer, I would much value their intercession on behalf of several young converts among soldiers here who are beset by manifold temptations."

The Spanish Outrage.—Mr. Henry Payne, the veteran missionary writes: "The state of this country is sad in the extreme. That there should be such horrible crimes, as the one lately perpetrated in **Madrid,** is nothing strange. Righteousness is unknown, and lawlessness prevails everywhere. What can be the outcome of the coming of a British princess to share the Spanish throne after such an abjuration as that which she made, but calamity! There is a British subject living in **Barcelona,** who, on coming here, desired to see what a bullfight was like. He went, and was so horrified that for a fortnight he was quite ill, and scarcely took any food."

AFRICA.

CENTRAL.—Mr. D. Crawford, **Luanza,** March 17, writes: "Yesterday all the Christians mustered at a conference held some miles out from Luanza at the village of a Christian chief. We were fifty-five professing Christians in all, and had a glorious time, the note struck being one of 'unity and godly oversight.'"....Mr. J. E. Hawkins, **Johnstone Falls,** April 21, writes: "A good interest manifested in the gospel message. My wife has had one of those dreadful malarial ulcers on the ankle, quite laying her by. It is healing, but very slowly. Her hands also are bad with gatherings from chigoes. We have been much tried here both of us. Only our first year in Nyassaland could eclipse it but I believe the Lord tests our faith."....Miss Prentice, **Luanza,** writes: "Much cheered by some of the women, who really seem desirous of getting more of God's Word day by day. It is, of course, our joy to be their 'servants, for Christ's sake,' in this."...Our brother, John Clarke, who is now at home, writes: "I have just had a letter from Mr. Last, and he talks of such happy times in the Gospel in **Mwenda's** huge village. I feel we must be more in earnest than ever in praying for that sinful place."

ASIA.

India.—Mr. W. H. King, **Gunjur,** writes: "On every side God is breaking forth in revival at places where fruit has not been seen for years, but where the Word of God has been preached over and over again. This makes us plead on and lift up Christ, and we believe we also shall see fruit. We praise God for the fruit we have seen, but this only creates an appetite for more. The smallpox is leaving us, for which we are thankful, for we never knew when we were in the midst of it until we saw two or three affected cases standing in front of us listening to our

THE EVANGELIST for August contains: "The Genuine Believer," one of the newest and most interesting of the "A. M." Tracts, with original art border in green and picture, specially drawn for the story, in chocolate. "What about the Millionaire?" with photo. 1/ per 100; 8/ per 1000. **With any Title** and List of Meetings—500, 5/; 750, 6/9; 1000, 8/, post free.

words. It has ceased in **Kenelli,** so we opened the school again. Glad to say we have only a few Mohammedans near us, for they are the chief opposers of Christ. The other day while in a village we had a large number listening, when one came up and said, 'Why are you listening to them, they are only telling you a story?' But God was there, and the people were so interested that they not only listened themselves, but translated in Telegu to their friends as we went on."

China.—Mr. R. McAlpine writes from **Jehol**: "The Lord has very graciously opened up to us the capital of all Chinese territory beyond the great wall; two days' journey from our former station Pa-kou, and one of the finest Chinese cities I have yet seen. It has approximately a population of 80,000, and has up to the present been absolutely left alone as far as we know. The Roman Catholics failed to enter here when they tried three years ago, and this time when they discovered that we had rented a hall, they immediately seized the landlord, using, I suppose, old tactics in trying to frighten him not to rent it to a foreigner. But the Lord opened the door, and who can shut it?"...Miss Joan Glass, **Feng-sin-hsien,** May 26, says: "There is much unrest in the city now over the rice. It is the staple food of the people, and it is scarce owing to some of the wealthy dealers selling it out of the city earlier in the season. The price has risen considerably, and the people have gathered twice at the Yamen and demanded rice. We also heard that they broke into and robbed a large store."

Straits.—Miss Maclay, **Kwala Lumpur,** writes: "As to the dire need of the various parts of this field, it is truly humbling. I think we as workers have ceased to look with expectancy either to England or the Colonies for workers. The heavy strain on the few who remain is bound to tell sooner or later."

AUSTRALASIA.

NEW ZEALAND.—Messrs. Isaac and Whitehead have had meetings at **Auroa.** There were precious souls saved and a few restored to the Lord....Mr. **W. J. M'Clure,** of the United States, after leaving Wellington, had meetings in Napier, Hastings, and Palmerston North, his ministry of the Word proving very helpful to the saints....Mr. C. H. Hinman had good meetings and much liberty at **Waipu,** 60 miles north of Auckland—a new field....Messrs. Robertson and Hamilton have been at **Tikokino,** and some have professed Christ...Mr. James Coppin has been seeing blessing at **Makaretu**...**Mr. and Mrs. Wilson** of the Malay States are visiting assemblies.

ADDRESSES—Visitors to **Scarboro** should note that believers meet in Gospel Hall, St. Thomas' Walk, at 11. Assembly meeting in Wedlake Hall, Pensal Road, **Paddington,** has discontinued on account of numbers being so small.. Mr. W. J. Maplesden's address is c/o Mrs. Gates, 15 West Avenue, Buffalo...Correspondence for meeting in **New Stevenston,** Holytown, should be addressed to Mr. Wm. Campbell, 7 Woodside Terrace...Correspondence for Lawson Hall, Market Street **Dover,** should be addressed to Mr. Wm. Banks, 34 Widred Road.

OBITUARY.—On April 20, **Miss Ethel Jordan,** Luanza, Central Africa, from blackwater fever, after 6 days' illness. For details see Mr. Crawford's letter on page 134 and photo. and record in *The Pathway*...**John R. Mercer,** Liverpool, 48 years of age, passed into the presence of the Lord, July 16. Interred in Anfield Cemetery on the 19th, when a large number from all the assemblies in district were present. Saved 30 years ago, and identified with Boaler Street Assembly since its opening some 20 years ago, he was highly esteemed. By his "patient continuance in well-doing" he has left a good testimony behind him, and prayer is asked for his widow and five children. He suffered from cancer, but was wonderfully resigned to the Lord's will, and had a triumphant home-going. Our brother will be known to many brethren in foreign fields as the shipper of their goods. His firm was J. R. Mercer & Co., Carriers, Liverpool.

Sums Received by THOS. M'LAREN, 7 Vinicombe Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to July 16th, 1906:

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Cathcart Rd., Glasg. *a*	1	0	0
Prov. iii. 8 and 9 ...	2	0	0
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Galashields	0	5	0
Shettleston *a* ...	1	0	0
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Motherwell *a* ...	4	7	8
J. T., Wolverhampton	0	10	0
A. D and Friend ...	0	12	0
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Kilbarchan *a*	2	17	3
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P. & I.	10	0	0
Hebron Hall Y.M.M. Meeting, Glasg. ...	0	12	9
Hebron Hall, Glasg. *a*	2	0	0
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A Sinner Saved ...	0	5	0
Kirkintilloch *a* ...	2	0	0
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New Stevenston *a* ...	7	4	6
Grangemouth *a* ...	2	0	0
Neilston *a*	5	12	6
Clydeside	0	10	6
G. C., Laos	1	1	10
Garngad H., Glasg. *a*	2	10	0
W. L., Iowa	1	3	11
Troon *a*	1	5	0
Hebron Hall, Glasg. *a*	1	0	0
C.	10	0	0
Co-op. H. M. M. Mtg., Wishaw	1	10	0
Christians, Salford ...	0	5	0
J. M'C., Glasgow ...	1	0	0
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	£	s	d
Rathbeg *a* Co. Antrim	1	0	0
Cumb'land H., Paisley *a*	1	2	0
Mr.&Mrs.G., Manitoba	7	15	1
A Sympathiser ...	1	0	0
Miss S., Edinburgh ...	0	15	0
J. W., Ibrox	1	10	0
J. E., Tasmania ...	2	0	0
Rom. viii. 32	0	4	0
Wrexham *a*	0	15	0
Broxburn *a* (75th) ...	0	19	0
Y. M. Bib. Cl., Oldham	0	15	0
M. K., Freuchie ...	1	0	0
Lanark *a* (77th) ...	2	14	6
W. H., Aldershot ...	20	0	0
Blackley H., Manch'r *a*	0	15	0
Mr.&Mrs.M., Birm'ham	0	15	0
Odd-f'll'ws H., B'ght'n *a*	0	15	0
Green Lane, S. Heath, Birmingham *a* ...	0	15	0
Misses C.	3	0	0
Mr. & Mrs. S.... ...	0	10	0
Mrs. P.	0	5	0
A Sinner Saved ...	0	5	0
Kirkintilloch *a* ...	1	10	0
H. W. G., Bath ...	1	1	0
E. G. B., Alloa ...	0	10	0
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Millport *a*	1	8	6
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Ballochmyle ... ,,	0	15	0
Brandon T., Ha'ilton ,,	1	5	0
Netherfield ... ,,	0	15	0
Jarrow-on-Tyne ,,	1	10	0
Inner Court H., Glas. ,,	1	10	0
Shrewsbury ... ,,	2	5	0
Bramhall ... ,,	0	15	0
N. Stevenston (77th) ,,	1	8	7
Johnstone ... ,,	0	10	0
Pollokshaws ,,	0	15	0
Stockton-on-Tees ,,	1	10	0
Mumbles ... ,,	0	15	0
Harlesden, London ,,	0	15	0
Kilbarchan ... ,,	6	0	0
Stourbridge ... ,,	1	10	0
Iron H., Dublin ,,	1	10	0
Garscube H., Glas. ,,	0	15	0
Plann ... ... ,,	1	10	0
Warwick St., Manch. ,,	1	10	0
Gateshead-on-Tyne ,,	0	15	0
Hartford, Conn. ,,	0	15	5
Wat'loo H., Kilm'n'k ,,	0	15	0
Fraser & Neiphill, ,, ,,	0	15	0
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New Stevenston *a* ...	0	5	0
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All insertions are "If the Lord Will."] **SEPTEMBER, 1906.** [*Made up August 23, 1906.*

SCOTLAND.

FORTHCOMING.—Annual Conference in Masonic Hall, **Loanhead**, Saturday, Sept. 8, from 2.30 to 7.30...Conference in Wolseley Hall, 434 Rutherglen Road, **Glasgow**, Saturday, Sept. 8, from 5 to 8. Subject: "The Word of God: Its Inspiration and Importance." Messrs. J. Ferguson, Hy. Pickering, and others expected ... Half-yearly Conference in Bridge Street Hall, **Dumbarton**, Sept. 15, at 3.30; also a Missionary Conference in same hall on Friday, Sept. 21, at 7 ...Farewell meeting with Mr. James L. Nisbet, who is going to Iceland, in Oddfellows' Hall, John Finnie Street, **Kilmarnock**, Saturday, Sept. 22, 3 to 7. Messrs. T. M'Laren, W. J. Grant, Wm. Shaw, Hy. Pickering, John Nisbet (Spain), D. M. Campbell (Denmark), expected...Half-yearly meetings of Christians, **Glasgow**, Sept. 22, in Christian Institute, 70 Bothwell Street, from 5.30 to 7.45; Sunday, 23rd, Christian Institute, 2.30 to 4; Monday, 24th, City Hall, Candleriggs, 10, 11, 3, and 6; Tuesday, 25th, City Hall, 10, 11; 2.30, sisters; 5, missionary conversazione; 7, reports. The following, with others, are expected: Messrs. J. W. Jordan, London; J. W. Cumming, Dublin; J. R. Caldwell, Glasgow; Wm. Hoste, Brighton; Dr. John Murray, Folkestone; W. J. Grant, Kilmarnock; John Nisbet, Spain; W. Hearn, Dr. Hunter, E. Lynn and T. Patient, India; T. Baird and T. Angus, Straits; J. G. Gregson, Ceylon; H. G. Lamb, North Africa. Women's work for widows and single sisters in the foreign field, as usual, in the corridors during the Conference. Parcels may be sent to Mrs. Mathie, 73 Bothwell Street. Circulars free on application... Conference in Good Templars' Hall, Dyers Wynd, **Paisley**, Saturday, Sept. 29, from 3.30 to 8...Special Missionary Conferences in connection with assemblies in **Dundee** and district in Y.M.C.A. Hall, Saturday, Sept. 29, at 3 and 7; Sunday, 30th, 2.15 and 6.30; Monday, Oct. 1, 7 a.m., 7 p.m., and 7.45. Messrs. G. Davies, H. Payne, Spain; H. Pomeroy, Algeria; W. Hearn, Dr. Hunter, E. Lynn, J. G. Gregson, T. R. Angus, Straits; John A. Clarke, Africa; Thos. M'Laren, and others, expected.

TENTS.—Dumbartonshire Tent pitched at **Helensburgh** was opened with a Conference on August 18; believers from all the surrounding assemblies were present. Mr. Robert Miller is working the tent; hopeful signs...Mr. John Ferguson is finishing the season at **Half-way**; work has been very encouraging during the latter part of the pitch; a good number have professed, and continue to attend the meetings. In fellowship with the assembly in Cambuslang, a breaking of bread meeting has been started at Half-way; 40 gathered to remember the Lord's death, 22 of these being from the parent assembly, others old or young converts in the district. Correspondence to Mr. J. Brisbane, Hallside Cottages, Newton...Mr. Thomas Sinclair is in the tenth week of meetings at **Lochgelly**; large meetings on Sunday nights; good Gospel tea meetings on Saturdays; 7 baptised and added to the local assembly; interest still continues...Mr. J. C. M. Dawson is having good meetings in the East of Fife Tent at **Methil**; greater interest since the holidays; Christians turning out well; a few clear cases of conversion.....Mr. Edward Hughes continues at **Holytown**; good meetings; sides have to be taken down on Sundays; a number have professed; backsliders restored; interest keeping up...The Wigtownshire Tent has been removed to **Bladnoch**, pitched on the banks of the river, at whose mouth Margaret Wilson and her companion were tied to the stake and drowned by the incoming tide. Mr. J. M. Hamilton and Mr. Jas. Stephen find the work stiff, but improving ...Mr. Wm. Lindsay is having very good meetings in the Ayrshire Tent at **Catrine**; people turning out well; a number have professed... Mr. F. Logg had his tent in **Ballater**; ground hard, yet some blessing was granted; sinners saved and believers helped...Mr. Wm. Dougary commenced in tent at **Linlithgow**, July 15, and continues, with blessing...Mr. Malcolm M'Kinnon pitched a tent in **Campbeltown**, and had good meetings for a fortnight, being helped part of the time by Mr. A. Luke, Newcastle; has been laid aside through ill-health since...Mr. Wm. Gray is preaching in a small tent at **Dunbar**, finding work stiff.

GLASGOW.—Brethren meeting in Graham Street Hall, **Govan**, expect to remove to their new Bethesda Hall, Holmfauldhead Drive, **Linthouse**, about the middle of Sept....Our aged and esteemed brother, Dr. **Thos. Neatby**, gave three helpful addresses on "The Gift and Inspiration of the Holy Spirit."... **Farewell meeting** with Mr. and Mrs. Jas. R. Brown for Venezuela, John Robertson for Lisbon, James L. Nisbet for Iceland, in Hebron Hall, Aug. 17. Messrs. T. M'Laren, Alex. Grant, C. H. Judd, and departing missionaries taking part...**Medical classes** for those intending to do foreign mission work commence in Jewish Medical Mission Hall, Sept. 22. Course, 3 years. Circulars from Mr. W. Laird, 163 Mordaunt Street...Mr. **T. H. Boyle** has been laid aside for some weeks with a severe attack of asthma. He has moved to 141 Allison Street, Crosshill....Mr. John Ferguson commences in **Pollokshaws** Sept. 16.

NOTES.—Mr. Frank May is in Old Town Hall, **Port-Glasgow**, where good numbers are turning out. Commences in **Bo'ness**, Sept. 15...Mr. Matt. Muir gave Gospel addresses on "The Tabernacle" in Muir Street Hall, **Larkhall**, Aug. 10 onward. The Lord was pleased to manifest His presence...Annual Conference in Drill Hall, **Stenhousemuir**, Aug. 18; largest yet held. Messrs. John Ritchie, Jun., Hy. Pickering, Frank May, and Henry M'Callum took part...Mr. Robt. M'Murdo had a good time with the fishermen in **Peterhead**; quite an ear for the Gospel....Short visits have been recently paid to **Aberdeen** by Messrs. C. J. Stephens, Robert M'Murdo, J.

INCREASING ATTENDANCES.—Localised Monthlies have been proved to be the best method of improving the numbers at Gospel Meetings. The two best are—*The Herald of Salvation*, 16 pages, 100, 3/6; 150, 5/3; 250, 8/6; 500, 15/; and *The Evangelist*, 4 pages, 100, 1/6; 200, 2/6; 500, 5/; 1000, 8/, post free. Printed in own factory. Prompt despatch. PICKERING & INGLIS, Glasgow.

Nisbet, and Donald Munro...Mr. Frank May had meetings in **Falkirk** last week of July; grew in interest and power, till closing night numbers had to be turned away. Mr. J. R. Brown, Venezuela, gave an account of the work on Aug. 8. Mr. W. S. King is expected for meetings early in September...Annual meeting in **Kirkmuirhill**, Aug. 18, when Messrs. Wm. Inglis, Jas. Wilson, and E Hughes gave helpful words. Two Mormons tried to upset the meeting near the end...Mr. Jas. Forbes has been five weeks in **Perth** helping the small company who meet in Gospel Hall, 192 South Street; attendance fluctuating; some helped...Mr. Peter Fenton visited a number of the Fifeshire assemblies, giving an account of the Lord's work amongst the Jews in Glasgow; went on to **Stornoway**, where there is no assembly...Mr. John Stout spent seven weeks labouring in different districts in **Shetland**. A number of conversions; five baptised in one district (July 15), four in another (July 29), where a little assembly now gather for breaking bread. Mr. Wm. Miller remains to help same. ...Annual Conference in Public Hall, **Broxburn**, Aug. 15. Messrs. Wm, Inglis, W. J. Gerrie, and Hy. Pickering gave stirring addresses; a number who have been recently saved, and many others, attended...Well-attended and profitable missionary Conferences were held in **Bothwell**, Aug. 4; **Kilmarnock**, Aug. 11; Wellcroft Halls, **Glasgow**, Aug. 18; Cumberland Hall, **Paisley**. Messrs. John S. Anderson, Italy; John Nisbet, Spain; T. R. Angus, Straits; Jas. R. Brown, Venezuela; Wm. M'Kenzie, New Hebrides; Charles Crosbie, Australia; James Robertson and Thos. M'Laren, Glasgow, taking part...Messrs. M'Nab and Bruce have had the **Caledonian Bible Carriage** at Girvan, Barr, and other places in Ayrshire...Mr. Peter Bruce and Mr. Alex. Ingram, of Aberdeen, have gone to visit some of the lonely parts of the **North**...The old-established Conference in the hall at **Craigellachie** was once more held, July 24, 25, when Messrs. Donald Munro, Col. Beers, John Ferguson, H. B. Thompson, and other brethren gave helpful addresses.

ENGLAND.

FORTHCOMING.—East Kent Quarterly Conference in Ebenezer Room, Rossendale Rd., **Folkestone,** Wednesday Sept. 5, at 3 and 6.30....**Cardiff** Annual Believers' Meetings in Adamsdown Hall, Saturday, Sept. 8, at 7; Monday at 7. In Cory Hall, Tuesday, Sept. 11, at 11, 2.30, and 6.30; Wednesday at 11, 2.30, and 6.30; Thursday, 2.30 and 6.30....*Half-yearly meetings in Gospel Hall,* Fore St., **Exeter,** Wednesday, Sept. 12, at 11, 3, and 6.15. Communications to Mr. Geo. L. Dunsford, 17 Wonford Rd.....First annual meeting of Silverhill Assembly, in Rainbow Hall, **St. Leonards,** Sept. 26, at 3 and 6.45...All-day Meetings in Northumberland Hall, **Margate**, Sept. 27, commencing 11,

LONDON.—Bank Holiday meetings on Aug. 6 at **West Drayton** were very fully attended and most enjoyably spent in the shady and spacious grounds of Mr. Stacey; about 200 sat down to tea on the lawn. Messrs. T. A. Willy, Walter E. Willy, W. E. Hubble, Searff, F. E. Ash, and Major Cox took part... At the monthly **Missionary Prayer Meeting** at Devonshire House, Bishopsgate, on July 27, Mr. Lamb (Algeria), and Messrs. F. Stunt, A. M. Kyd, J. W. Jordan, Robertson, W. Stunt, Bushnell, A. Fisher, Major Cox took part; profitable gathering.

TENTS.—Mr. Wm. Hamilton with the Shropshire Tent had five weeks at **Poynton**; well attended, increasing to the last. God gave blessing to both saint and sinner. Removed to **Shawbury,** well-attended meetings. Many who never heard the

(*Continued on page* 153.)

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THE PAULINE STANDPOINT.

A PLEA FOR FOREIGN MISSIONS—PART I.

By DAN. CRAWFORD, Central Africa.

IT may not be amiss to suggest that the greatest lack in our modern exposition of God's Word must almost necessarily be found in the changed point of view. We have the same glorious spirit, but not the same glorious century. Apostolic epistles, all the authentic voice of God to His people, and written in tears and blood, are indeed hard to expound in these calm and far remote years of peace. That was century No. 1, but this is century No. 20. And, then, the old strenuous apostolic point of view is so easily missed.

Now, all this is very much the case when we consider the whole sheaf of writings by the Apostle Paul. Writing as he did so large a portion of the New Testament, how necessary to *catch Paul's precise point of view*. That this is easily missed can be as easily proved. For instance, it is excellent history to aver that Paul is, *par excellence*, the *foreign* missionary of the Acts and Epistles. Paul, the pioneer of Gentile lands; Paul, who, whether afloat or ashore, had ever his passion for "regions beyond"; Paul, who finally died far away on the edge of the Gentile mission-field! Yet all this, notwithstanding what a numerous band of dear teachers we can hear saying, "Paul! Paul!" who yet do not the things he did.

For the abstract name for Paul is emphatically, "Foreign Missions." He was "debtor," "bond-slave," "ambassador," all to this sole intent. Yet the special irony of this isolating and "running" of Paul's doctrine nowadays seems to be that of failing to give a primal position to Paul's own dear heart's love: the Gospel to the uttermost parts of the earth! Picking up an annual volume just to hand, we at once scan the index only to verify the above statement. Here is a journal admittedly wholly devoted to Paul's teaching, and yet the more than 100 indexed articles do not include even *one* true shout for the Gospel to the heathen.

To suggest that the main value of such work would be to accelerate the work of godly Jews in a coming age, is surely to miss altogether Paul's divine point of view! And this is the whole burden of our humble call from the mission-field. Not, indeed, to even remotely suggest that such dear and honoured teachers are cold and apathetic, but simply that they have lost the Pauline missionary point of view. You must get off to the requisite distance to catch the true focus. Missions—foreign missions, I mean—are not deemed unimportant by such. But what is altogether missed is the sweeping fact that nearly the whole New Testament was emphatically written FROM THE FOREIGN MISSION-FIELD. And this is the whole point. Paul's standpoint concerning the Gospel of God was as much a *geographic* as a theological thing. He was Paul the itinerant preacher, whose every epistle is simply steeped in *foreign* mission service, because written *from* the "regions beyond." And many a Pauline lock will only turn to this *foreign* mission key.

We do well to remember, moreover, that many of his admonitions received all their point from just this pioneer standpoint of Paul's. The Epistle to the Romans is an instance. Leading off with the declaration of his bond-service to Christ, it is from this keenly, practical truth that Paul gets leverage for his subsequent appeals for a like self-abnegation in the Lord's work. Taking "bond-servant" at its every day meaning of one "who has no power over his own body," how easily could this consistent Paul call upon these Romans to present *their bodies* a living sacrifice.

Such was Paul's standpoint, we submit, and such should be that of those who say "Paul! Paul!" and yet do not the things that he did. And all this is proved by noting very closely the precise connection in which Paul ever speaks of that divine specialism of his, "the Mystery." Surely "the Mystery" was Paul's standpoint, as it was his glorious burden? Else why call it "My Gospel"? Yet listen to his shout to the Romans: "The Mystery," Paul says, "was revealed according to the commandment of the everlasting God for 'obedience of faith among *all nations*'." Not "the Mystery," an engrossing theme for a conventicle Bible-reading. Not the dry, "prophetic" Mystery that lacks the sap and spice of salvation. But the Mystery that

finds its best chart on Mercator's projection of the world! And as Romans so Ephesians. "To let *all men* know what is the fellowship of the Mystery!" The Colossians were charged, too, concerning "the riches of the glory of this Mystery among the Gentiles." Not mere random-choice scriptures these by any means. These, be it noted, are the three bed-rock scriptures isolated by some "as formally and specifically" revealing the secret hid in God. And surely we miss the whole divine point if we fail to see in these burning words the very charter of foreign missions. These were Paul's clarion call, wrung from his missionary heart when he saw the tendency for Christ's witnesses to be too much identified with and absorbed in minor local affairs.

"Hid in God," Paul says, "the Mystery was, and therefore, not to be hid by us in a napkin." "Kept in silence from times eternal" was to Paul love's own argument for the long pent-up shout in God's Gospel. "Hid from all ages and generations" can only have one meaning—to love, to wit, that now at long last God would embrace "all nations" with His evangel.

"THE CHURCH AND THE GREAT TRIBULATION."

OBSERVATIONS ON A PAMPHLET BY H. W. H. BEARING THIS TITLE.—PART I.

By H. W. FIGGIS, Dublin.

THE pamphlet under review strangely overlooks the distinction between the "Coming of the Lord" (1 Thess. iv. 15) and the "Day of the Lord" (2 Thess. ii. 3). In 1 Thessalonians the "Coming of the Lord" is brought before us as the blessed hope, full of cheer and comfort, and the object of intense desire; whilst in the second Epistle the "Day of the Lord" is full of fear and dread; and the comfort for the saints is that they are *not* in it, as some had been leading them to suppose.

The former is a Pauline revelation, and no mention is made of anything necessarily to be fulfilled before it takes place; whilst the latter is the constant theme of Old Testament prophecy, and is to be preceded and heralded by precise and definite signs.

It is strange that in a pamphlet of forty-six pages, professing to deal with the "Great Tribulation," not a single reference is made to the Book of Daniel, much less an attempt made to expound his prophecy of the "seventy weeks."

Our Lord's words in Matthew xxiv. 15, "When ye therefore shall see the ABOMINATION of DESOLATION spoken of by Daniel the Prophet stand IN the HOLY PLACE (whoso READETH let him UNDERSTAND)," throw us back upon the Book of Daniel, and warn us of the need of an *understanding of* his *writings* if we would rightly interpret Christ's teachings about the "Great Tribulation."

In Daniel ix. 24-27, we have the great prophecy of the seventy weeks (seventy "sevens"—490 years) which were "determined upon THY PEOPLE and upon THY HOLY CITY," and which form the third mystic period of 490 years, from the nation's entrance into Canaan, to its full blessing under Messiah, in the glorious kingdom yet to come.

It is fundamentally important to note that this prophecy of the seventy weeks relates not *directly* to the Gentiles, nor *at all* to the Church of God, but to "Daniel's people" and the "Holy City, Jerusalem," and that this divine revelation was given him in answer to his long and earnest prayers.

Sixty-nine of these weeks ran from the going forth of the commandment to restore and build Jerusalem, and terminated 483 years, to the VERY DAY, with "Messiah the Prince"; on the solemn occasion when that Blessed One presented Himself to His own city and people as their King and Messiah (according to Zech. ix. 9, Matt. xxi. 5), as seems incontrovertibly proved by Sir R. Anderson and Mr. Pember.

After the three-score and two weeks Messiah was "cut off" and "had nothing"; and, some forty years thereafter, the remainder of this portion of the prophecy was fulfilled, when the armies of Imperial Rome destroyed the "city and the sanctuary." But these events do not fall within the period of the "sixty-nine weeks," nor yet within that of the "seventieth week," which latter is yet future.

We have here most sure warrant of Holy Writ for what the pamphlet rather trivially de-

scribes as the "so-called parenthetical period," and asks, "Where do we find even one text of Scripture which confines the Church within this period?"

Our answer is *here, in Daniel ix. 26*, where the seventieth week—though belonging to the period "determined" on Daniel's "people and the Holy City"—is separated off from the previous sixty-nine weeks by an unrevealed interval or period of time, which has now stretched out for nineteen centuries.

The remaining week (hebdomad, or period of seven years) is to date from the time that the covenant, or treaty, is to be made with the Jews by the "Prince that shall come" (verse 26), the great head of the revived Roman Empire in the last days.

All this presumes that the Jews will then have been restored to their own land, the times of the Gentiles fulfilled, Jerusalem and the temple rebuilt, and the Mosaic ritual re-established; and, more than this, the recognition of Israel as a nation amongst the nations of the earth, with which a covenant can be made, under imperial sanction.

This covenant the Antichrist will break "in the midst of the week, when he shall cause the sacrifice and the oblation to cease," and set up the "Abomination of Desolation" (Dan. ix. 27, Matt. xxiv. 15) "IN THE HOLY PLACE," or, as in Revelation xiii. 15, "The worship of the image of the beast"; 2 Thess. ii. 4, "He, as God, sitteth in the temple of God, showing himself that he is God."

From that point begins the Tribulation—the Great One. The subjects of it are the faithful remnant of God's people; the Jews who refuse to go with the apostate mass of their ungodly fellow-countrymen, but "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii. 11 and 17), "who love not their lives unto the death," and seal their testimony with their blood. That these are faithful, believing Israelites is beyond all question, for they are "the remnant of her (the woman's) seed."

The Great Tribulation, therefore, breaks out in the midst of Daniel's seventieth week, and lasts for the latter half of that week, three and a half years—1260 days (Rev. xii. 6), 42 months (Rev. xi. 2 and xiii. 5), or "time, times, and half a time" (Rev. xii. 14), and is brought to a close by the personal return of the Lord Jesus Christ, with all His saints, to destroy His enemies and set up His kingdom in power and glory (Zech. xiv. 2, 4; 2 Thess. ii. 8; Rev. xix. 20).

This awful period of three and a half years is described by our Lord as "Great Tribulation," and, in Daniel xii. 1, as a "time of trouble such as never was since there was a nation, even to that same time," to which our Lord adds, "No, nor ever shall be," and forms an intense solemn climax to a whole period of judgment and tribulation from the very commencement of Daniel's seventieth week; for, during the first half of this week, those events are being enacted, which are given in symbolic form in Rev. vi., in the opening of the first five seals: War, Pestilence, Famine, Anarchy, and Bloodshed, to an extent hitherto unknown in the history of this world.

The pamphlet is correct in drawing attention to the fact that the tribulation, or a large part of it, precedes the signs in the heavenly bodies; and that these precede the "Day of the Lord, but is seriously wrong in attempting to limit the *characteristics* of that period to the exaltation of Antichrist, and the persecution by him of God's people (page 2) in the face of such scriptures as Zech. xiii. 9; Malachi iii. 2, 3; iv. 1, which, with many others, show that God Himself is visiting upon His ancient people Israel, now restored to their own land, sore and fiery judgment, punishing them nationally for their sins and wickedness, and chiefly for their rejection and crucifixion of their Messiah. In this process He purges out the rebels, and brings His own elect into the bond of the covenant (Ezek. xx. 37, 38), "bringing the third part through the fire, and refining them as silver is refined, that they may call on His Name" (Zech. xiii. 9).

Tribulation at the hand of Antichrist will be suffered only by the faithful Jewish remnant; the "time of Jacob's trouble" (Jer. xxx. 7); "and the dragon was wrath with the woman (the Jewish nation), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. xii. 17); but, at the same time, the afflic-

tions of God, which we have already alluded to, will be visited upon the whole Jewish nation; and far wider than, and outside all these, will be His judgments upon "the dwellers on earth," the ungodly of the immediate last days, probably confined chiefly to the Roman earth, which is to be the scene of the full-ripened apostacy of Babylon the Great, the mother of harlots, and the blasphemous infidelity of the ten-horned beast (Dan. vii.; Rev. xiii).

As a sample of many Old Testament scriptures relating to this period, we may quote Isaiah xxiv:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

And so on through the whole chapter.

These scriptures, which are only samples of many others, conclusively prove that Daniel's seventieth week,—the latter half of it in particular,—is a time of Divine wrath being poured upon the earth, intensifying as the time goes on, concurrently with tribulation being suffered by the Jewish remnant, God's faithful witnesses, from their cruel persecutor, the Antichrist. This period forms the concluding portion of the 490 years (70 weeks) determined upon Daniel's people, and the Holy City, unmistakably dispensational and Jewish in its character; and leading up to the final restoration of Israel, in new covenant relations with Jehovah, under her "Messiah-King," to enjoy the millennium, under His glorious rule, when God's will shall be done on earth as it is done in heaven.

The Lord's utterances in Matthew xxiv., Mark xiii., and Luke xxi., when carefully compared, show His answer to the threefold question addressed to Him by four of His apostles, on the slopes of Olivet, as they sat there on the afternoon of the day when He had finally left the city and temple, after being rejected by the leaders of the people.

1. "WHEN SHALL THESE THINGS BE?" (*i. e.*, the destruction of the temple and city, one stone not being left upon another). This was fulfilled forty years later by Titus.

2. "WHAT SHALL BE THE SIGN OF THY COMING?" Our Lord *answers* this question exactly in the sense that the disciples *asked* it. As Jews, believing in Him as God's anointed Messiah, and looking for the establishment of His kingdom upon earth, saddened at the thought that their hopes and aspirations are, for the present, not to be realised; and, overwhelmed with grief at the prospect of His leaving them, they enquire what would be the sign of His coming; that is, of His return in power and glory, to establish His kingdom.

To import into this, teaching given many years subsequently by direct special revelation through the Apostle Paul, concerning the Church, is to hopelessly confuse things that essentially differ.

The disciples knew nothing about the Church, and therefore could not have had in their mind anything about the Lord's return for His Church, which will be as Son of God, IN THE AIR (1 Thess. iv. 17), whereas their question related to the coming of "the Son of Man" (Matt. xxiv. 27) TO THE EARTH as King of kings and Lord of lords, in accordance with Old Testament prophecies. The title "Son of Man," when used prophetically, *always* refers to our Lord's coming to the earth in Judgment (John v. 27), but as "Son of God" never so.

THE PEACE OF FAITH.

THOUGHTS ON THE PSALMS by T. ROBINSON, Barrow.

Psalm iii.

A MORNING psalm evidently. The occasion of it, as the title informs us, was when David fled from his son Absalom (2 Sam. xv.). In that painful experience, as in previous experiences, he furnishes a faint type of the Lord Jesus, who, as Israel's rejected king, crossed the same brook Cedron on His dolorous pathway to the cross (John xviii.).

There are two "selahs" dividing the psalm into three parts.

1st. David looks at his foes, but he does so in the presence of his God. "Lord, how are they increased that trouble me!"

2nd. He looks at his God and says: "But Thou, O Lord, art a shield for me." "For *me*." This is the appropriation of faith. He had read Genesis xv. 1 and Deut. xxxiii. 29, "I am thy shield," said God to Abraham.

3rd. The resulting peace. "I laid me down and slept; I awaked, for the Lord sustained me." The Lord Jesus slept sweetly in the stern of Peter's boat in the storm (Mark iv. 38). Peter slept in the murky prison, chained between two soldiers, and soundly too, for the angel had to "smite" him in order to awake him; notwithstanding the awful prospect of having shortly to follow his yoke-fellow James to the executioner's block.

It is said that when Martin Luther was suffering under his persecutions, he longed for sleep, and one evening, looking out of his window, he watched a little bird come to roost in a bush. It cleaned its feathers, nestled under the boughs, and tucked its head under its wing, evidently with the expectation of falling asleep. The reformer learned the lesson, cast his care upon his God, and retired in the peace of faith.

Peace amid the world's commotion,
Peace my everlasting portion,
The parting legacy of Christ.

"*THE BELOVED PHYSICIAN.*"

THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

"A Man of Macedonia" (Acts xvi. 9).

I HAVE ventured to call your attention to these geographical details, and to beg your accompanying me on the map as we travel with Paul, Silas, and Timothy, so that you may catch a glimpse of the speed with which the Spirit of Jesus hastens His messengers across large and populous provinces, shutting their mouths, staying their steps, marking out the way they must travel in silence with distinctness, and bringing them (like Israel of old) to the place where waves break perpetually, and the sun sets red behind the distant peaks of OUR continent.

This vigorous sweep of Luke's brilliant narrative brings us to a notable point in its pages. Here in verse 10 we meet for the first time with the first person plural "WE." Luke, the writer of the narrative, joins the party at Troy Town (or Troas). All exact commentators agree that when Luke is present this pronoun is used, and where it is not used it is because he is absent.

Now understanding that the Epistle to the Galatians is written (as beyond a doubt from the latest discoveries as to the divisions of Asia Minor in Paul's day it is) to the believers in the districts and towns mentioned in Acts xiii., xiv., and xvi. we learn that Paul in his first missionary journey (Gal. iv. 13) was seized with a painful disease which excited the sympathy of the dwellers in the Galatic province greatly (Gal. iv. 12-15). Surrounded by the lofty range of the Taurus, these low-lying plains in the interior are moist and extraordinarily fertile. The atmosphere is close and steamy. Along the course of sluggish rivers are great marshes, where breed in myriads the malaria-giving mosquito. I am assured by a traveller that the climate resembles that of Province Wellesley or Hong Kong.

Coming down from the highlands of the Cilician Gates, excited by meeting men and women brought to the Lord on his former journey, meeting doubtless with many disappointments, his physical energies sapped by the enervating air, Paul is seized with a fresh and aggravated attack of his old malaria, which leaves him with these intense neuralgias that malarial subjects know so well—that "brow ague" that causes the sufferer even to faint with agony, and makes him feel as if someone were slowly tearing his eyes out with red-hot pincers. Seeing their beloved teacher suffering such racking tortures, these Galatians felt (as I myself have felt as I have contemplated such misery) that they could have "dug out" (the same word as in Mark ii. 4, where the men "dug up" the roof to bring the paralytic to Jesus, and a vivid description of Paul's pain) their eyes and given them to him (Gal. iv. 15). I know not whether this were his "thorn in the flesh" (2 Cor. xii. 7-9), but "brow ague" is just like the slow progress of a blunt nail or stake (the true meaning of the word translated, "thorn"), tearing and bruising its way through the tender tissues. The Lord is gracious to His weary tortured servant. He gives him grace. He gives him silence. He brings him with all speed to Troy, where all unconsciously there awaits him the man whom afterwards he calls "the beloved physician." Now when

we consider that in those days doctors were pagans who ascribed their successes to Æsculapius, and whose principal methods of treatment were the use of charms and incantations, what a boon it must have been to have with him Luke, who from his writings we easily see was a close student of the best medical writers of the day—Hippocrates, "the father of medicine," Galen, Dioscorides, and Aretæus. In other words we detect from a close scrutiny of his language and a comparison of his expressions with those of these writers that Luke was (for his time) a scientific observer of no mean order. He was no less fitted by God to relieve the apostle's anguish, than to write the apostle's history, which like all such men's histories, commences at the cradle and the cross of the Lord Jesus Christ.

Up to the present, then, we have had Paul and his party actively guided by the Holy Spirit and the Spirit of Jesus; now we are to find them guided by a vision. That night in the caravenserai in Troy Paul dreamed a dream, and in a vision saw "a man of Macedonia." The Greek is very definite here. It is "a certain man," and after that phrase one expects in Greek to find the name, but instead we have "of Macedonia." Now, how did Paul know that? Macedonians wore no particular dress like our Highlanders. Nay, they rather sought to show themselves to be true Greeks by wearing the Greek dress. You see it is not connected with what he said, or else we might suppose that his tongue betrayed him, but with his appearance. I believe some one else has suggested what occurs to me, that he knew the man in the vision, because the man was Luke whom he had met that day, and he came (I think it can be clearly shown from his own words) from Philippi.

To me this thought adds beauty and pathos to the passage. God is guiding His servant to Europe. Had it been otherwise, had the surging tide of Gospel gladness gone eastward, now perhaps missionaries of the Cross had been landing on these shores from China and Japan to preach the glorious tidings of a full salvation to us. We should have been sitting in darkness and the shadow of death. From the East would have come the light, but it would have been the far East and two thousand years later. To encourage him in this invasion of a new continent God sent an embassy to His servant. Doubtless Luke told Paul and his two companions of the clamant need of Philippi, that is, of Europe, but as hitherto such very definite guidance had been vouchsafed him, the apostle waits upon God and receives his answer in a vision of the night—he sees Luke standing before him, and hears his plea of the day re-echoed in the night, "Come over and help us!"

You can now understand the feelings with which Luke pens the next verse: "And after he had seen the vision, immediately WE endeavoured to go into Macedonia, assuredly gathering that the Lord had called US to preach the Gospel unto them."

THE VOICE OF GOD.

Gems from Genesis—IX. By S. H. STRAIN.

"And Noah did according unto all that the Lord commanded him" (Gen. vii. 5).

NOAH'S obedience was his salvation, disobedience would have been death; how God spake to Noah we cannot tell, but in some way He communicated to him His will. Does God speak to His children to-day? Assuredly he does. By His spirit and in His word God reveals to His children His will. What is the sermon on the mount but a revelation from God to the believer, in which is set forth in unmistakable language what God requires of His disciples. Have we obeyed God, as we are here commanded to do? For instance, to take but one injunction from the many, have we "sought first the kingdom of God and His righteousness"? Have we made everything subservient to this end? Is it our one desire that God should be glorified in us? David could say, "One thing have I desired of the Lord." Paul could say, "This one thing I do," and we remember the words spoken by the Captain of our Salvation: "I have glorified Thee on the earth, I have finished the work Thou gavest Me to do."

Believer, are you glorifying God by giving perfect obedience?

"I AM CRUCIFIED WITH CHRIST."

By Dr. NEATBY, London.
(Gal. ii. 19, 20.)

IT is thus that the just sentence of the law has been executed upon the sinner who believes in Jesus. It is thus that the righteous judgment of God has fallen upon him. The sentence *has been* executed, there is none remaining. The judgment *has* fallen, there is none to come. What a deliverance! As manifestly righteous as it is complete and eternal!

Faith cries with divine assurance: "I am crucified with Christ"; God has judged me already, my nature and all its out-goings. He has pardoned my sins on the sure and righteous ground of the blood-shedding of Christ. He has dealt too, not in pardon but in destruction, with the bad tree which bare all these evil fruits. He has *crucified* my old man with Christ "that the *body of sin* might be destroyed." My old man, fallen, rebellious, guilty, and polluted, exists no more before God. I am dead—"crucified with Christ."

What peace has the soul which apprehends this entire deliverance! Not only is the voice of the accuser stilled as to sins, countless as the sea-sand though they may have been; not only is the conscience at peace as to ten thousand transgressions; but it knows that to the *root* of sin the axe has been laid—that before God, and by His judgment, "our old man is crucified... for he that is dead is freed from sin." (Rom. vi. 6, 7.)

Here and here alone is solid ground for abiding peace. The more we know what our God is—the more we have apprehended the majesty of His throne, the holiness of His Being, the less possible is settled peace without the knowledge that the life in which we dishonoured God has met its end in the Cross of Christ. But the deeper this knowledge of God, the more perfect the peace when faith lays hold of the thrice-blessed *fact* that sin, in its principle and root, has already been judged by God, who in the Cross of His Son has put an end to the life which was SIN before His eyes. "I *am* crucified with Christ."

A pious poet, in a well known hymn, has prayed— "Nail my affections to the Cross."
It is to be feared that many, who should be walking in the liberty wherewith Christ makes free, are just where this writer seems to have been, *i.e.* vainly striving to accomplish in practical experience that which God has already done in the death of Christ. God *has* crucified our old man with Christ. He has done more:—He has told us of it, that we might enjoy present liberty, and "that henceforth we should not serve sin."

We are never told to crucify our flesh,—our old man. The Word of God bears distinct and repeated witness that our old man has been crucified. Rom. vi. 6 bears this testimony in terms too clear to admit of a doubt. The passage we are considering is not less explicit. In Gal. v. 24, the Spirit of God attributes to the believer (*i.e.* to the one who has submitted himself to God's righteousness and said "Amen" to His righteous judgment), the crucifying of the flesh. But He does not present it as the duty of a Christian or as a thing which he has still to do; He does not speak of it as a matter of experience or of growth, but as a thing done and finished. For faith, as for God, it *is* done:—"They that are Christ's *have* crucified (or "crucified") the flesh with the affections and lusts."

It is true that it is said in Col. iii. 5, "Mortify therefore your members which are upon the earth." But the reader will remark, (1) that the Spirit of God says emphatically in the same passage, "For ye *are* dead," and (2) that it is not the old man which we are to mortify—that *is* crucified—but it is the fruits and works of the flesh to which death is to be applied. In other words, God has completely and finally judged and put to death our old man and we are to reckon ourselves "to be dead indeed unto sin." We are further to apply the sentence of death to every deed or work of the flesh. May our God effectually work both in our souls!

How admirable, how divinely beautiful is the way in which the Spirit of God presents the doctrine and the practical truth which flows from it in Rom. vi. 10, 11! Speaking of Christ, He says, "In that He died, He died unto sin once." It is not here the truth, most blessedly developed elsewhere, that Christ died *for* our sins. This truth is of sovereign importance both for the glory of God and for our blessing. But here it is

said, "He died *unto* sin." In His life—all spotless and a sweet savour to God—He had had to do with sin in its countless and bitter fruits (Matt. viii. 16, 17; Luke v. 20, 24); and on the cross He was made sin. But in dying He passed out of the condition and sphere in which He was made sin; He died *unto* it. He poured out His soul unto death. In the devotion of perfect obedience, He laid down His life. He never took His life again in the condition and sphere in which He laid it down. He has done with the whole state into which He entered in obedience to His Father and in grace for man; "in that He died, He died unto sin once."

The next verse applies the same language to us; the only difference being that in our case it is "through Jesus Christ our Lord," or "in Christ Jesus." "Likewise reckon ye also yourselves to be dead indeed unto sin." God would never tell us to *reckon* a thing which is not true. Thank God, it is true! We *are* "dead indeed unto sin." It is He who has wrought it. The law has no claim upon a dead man; sin has no authority over him. In the death which God has executed upon the believer in the death of Christ, the believer has passed out of the condition and sphere in which he lived. Was that condition one of guilt? He is *dead*; no guilt can attach itself to a dead man. He may have been guilty in life but he is dead.* Was he responsible before God to keep His holy law? A *dead* man cannot be responsible. When he comes out in a new life *this* life has its responsibilities and the power of the indwelling Holy Spirit to answer to them. But the law is for men living their natural life before God, alas! a fallen and rebellious life. This life for the believer exists no more; he is dead. God bids him to *reckon* himself to be dead indeed unto sin. It *is* so, but there is great danger that he should fail to reckon it. Hence the solemn injunction.

O bless God! we are dead indeed unto sin; He says so. The judgment of sin can never come upon us again. Death has closed for us the whole old scene as it has for Christ. May He give us every day and in every thing to *hold* ourselves as dead indeed unto sin, but alive to God in Christ Jesus!

"I am crucified with Christ" tells of as absolute a close, for faith, of the old life—the life we lived when we were in the flesh—as the Red Sea was of Israel's life in Egypt. With them as with us, the blood formed the righteous basis of God's dealings in grace. Impossible to pass the Red Sea without the shelter of the blood of the Lamb! Those who braved death, typified by the Red Sea, without the shelter of the blood "sank as lead in the mighty waters." For those who had found this safety in the blood "as of a lamb without blemish and without spot," DEATH WAS DELIVERANCE. It closed for ever the life heretofore lived, with its distance from God, its guilt, its pollution, its flesh-pots and its bondage. And thus it is with every soul whom God has taught to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

* Had the death taken place in his own person it would have been the second death, and scripture tells us that this is the lake of fire. The death has taken place in the death of Christ, which death perfectly met every claim of God upon the sinner who believes in Jesus. A *new* life in a risen Christ is his portion, but the old life is gone, and with it, all its guilt and defilement.

LORD OF LOVE.

LORD JESUS, Thou hast died for me,
A holy victim; on the tree
Thy precious blood was shed for me.

Forth from Thy Father Thou didst come,
His will Thy joy, Thy life laid down,
A ransom paid, Thou didst atone.

Back to God's glory art Thou gone,
Triumphant, seated on His throne,
Glory and honour Thine alone.

Again, in glory, Thou wilt come,
Creation shall no longer groan,
Earth shall Thy lawful power own.

Hushed shall be all this troubled scene,
Calm in Thy peace shall all be seen,
And Thine an everlasting reign.

Filled with Thy praise shall all above
Tell forth Thy glories, all shall prove
That Thou art worthy, Lord of love. A.O.M.

The Charter of the Church

"GOING TO LAW."

APPEALING TO CÆSAR, LEGAL FINDINGS, ETC.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians vi.

1. **"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints."** That trespasses and offences would occur within the assembly, was foreseen by the Lord, and instructions given for such cases in Matthew xviii. 15, &c. Here, in the Corinthian Church, not only had there been immorality as in chapter v.; evidently there had also been unrighteous dealing one with another of such a nature that the world's law-courts had been either threatened, or resorted to, in order to obtain justice.

The divine instructions are absolute upon this matter. For brother to go to law with brother before the unbelievers was a shame to them, and a dishonour to the name and doctrine of the Lord.

But although the apostle so strongly denounces the course some had been adopting, he by no means leads us to suppose that it is the Lord's mind that the Christian should be without a court of appeal, without a judge to deal righteously with his case. He asks, to their shame:

5. **"Is it so that there is not a wise man among you? no, not one who shall be able to judge between his brethren?"** It is not to be expected that a spiritual man will ever be regarded as a "wise man" by the world. Christ was counted a fool, and so were His apostles; and the more closely believers follow in His footsteps and theirs, the more will they be regarded by the world as fools, or at least weak and narrow-minded.

But though we may be counted fools by the wise men of the world, and though the very preaching of the cross, which is the power of God, may be reckoned foolishness by men, yet God never intends His people to be really a foolish people. He desires that they might be "filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. i. 9). He gives us access full and free to Him "in whom are hid all the treasures of wisdom and knowledge." Some are specially gifted with the "word of wisdom" (1 Cor. xii. 8). His Spirit is the spirit of "wisdom and understanding" (Isa. xi. 2); "the spirit of power and of love, and of a sound mind" (2 Tim. i. 7); and *all* have the promise, "If any of you lack wisdom, let him ask of God . . . and it shall be given him" (James i. 5).

Is it any wonder, then, that the apostle, as he hears of them seeking to the world's wise men for judgment, asks in reproachful surprise, "Is there not a wise man AMONG YOU?"

But he also makes mention of the wonderful purpose of God concerning the Church.

2. **"Do ye not know that the saints shall judge the world?"** and, again:

3. **"Know ye not that we shall judge angels?"** The ordinary idea has been that at the end of the world all would be gathered together before the throne of God—saints and sinners—in one vast mingled company, then and there to be judged by God, and to be separated as the sheep from the goats.

But how can such a doctrine as this be found to agree with the teaching of the chapter before us? Plainly it is irreconcilable, and it arises from not seeing and understanding the unique position and calling of the Church as one with Christ, joint-heirs with Him, destined to come with Him when He comes in manifested glory, having been previously taken up to be with Him; destined to reign with Him when He reigns, and to execute judgment with Him when He judges.

The scriptures upon this subject were more fully referred to when we were considering chapter iv. 8; but what may well strike us here is that the apostle does not appear to take into account the change that will take place upon the saints at the coming of the Lord. He does not say that resurrection and glory are needed to fit us for the great occasion of judging the world. Of course we know that the sleeping saints must first be raised and the living must be changed,

and that, glorified and changed into the likeness of our Lord, we shall reign and judge. But he ignores all that here, and why? Is it not because of this—that, little as we apprehend it, little as we live in the power of it, we have even now in our weakness and humiliation all the wisdom of God at our disposal as fully as we shall then? Even now we have God for us, Christ as our storehouse, His Holy Spirit within us, His Word to instruct us—all this we have *now*, what more can we have *then?* Surely nothing more; only the flesh that so hinders here shall then be dropped, and God shall be all in all.

And is it so that those who are so honoured, so gifted, so empowered by God, shall in time of trouble, and writhing under a sense of injustice, turn from the Church of God to the world, as if wisdom or justice were not to be found among the saints—not to be found in that sphere wherein God dwells, but must needs be sought for at the hands of those who know not God and obey not His Gospel?

It is true Paul appealed to Cæsar. But would Paul have done so had his accusers been of the Church of God? Surely not. The world was acting towards him in gross injustice, going contrary to its own laws to do him injury; he therefore appealed to the world's own highest authority at the time. Some there are who judge the apostle to have been wrong in this; such would not appeal to law, even when the injustice complained of comes from the ungodly. They prefer to commit their cause wholly to the Lord. It is wonderful oftentimes how God honours such simple faith as this, and Himself espouses the cause and vindicates the rights of those who trust Him. But in the passage before us what is forbidden is not the appeal to law in the case of injustice coming from the world, but in the case of alleged wrong between brother and brother.

The army protects our country from invasion and bloodshed, and for this we can thank God. The policeman protects our home from robbery, and for this also we can thank God. Romans xiii. is a chapter which shows how fully human government has the sanction of God, and how the just administration of law is according to His will.

If, therefore, the Christian appeals, as did Paul, against the world's injustice to the world's law court, he may even then have cause to thank God that in His good providence such a provision is made for the maintenance of right in an evil age.

But in the case of differences arising between brethren, it is only to those *within* that the matter should be made known. The decision of Christian men of prudence and experience ought to be more to such than the decision of any law court.

But even if the moral and spiritual condition of an assembly is so low that no one is found able to deal with the case, or that the judgment of capable Christian men is set at nought or rejected, what then? The Word is explicit.

7. **"Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"** Any who thus commit the matter to the Lord will find that God will defend the right in His own time and way.

The Revised Version might be referred to as shedding light upon verse 4, **"If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the Church?"** Of what account among the saints would be the decision of a heathen judge? Clearly it would not carry conviction to the saints, though it might be legally final and binding. To carry conviction and to effect a settlement, such matters ought to be judged by wise experienced Christian men.

PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

SHUN self-valuation, shun self-gratulation, shun self-vindication.

Never accept the love of one if it is offered on the understanding that you hate another.

Power has overpowered many men.

Let there be nothing in your heart to ask that is not in God's heart to give.

Most men sink under to-morrow's burden.

In matters spiritual conviction must precede opinion, and principle before preference.

A MONUMENT OF FAITH.

THE 67th "Brief Narrative of Facts,"* covering the period from May 26, 1905, to May 26, 1906, and giving details of the work carried on at Ashley Down, Bristol, in connection with the institutions associated with the honoured name of GEORGE MULLER, is interesting reading, and forms a true stimulus to faith in these dark and darkening days of refined infidelity.

The points of interest in the Report are so numerous that it is difficult to discriminate, but we have endeavoured to select and classify a few out of the many for the benefit of any of our readers whose faith is weak, purse limited, or time precious.

THE ORPHANS.—During the year we have been enabled by the Lord to receive into this happy home 184 destitute *orphans*. From April, 1836, to May, 1906, 12,206 orphans were cared for in the institution.

SPIRITUAL RESULTS.—Of the 87 girls who were provided with outfits and sent to situations, 71 were professed believers. Of the 58 boys who were provided with outfits, 45 had confessed Christ. Of the 8 who died we have good ground for concluding that 5 departed in the faith of Christ; of 1 we have hope, but the evidence was not clear; 1 was not 5 years old, and the other not 4 years. Of the remaining 108 who had to leave us for various reasons, only 41 gave evidence of spiritual life.

SUPPLIES.—During the past year the Lord sent in, without any kind of appeal to *human* ear, without bazaar or sale of work, *solely in answer to believing prayer*, the sum of £27,180 15s. 4½d. This sum makes the amount sent in since Mr. Müller's death, £236,619 7s. 4¼d.; or, from the commencement of the institution up to the present time, *one million six hundred and eleven thousand, five hundred and fifty-nine pounds, eight shillings and tenpence three farthings*.

When beloved Mr. Wright was called home there were not a few who questioned whether the orphan work *could* still be continued on *the same lines*. The great men of God who had conducted the work for nearly 70 years were gone, and in their place was a man who was comparatively unknown, with no money, or property of any kind, with no rich patrons, and no influential committee behind him. *Could* the work, then, still be carried out on the same lines? What God *has* done in this past year, gives a conclusive answer to all unbelief's questions.

FORMER ORPHANS.—One of the pleasing features of the report is the gratitude of former orphans; and from Silverhill comes 30s. from "one of the old orphans," who writes: "As to-morrow is my 54th birthday, I feel constrained to send you a special thank-offering to God for His love and great mercy in saving my soul and caring for me all these years." From Redland, 5s. The donor writes: "I am one of the 'old girls,' and I have never forgotten what I was taught there, nor Mr. Wright's last words to me when I was leaving. I learned to love the Lord when I was 12 years old, at the Orphan Homes, and I have now been away from them 30 years." A widow, an orphan once here, called on me to-day (Nov. 17) and gave me £10. She said: "I got this from a party to whom I had lent it, and was about to put it into the bank, but I felt led of God to put it into His work by giving it to you for the orphans."

CONSCIENCE MONEY affording an honourable way out of many a difficulty. From "Railway" 2s. "For the orphanage, of which 1s. is a second gratuity which I had given me, and I now consider I ought not to have taken it, and 1s. is my penalty for not being more thoughtful." A donor in Somerset sends 17s., and writes: "About 22 years ago I left the Rhondda Valley owing this amount. Last Whitsuntide I went over, but found the business has changed hands two or three times. Under these circumstances will you accept it, as I wish to have this matter clear between me and the Lord? I am a working man." From H. S., £6 5s. This donor writes: "Eight years ago I entered the employ of a gentleman, and having some livery by me he offered me £5 instead of new. I left hastily in two months. I feel now I did wrong, and being anxious not to benefit by wrong-doing, I am sending you the money

* Can be had from *Witness* Office, 4d., post free.

and 2½ per cent., the said gentleman being now dead." [How good it is to thus follow the example of the Apostle Paul: see Acts xxiv. 16].

JEWELLERY.—Many of the Lord's people with advantage to their testimony and blessing to their souls might follow the examples given. From Lichfield: "Herewith I send you a guinea piece which I have carried on my watch chain for about 24 years, but since reading your Report I cannot carry it any longer." From Woodside: "Please accept this ring. I have no money to send. I have been so blessed by God in reading Dr. Pierson's 'Life of Mr. George Müller'; it has strengthened my faith and filled me with a desire to glorify God, that I feel,

> 'Love so amazing, so divine,
> Demands my soul, my life, my all'."

From Whitston, a gold ring set with diamonds, a gold ring set with pearls, and 19s. 6d. The donor writes: "We have been for some time exercised before the Lord about disposing of the enclosed rings, and we now have it laid on our hearts to send them to you for the benefit of the orphans." From Bournemouth: "I am sending a gold watch-chain (18 carat), which I feel it is not becoming for me to wear as a follower of Christ." An example is this, dear reader, in these days when consciences are so little exercised and obedience to the Scriptures revealing the Lord's will on this matter so little heeded (see 1 Tim. ii. 9; 1 Pet. iii. 3).

FOR DEBTS RECOVERED, probably a more effective way than some of the modern agencies or methods. From Ipswich, £3 3s. 7d. The donor writes: "18s. is part of arrears of rent which to-day came in rather unexpectedly. I have been asking God about it, but had wavering faith. Truly He is faithful amidst unfaithfulness." From Newtownards, £1 5s. The donor writes: "Never having a heart to push debtors for outstanding debts, and oftentimes wondering whether after years they ever intended to pay, your Report opened up a debt recovery agency (telling the Lord about it), so please accept this, the first one I have taken to Him. The customer came in this morning and said he wanted to pay his account, so I enclose you full amount to use as seems good to you." From Chelmsford, £1 10s. The donor writes: "This is part of a standing debt. I had thought of taking legal proceedings to enforce payment. But I said if Mr. —— would pay, I would send part to you, and in a very short time it came."

INSTEAD OF INSURANCE.—From London, £20. "£10 for last year's, and £10 for this year's insurance of my premises, to be spent on the King's 'little ones'." From Worthing: "Instead of insuring my stock, I am enclosing a cheque for £5." From Bournemouth, £3. The donor writes: "It was through perusal of the 'Lord's Dealings' and the Report that, about 1889, I was led to *give up insuring furniture, and to definitely* hand our all to God's protecting care. In *1900 a terrific fire broke out in a wood* adjoining; thousands of young trees were destroyed. As I watched the flames rushing towards the house, threatening destruction, I asked the Lord to change the wind; He did immediately, and stilled fear by making real Psalm cxi. The fire did not spread beyond touching a corner of the garden hedge, doing no real damage; to God be glory for ever."

SELF-DENIAL.—Here is a way whereby very many of the Lord's people could manifest "pure religion" (Jas. i. 27) and practice true abstinence (1 Thess. v. 22).—From Peterhead, £10. Part of this sum was saved from what was spent on smoking. What joy this self-denial gives the Lord. "My son, if thine heart be wise my heart shall rejoice" (Prov. xxiii. 15). From "345," £2. The donor writes: "This is a privilege given to me as year by year the Lord supplements my wages by giving to me Christmas boxes in my calling as a postman." From Guildford, £2 8s. 6d.: "I think it is about 35 years ago I first read Mr. Müller's Report. I began by giving up smoking and giving part of the money to the orphans, and I thank God to-day for that Report."

THANKOFFERINGS.—In addition to sums sent as tokens of gratitude "for 50 years of married life;" for the gift of a little daughter;

part of the first fee of a young surgeon; recovery after a severe illness, from Torquay, with note: "Prayer has been answered on my dear husband's behalf, and he is now restored to his usual health. We now ask you to join us in thanks for this great mercy, and ask your acceptance of enclosed cheque for £100 as a thankoffering to be used where most needed." From Kendal, 8s. 6d., being ½d. for each chicken reared, and a tenth of what I made with dressmaking independent of my daily work." From Tiverton, £1. The donor writes: "A short time since I wrote you asking your prayers for a Christian friend who had wandered into paths of sin, gambling, &c. Now I am enclosing £1 as a thankoffering to our God for His great goodness in answer to our prayers in bringing back the wandering one." From Wimbledon 7s. 6d., "being a penny on every order received during the past year. My sister and I were struck with reading in your Report of two sisters, dressmakers such as ourselves, doing so."

PROPORTIONATE GIVING.—From Dunedin, £50 for missions, with £100 for the orphans. The donors write: "Although the past year has not been so successful from a financial point of view, still we are convinced that the resolve to apportion 25 per cent. of our income to His work has met with the approval of our Father in heaven, and we never regret it, though Satan sometimes tries to make us believe that it is not necessary." From Chelmsford, 5s. from a donor who writes: "I am a nurse; I gave last year 2s. out of every £1, and it was the *best* year I ever had financially." From Failsworth, £1. The donor writes: "Part of God's tenth. I am only a poor hawker, 64 years old, but happy in the Lord. Since I have given God His tenth; me and my dear wife's income keeps growing, glory be to God!"

SPECIAL SUPPLIES.—From Norwich, £1. The donor writes: "The dear Lord laid in my path 2 half-sovereigns. I tried to find an owner by looking in the papers." From London, £8. The sender writes: "The £8 is the result of praying to God after reading in G. Müller's narratives, 'An artist's first return'; I asked God to give me an order, as I should like to do what the artist did, and He gave me an order for a £20 portrait in less than 24 hours. It staggered me. I hope the Lord will give me the privilege to send you many sums." From the North of England, £6 for Missions, from a donor who writes: "Dear Brother, I am a poor labourer. This last number of months I have been working overtime; I have been leaving my own house at 5.30 a.m., and home at 10 p.m., about 4 or 5 nights in the week, so I have saved £6. I have been praying to the Lord to guide me where to give this money. Yesterday morning Müller's Homes was coming up before me in a way that I thought I should send this money to you, so my stewardship ends, except prayer, and yours begins." From Saltford, 4s. and 6s. The latter was sent by the writer's mother, who states: "My mother was unexpectedly given this, and she asked the Lord to show her how to dispose of it. She went to *sleep in the day time*, and dreamt that the Lord said, Send it to Müller's Orphan Houses, which she is delighted to do."

REMARKABLE FACTS showing how "God moves in a mysterious way"—From Fishponds, 100 slabs of plain cake. The donors write: "We are sending by bearer some slabs of plain cake, which we are unable to deliver to our customers owing to error of too much sugar being added in the mixing." Thus, even by means of an error on the part of a baker, the Lord supplies our children with a treat such as this. . . .

For some days the question was before me of giving an extra treat to our children on Mr. Müller's centenary day, Sept. 27, in addition to the cake they always have on his birthday. My difficulty was the cost, our means were so reduced. I wished to give them a banana each, but 2,000 bananas would cost not a little. This morning I decided, before leaving my home, to send to town and enquire the cost of 2,000 bananas, and see if our funds would permit of that form of treat. Picture my joy, dear reader, if you can, when I tell you, that on reaching Ashley Down, I found that a firm of importers of bananas had sent us a large

quantity, which when reckoned were found to be over 4,000. So on the 27th, through God's bounty, our children had *two* bananas each, whereas I had only thought of *one* for each; "*exceeding abundantly above all we asked.*"

Surely our hearts will be stirred up to continue instant in prayer for Mr. Bergin, his helpers, and the large family of orphans, that the blessing and power of God may continue on the work, and that in the words of the founder it may still be manifest that *God is still the* LIVING *God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him.* HYP.

ALL OF GRACE.

THAT I should ever give a thought,
O Lord, to ought but Thee,
Will ever through my life remain
A galling mystery.
Thy love for me, so deep, so strong,
Has filled my heart with shame,
That I should for a moment prove
Unfaithful to Thy Name.

To think that on a Gentile dog
Thy love should cast its power,
And claim me for an heir of grace
In Calvary's dark hour.
To think that I, outcast, despised,
Am called a child of God,
To walk with honoured feet the path
The saints of ages trod.

To think that I with Christ am raised,
And made in Him to sit
In heavenly places, though, O Lord,
For glory so unfit.
Yet God hath called me in His love,
That I His grace may know,
And through the ages unto me
His loving kindness show.

Yes, grace it is from first to last
That saved me from despair,
Clothed me with His own righteousness,
And made me spotless, fair.
In all—my Father, gracious, kind,
Thy marvellous love I trace,
And pray that I may henceforth live
More worthy of Thy grace. J. A. W. H.

Correspondence.

WORK AND WORKERS IN CANADA.

To the Editor of THE WITNESS.

MY DEAR MR. CALDWELL,—Mr. C. J. Baker and I had an excellent passage across the Atlantic in the White Star liner, *The Celtic*. To travellers who fear sea sickness I would strongly advise them to take one of the large, though, perhaps, not fast steamers. *The Celtic* is a steamer of 21,000 tons, and is one of the largest vessels afloat. We were enabled to do a little work for the Lord, though there were strong objections expressed to the truth. On reaching NEW YORK CITY on Sunday morning, June 10, we were met by a number of friends. We reached the hall in time for the breaking of bread. The afternoon meeting for believers was taken by Mr. Walter Scott and myself. The hall was full. Christians from New York, Passaic, Paterson, Newark, and other assemblies were present. Mr. Scott was in fellowship with so-called "Exclusives" for 40 years, and was recently excluded on account of breaking bread with a company of so-called "Open Brethren," near Bristol. The evening gospel meeting was shared by Dr. C. J. Schofield and myself. I left New York on Monday night for ORILLIA, Ontario, arriving there at 4.30 on Tuesday afternoon. That night in the Dominion Hall I addressed a considerable company of believers, amongst whom were a goodly number of young men and women recently converted. Amongst these were two grandsons and a grand-daughter of the late Mr. George Shivas of Aberdeen, Scotland. On Wednesday afternoon I took the "cars" for WINNIPEG, 1200 miles distant, arriving in the metropolis of the Canadian "North-west" on Friday morning in time for the annual "conference," and was met at the station (or "depot") by Mr. John Rae and Mr. R. J. Dickson. The "convention" which was held in the hall of the Y.M.C.A. began on Friday forenoon, and was closed by an evangelistic service on Sunday evening. Three meetings were held daily. Believers were present from assemblies at Selkirk, St. Andrews, Roseisle, Portage la Prairie, Neepawa, Trekearn, and Boileaux (no Dakota). Those who did the bulk of the speaking were David Oliver, Edward Stack, John Rae, sen., and myself. Much of the ministry was wholesome, searching, and edifying.

A word or two about Winnipeg. The assembly consists of from about 80 to 100, and meets in the Gospel Hall, 120 King Street. Few who were in fellowship on my visit to the city in 1889 are there now. Winnipeg is a great distributing centre, and many remain in the city until they secure land, or obtain employ-

ment elsewhere. The city has doubled its population during the last three years, and, according to the *Winnipeg Free Press*, the present population is 101,051. Doubtless it will be a very large city in the near future. The Canadian Pacific Railway yards at Winnipeg have tracks 120 miles long. Railway construction is going on very rapidly. Christians who visit the North-west might apply to our brother, Mr. R. J. Dickson, 315 McGee Street, who will gladly supply information regarding meetings, &c., &c.

Mr. Rae and I spent a day at PORTAGE LA PRAIRIE, and had a meeting. There is a small assembly of less than twenty persons in that important town. Next day we went to PLUMAS, a country district 100 miles north of Winnipeg, where a three-days' conference is held annually. The meetings were really held six miles north of Plumas, in a country district where there is a small assembly. They have a neat Gospel hall, which was well filled. The brethren who ministered the Word at Winnipeg ministered at Plumas. Mr. R. J. Dickson also gave a helpful address. On Lord's Day afternoon and evening the Gospel was preached to interested and attentive audiences. The afternoon service was crowded, and the Word was spoken with freshness and power.

NEEPAWA was our next town. It is situated in the midst of a beautiful farming district. There is a small company of believers who greatly desire and need help. We next proceeded to BRANDON, which has a population of 10,000 souls. Brandon, on the main line of the C.P.R., 133 miles west of Winnipeg, is the second largest city of Manitoba. Our esteemed brother, Mr. John Rae, sen., who has been pioneering in the north-west for over twenty years, resides in Brandon. His postal address is P.O. Box 116, Brandon, Manitoba. His son, Mr. Wm. Rae, has been engaged in evangelizing for a number of years, and lives at Moose Jaw, 400 miles west of Winnipeg, a city of 7000 souls. The "Gospel Hall," Brandon, is situated in Eighth Street, corner of Victoria Avenue.

Brandon conference was attended by Christians from small assemblies in Manitoba and Dakota. Two brethren drove 200 miles to the conference. Help of the Lord was given in ministry. The breaking of bread was a solemn and blessed season. On Lord's Day evening the Gospel was proclaimed to a large congregation in the hall of the new Y.M.C.A. God gave blessing with the Word. On Monday afternoon one sister and three brethren were baptized by Mr. Wm. Rae in the Assinoboine river. Messrs. Stack, Rae, Oliver, and Dickson, leave for the last conference of the series at Meridean, 120 miles south-west of Brandon, and a few miles from the American border. I leave to-morrow for FORK RIVER, 220 miles north-west of here, and ten miles from Lake Winnipegosis, to have some Gospel meetings. After that I purpose visiting Battleford, Edmonton, Wetaskiwin, Calgary, Vancouver, and Victoria.

I am most thankful to be able to say that though I have been kept pretty busy, I am on the whole sleeping well. Shall value prayers on my behalf.—Yours affectionately, in His love and service, ALEX. MARSHALL.

Brandon, Manitoba, July 4, 1906.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

REPLIES ARE INVITED TO THE FOLLOWING:

PEARLS BEFORE SWINE.—What is the meaning of Matthew vii. 6, both the fore and latter parts?

THE CHRISTIAN AND DEBT.—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death," and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

DIRECT ANSWER TO PRAYER.

QUESTION 518.—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakable replies. May God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

Answer A.—A more important question could not well be asked. As King David has been cited as an example, we must remember that he was a *leading man* with great responsibilities resting upon him. It appears to me that it was in special emergencies as a *leader* that David "enquired of the Lord," and received definite answers. I believe in "similar circumstances" those who are divinely called to lead in the Church of God ought to go as definitely to the

Lord for direction as David did and obtain as direct guidance, though not in the same way.

The days when God answered by visions, and prophets, and the unfailing "Urim" have passed away (see Num. xxvii. 21; 1 Sam. xxviii. 6). In place of these the Church of God has now the complete revelation of the will of God in the written Word and the direct guidance of the Holy Spirit. I cannot believe that the saints in the present age who are privileged with a liberty of access to God which David never had should be less certain (in similar circumstances) than he of the Lord's path for them. But the very fact that the place of communion *now* is inside the "holiest," that is, in the very presence of God, makes it necessary for us to have a measure of spirituality and of spiritual discernment which was not so necessary in the times of David. To know how to carry our difficulties into the presence of God, and in reality to consult Him, and to know His guidance when He is pleased to give it, necessitates an experimental acquaintance with God which we fear is little known in these Laodicean days. These thoughts apply specially to those who may be in similar circumstances with King David; but there are many dear saints who are not in these circumstances who would be thankful for help on this subject. To such I would point out the assurances given by the Lord Himself of prayer being answered, such as Matt. xviii. 19; Mark xi. 22-24; John xiv. 13, 14.

These might be compared to *blank cheques*, bearing the name of the Lord Jesus, put into the believer's hand to fill in what he desires of the Father. But other scriptures qualify these apparently unconditional promises, such as John xv. 7, Romans viii. 26, 27, James i. 5-8, 1 John v. 14, 15, and Jude 20. An aged godly man when exhorting a young man to become a man of prayer, added, "But see that it is prayer, and not merely the cry of distressed nature." Another godly elder believer once said to the writer of this: "Faith that lays hold upon God must come from God."

It seems to me that prevailing prayer which brings definite answers back again from God, is *inwrought prayer* by the Holy Spirit. It would be wrong to say that God never answers "the cry of distressed nature," but in love He may often have to withhold an answer, or to answer it in judgment. Our prayers being answered will depend mainly on our singleness of eye, and on the reality of our walk with God.

Those who have exercised themselves in waiting on the Lord in their difficulties, and who have become so well acquainted with Him as to be conscious when they have His presence and approval, are also painfully conscious when they lack His smile on their path. I believe such will be kept right by an *inward monition of the Spirit*. I think this was the way Paul was guided in Acts xvi. 6, 7, and answered in 2 Corinthians xii. 8, 9. There is no mention of a *voice* speaking to him; and should they go *honestly* wrong our God is so gracious towards His children that He may interfere by His providence, or if He allows us to go wrong, it will be to teach us some salutary lesson which we could not otherwise learn. This question would need a *book* to do justice to it, but these remarks may help some. G. A.

Editor's Note.—There are no two faces alike, and no two persons have the same spiritual experience. Moreover, God's ways differ in dealing with different persons, and also with the same persons at different times and under different circumstances. That God will guide those who wait upon Him is abundantly clear from the Scriptures, but no rule can be laid down as to the way He may make known His will.

Paul, after being forbidden by the Holy Spirit to preach the Word in Asia, assayed to go into Bithynia. But the Spirit suffered them not. Then a vision appeared to him in the night. See Acts xvi. 6-10. Thus directed, the writer uses the words "assuredly gathering." No doubt Paul had continually sought direction, and the Lord could easily have instructed him to go straight to Macedonia. But instead of so doing, He directs His servant in a way that has no precedent. The first consideration is: Am I willing to go where He directs, or to do what He appoints? Then it is the privilege of the believer to be "filled with the knowledge of His will in all wisdom and spiritual understanding (Col. i. 9). This must be connected with Col. iii. 16: "Let the word of Christ dwell in you richly." Most circumstances of perplexity involve some moral principle upon which light can be obtained from the Word. By a spiritual understanding of the Scriptures brought to bear upon the circumstances, a right and a wrong may emerge which previously was undiscovered. But this faculty of discernment is not given at once. It is those "who by reason of use" (that is, the continual practical use of the word) have their [spiritual] sense exercised who are thus able to discern both good and evil (Heb. v. 14). A child or a servant receives direct, explicit instructions, but a wife who has long been acquainted with the mind and ways of her husband has seldom need of such instructions. She knows by experience what will please him or what his mind will be, and acts accordingly. *Precepts* afford guidance, but *principles* also will guide where direct precept may not be available. Further correspondence on this subject might be helpful.

simple Gospel, walking long distances to the tent meetings....The pitching of the Bristol Tent in a district of the city called **New Brislington,** has been a great success in point of numbers, Mr. James McKendrick giving faithful messages. Overflow first Sunday; many have professed. Mr. J. A. Lawson hopes to continue the next six weeks. Other work in wooden-sided tents encouraging...Mr. John Bollard has been having most encouraging times in **Huyton Quarry,** a small village near Liverpool. Good numbers on week nights, full on Sundays; quite a number have professed. Mr. L. H. Tranter from Ammonford, S. Wales, gave valuable help from Aug. 8....Mr. J. W. Maclachlan spent nine weeks in **Merriott,** Somerset, Unsaved aroused, Christians quickened, and five baptised....Mr. Alex. Lamb has had a good time in Manchester Tent at **Pendlebury**....Mr. F. A. Glover had tent at **Glastonbury**—a town of tradition and ritualism, in connection with which he writes, "Scenes have been witnessed to make angels rejoice." Moved to Walton on Aug. 13....Mr. J. W. Ashby pitched the Eastern Counties' Tent at **Newmarket,** Aug. 19; fair numbers came in from the beginning....The Epping Forest Tent is pitched on **Kelvedon** Common, Essex—Brethren G. T. Veitch, E. Tipson, and J. Hixon Irving preaching.... Mr. Jas. Hodson had one of the Yorkshire Tents at **Bingley,** assisted by Mr. Kent from London and others. Baptised ten at Shipley on July 21, seven on Aug. 4. Purpose commencing an assembly at Bingley... Mr. Forbes McLeod continues with large Yorkshire Tent in **Huddersfield**; complaints from the Unitarians caused him to seek another pitch ... Mr. A. E. Hodgkinson, assisted by Mr. Zeutler from Germany, is preaching in **Fishlake,** a dull religious place; work slow, evidences of blessing....Mr. Dunning had his tent at **Sutton**; souls were saved.... Mr. Robins at **Wadhurst** was much encouraged.

BIBLE CARRIAGES.—Mr. Geo. Ainsworth has had the Yorkshire Bible Carriage for seven weeks at **Wyke,** Bradford. On Sunday nights about 1000; on week nights, 250 to 500 listened to the Gospel; some saved and baptised; hope that permanent work may begin...Mr. W. E. Tocher is having encouraging times with the Bible Carriage at **Clanfield,** Hants...Mr. Douglas Perry with the Ebenezer Bible Carriage has had three weeks' meetings in an orchard in **Shurdington,** near Cheltenham; souls saved; Christians helped. Open-air Conference on August Bank Holiday. Messrs. R. Campbell, G. Gillingham, J. Holmes, and Douglas Perry ministered. Moved to **Huntley**...Mr. Glen in his carriage near **Cranleigh,** has been owned of God...Mr. Midson, on the borders of **Kent** and **Surrey,** has experienced the good hand of God in blessing.

NOTES.—Liverpool—Mr. Flick, Leicester, gave accounts of foreign missions in the district. Mr. E. A. Thomas spoke on the needs of Venezuela in Crete Hall. Next Quarterly Teachers' Meeting in Admiral Hall, Sept. 4...Mr. J. Hixon Irving has taken Victoria Hall, **Epping,** for two months, giving Bible Readings on "The Work of the Holy Spirit."—Lightbown Hall Conference, **Pendleton,** was one of the largest in attendance. Messrs. W. H. Hunter, Riseborough, Bollard, Moore, Lamb, and Goldsmith ministered with power...**Kendal** Conference was a profitable time. Messrs. Stephen, Bradford; A. Grant, London; T. Robinson, Barrow; W. Flick, Leicester; J. Singleton, Whitehaven; Frank Atkinson, Kendal; E. Lynn, India; T. Baird, Singapore; D. Corson, Harrogate; and R. Gall, Liverpool, taking part...Mr. J. Hixon Irving has been giving addresses on "The Parables of the Kingdom" in Forest Hall, **Loughton,** during July and August; many helped...Brethren in **Doncaster** are making an earnest endeavour to complete arrangements for a suitable Gospel Hall in this racing centre. Any of the Lord's stewards led of Him could communicate with Mr. G. R. Wilson, 25 Prospect Place... Good open-air meetings on the sands at **Weston-super-Mare** during August. Messrs. G. and A. Orr-Ewing, Douglas Russell, and T. Baird gave help...Miss Edith Pomeroy, the third member of the family to enter the mission-field, farewelled at **Exeter,** August 21. She sails for Laos, Sept. 13... Mr. **Walter E. Willy** is gradually losing his eyesight, and never needed the prayers of God's people more than now...Mr. E. Venn has been seeking rest and helping on the Lord's work at **Ilfracombe**... Our loved brother, **Dr. M'Lean,** has been able to be brought to his home in Bath; continues very feeble.

IRELAND.

TENTS.—Mr. David Rea has his large tent pitched in Chapel Fields, **Belfast;** attendance good, some concerned ...Mr. J. Meharg has pitched his tent near **Clonkeen;** meetings well attended, apparent interest ....Mr. Samuel Meneely continues in tent near **Randalstown,** where some have been led to Christ.... Mr. J. Greer has continued in large tent, **Portadown,** since June 10; meetings large, interest sustained throughout; a goodly number have professed; saints much blessed....Mr. R. M'Cracken has had good meetings in **Larne**; a number have professed.

NOTES.—Meetings at Queen's Bridge, in connection with Victoria Hall Assembly, **Belfast,** still well attended by hundreds of non-churchgoers, God giving help in preaching the Word. About two years ago Mr. W. H. McLaughlin fitted up a little hall in what is known as the Old White House, preaching the Gospel himself, being helped by others, with the result that a number have been saved.

AMERICA.

UNITED STATES.—Mr. C. W. Ross spent some weeks in the Eastern States, visiting a number of assemblies. He purposed going to **Duluth** Minn.... Mr. W. Pinches has pitched the Cleveland Tent in **Canton,** Ohio, the home of the late Pres. M'Kinlay.... The annual Conference in **Detroit,** Mich., is expected to take place as usual about the third week of Sept. (date of the Western Excursion from Canada), and will be held in Dickenson's Hall, 422 Grand River Avenue. Communications to Mr. T. D. W. Muir, 528 Commonwealth Avenue, Detroit, Mich. A hall is being built in Detroit for the assembly, and is to be ready for occupancy in October. The address, of meeting from that date will be "Central Gospel Hall, Intersection of Harrison and Grand River Avenues.".. Mr. F. W. Blair has his tent in **Hoboken,** N.J., again this year. The meetings are well attended; some are professing to be saved.... Messrs. W. Matthews and Wm. Hunter have their

CHARLES A. AITCHESON, a Glasgow veteran about 95 years of age, founder of "The Aitchseon Trust," is subject of Brief Record and Sketch in *The Pathway* for this month. Don't fail to get a copy. ½d. monthly.

tent in **Manchester,** N.H. They had a time in **New Bedford** and **Fair Haven** before coming here....Mr. J. M. Carnie was for a while in the tent in Hoboken, afterwards in the tent in **South Brooklyn,** N.Y..... Mr. C. W. Roder had two weeks' meetings in **Westerley,** R.I.; helped Messrs. Bradford and McDonald in the tent...Mr. Jas. Waugh had tent in **Philadelphia.**

CANADA.—The Conferences held in the Canadian North-West during June and July were smaller than last year, yet they were helpful to those who attended them. **Roselsle** came first, followed by **Winnipeg,** then **Plumas,** then **Brandon,** lastly Meridian. Messrs. J. Rae, Sen., E. Stack, D. Oliver, A. Marshall, and R. J. Dickson ministered the Word. A few professed to be saved during some of the Conferences... Messrs. T. Black and J. Pearson have a tent up in **Lakeport,** but the attendance is small... The tent meetings in **Toronto** have been small, yet God gave some fruit in a few professing to be saved. Messrs. R. M'Clintock and R. Telfer moved the tent to **Toronto Junction,** and the attendance is better. Mr. W. L. Faulknor is seeking to help God's people in and around the city. Our aged brother John Wright, from Cockermouth, England, ministered the Word lately in several of the assemblies in this city...Messrs. R. Irving and W. Morrison still continue tent meetings in **Picton,** but find it uphill work...Messrs. W. P. Douglas and G. T. Hicks are having good tent meetings in **Fenelon**...Messrs. J. Gilchrist and E. Morton are having tent meetings in **Elderado,** but there is not much to cheer...Mr. D. M'Geachy has a tent up in the country district of **Bent Path,** and is being encouraged by some professing to be saved...Messrs. J. Goodfellow and T. Touzeau had tent meetings in **Wabash** in June. They have moved to **Tilsonburg**...Messrs. F. Watson and J. Silvester are in **Arnstein** with a tent. They are 40 miles from a railway. Prejudice is breaking down, and some have professed to be saved...Mr. J. J. Rouse moved his tent from Edmonton to **Wetaskiwin,** and is having meetings....Mr. W. M. Rae is working a tent in **Moosejaw Sask,** but finds it stiff work...Messrs. R. J. Dickson and F. Poidevin are having tent meetings in **Winnipeg,** Man....Mr. D. Scott is having tent meetings in **Pugwash,** N.S., district...Dr. E. A. Martin is labouring with brother Goodwin in a tent at **Amhirst,** N.S.... Mr. Alex. Marshall had a week's meetings in **Victoria,** then went on to **Nanaimo** to help Mr. M'Fadyen with his tent.

West Indies.—Mr. Thos. Wales, **Queenstown.** June 23, writes: "We have lately had the joy of adding another assembly to those on this coast. Some few years ago some of our brethren from Queenstown went to work on the island of **Wakenaam,** in the mouth of the Essiquebo River."

Mexico.—Mr. E. Harris, **Oriziba,** July 27, writes: "An old law has just come into force for the first time, forbidding singing, praying, or preaching **in the graveyards.** So our only opportunity for open-air preaching has been taken away, and though other doors open before us, encouragements to patient continuance in Gospel service are now few."

San Francisco Earthquake.—Mr. J. McIntyre, July 23, writes: "God has graciously come in through His own dear people throughout the United States, Canada, the old country, and far-off New Zealand, meeting the need, so that now we have sufficient money in hand, and need no more. The cry on every side is, 'We will rebuild San Francisco; it shall be fireproof and earthquake proof.' Truly man is 'of the earth, earthy.'"

EUROPE.

Spain.—Mr. R. Holloway, **Cartagena,** writes, July 10: "One of the Christians, a colporteur, is in the district of **Murcia,** the capital of this province, a fanatical place; the people stoned him on two different occasions."....Mr. J. Harris, formerly of Algeciras, who lately returned to Spain, writes from **Gibraltar,** July 30: "A good work going on here; prayer meeting held every morning at 7, another at 12.30, and meetings every evening with good attendance; quite a number of converts and much blessing. The regiment in the barracks is under orders for South Africa in a few weeks."

Norway.—Mr. Alex. Mitchell writes: "Meetings going on in **Skien** during my absence. Was present on July 8 and 9 at the great annual "united meetings" in **Laurvik.** Hundreds of Christians were gathered together. I was asked to introduce the subject the second day, so took up the subject of 'Love.' God gave blessing at these meetings."

AFRICA.

Central.—Mr. D. Crawford, **Luanza,** May 4, writes: "Miss Prentice went off a few days ago for her marriage; a bride of death and a bride of life. Such is contradictory Africa. But before we parted, we had a solemn wet-eyed gathering at the River of Baptism, and again seven souls confessed Christ. The fresh new-made grave of earth was closely linked with that grave of water. Not in figure only, for had she not helped to win them."...Mr. James Anton, **Koni Hill,** May 31, writes: "Everything passed off well at our marriage at Lukafus. Now settled down to our work again. The women are glad to have one amongst them to instruct and help them. There are now sixteen native Christians in fellowship with us at Koni....Dr. Fisher, **Kilewe Hill,** June 8, writes: "I feel more and more convinced, that with God's blessing, this hill may prove a splendid site for Sanatorium and other buildings it is proposed to erect. It will also be a good centre for work amongst the **Yalunda** scattered around."

West.—Friends will be interested to learn that **Mr. F. S. Arnot** intends to return to Africa in a few months. He writes: "Sir Patrick Manson has given me a clean bill of health, so I return to Africa in a few months, probably in November, to take up the work where I left it off, and go on from Bihe to the Chibokwe and the Lovale countries, and the Garenganze. My wife remains here with the children."

ASIA.

India.—Mr. F. Rowat, **Mihijam,** July 17, writes: "Yesterday a Mohammedan was here for medicine, and he said no less than thirty persons in his village had recently died from cholera. I reminded him of the many times he and others had heard of the only way of salvation from my lips. The converted orphans have prayer meetings among themselves, and one of their favourite hymns is a

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translation of "Lord I hear of showers of blessing."....Mr. W. Stanes writes from **Simla**: "Already I have arranged for fully fifty meetings during the two months I am up here."....Mr. Albert Norton, **Dhond**, July 13, writes: "We are now at a critical time in the monsoon, and if the rains are long witheld the crops which have just germinated will perish, and the sufferings of the poor people increased. We are daily giving relief. Pray for us."....Mrs. G. H. Watson, **Jamtara**, under date July 25, writes: "Here it is very hot and steamy and enervating, and the work is very hard and the ground stiff; so many years of faithful preaching. We have as yet had scarcely any rain, and famine is threatening us with its horrors. Already the people are begging us to buy their household utensils, reminding one of Joseph's time. But alas! we have no granaries filled with corn to give the poor souls."

China.—Mr. W. H. Lester, **Kiukiang**, writes, June 20: "Mr. and Mrs. Melville and Miss Glass passed through here on their way to the mountains. They had a trying journey. Their boat got wrecked, but the Lord graciously preserved their lives for more service in this land."...Mr. **H. E. Pownall** (brother-in-law of the late Mr. Kingham) says: "The sympathy that has been expressed by all classes of Chinese is most striking. If this should be one of the many stepping-stones to lead some Chinese to reconsider matters, and if some, by God's good providence, are turned to the light and to faith in the Lord Jesus, it will be a blessed result. Mr. and Mrs. Hopkins (brother-in-law and sister to the late Mr. Kingham) are now at **Kuling** studying Chinese, and taking care of little Vera Kingham in the meantime."...Mr. J. W. Wilson, **Shih-tao**, May 31, writes: "Things are moving rapidly in China, and we shall see vast changes in a few years. In many places there is great unrest over the education question, but I do not anticipate trouble in our district."

DEATHS.—On June 14, aged 64, Mr. **A. Skinner**, for many years connected with various assemblies at home, and for 4 years with assembly at Ashley Road, Kowloon, Hong Kong. Many workers on their way to or from China will remember having happy fellowship in the things of God...On July , **Alfred Baker**, Birmingham, aged 33 years, for 5 years in Wolverhampton meeting and last 2 years in Cape Hill Assembly, Smethwick. Very bright Christian and good worker in the Gospel. Latterly a great sufferer...On July 12, at Warwick, Queensland, our brother **Robt. Sherland**, who carried on the Black Country Postal Mission, sending silent messengers all over the Australian States up to within a few days of his death. Messrs. Thos. Manders and R. G. Grubb committed his remains to the dust till the Morning breaks...On Aug. 17, our loved brother Mr. **W. G. Honywill**, of Spinetta, Italy, died from typhoid fever, after a time of most intense suffering. Miss Selby writes: "Our hearts are stricken indeed, but we have proved in this time of deepest trial our precious Lord's words, 'My grace is sufficient for thee.'"...**Mr. Broadbent**, of Ilfracombe, has now entered his rest...Our esteemed and beloved brother Mr. **John Churchill** departed to be with Christ on Aug. 8 at Wimbledon, after a very trying and painful illness, in the midst of which, through grace, the fruit of patience, peace, and joy in the Lord was richly manifested. The funeral, which took place on Aug. 11, gave evidence of the deep respect in which he was held locally, as well as in London generally. The first part of the service was held in the meeting-place, Central Hall, and, according to his express wish, was conducted by his son Theodore and his sons-in-law, Dr. Rogers, Dr. Brooks, and Mr. H. B. Thompson. Afterwards at the grave his brother, Mr. A. Churchill, spoke very feelingly. Others taking part besides the relatives were Colonel Winn, Major J. C. Cox of Richmond, Mr. R. E. Sparks of Bath, and Mr. F. C. Ash of Beresford. About 300 or 400 people were present...**William Adolph Beste**, for very many years in fellowship at Loughboro' Rooms, Brixton, died suddenly at Birchington on 10th August. Buried at Norwood on 16th August...On the stroke of midnight of 22nd August **Charles A. Aitcheson**, 9 Walworth Terrace, Glasgow, passed into the presence of the King. The more than 90 years of his life have been remarkable in many ways. An Edinburgh man by birth, along with other brothers he assisted his father in the development of the baking business of "Aitcheson," which for many years supplied the Royal family and the aristocratic families in the East of Scotland. Coming to Glasgow about 30 years ago, he settled down in Union Hall Assembly, lived in a plain home on the plainest of fare, spent his time and money in preparing and circulating books and tracts, working a small Bible Carriage, assisting earnest gospellers in preaching in theatres, halls, and tents in needy towns of Britain, devoting large sums to missions in many lands and to special objects at home, or otherwise, according to his own methods, seeking to extend the Saviour's kingdom. Part of his wealth, which seemed to devolve on him as the last surviving member of the family, and which at one time must have amounted to about £200,000, has for a number of years been formed into what is known as "The Aitcheson Trust," and been conducted by "seven men of honest report" of the city and district in conjunction with the founder. Practically confined to the house for the last three years and to his bed for nine months, he quietly finished his course and entered into "the recompense of the reward." (Fuller details, with sketch, in *The Pathway*).

Sums Received by THOS. M'LAREN, 7 Vinicombe Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to August 15th, 1906:

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Wellcroft H., Glasg. *a*	1	0 0	Alexandra H., H'sey "	0	15 0
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18. The Teaching of a Seed-Corn.
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20. Resurrection.
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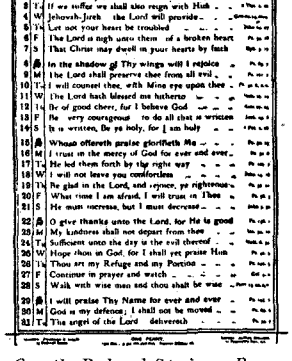
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1	M	His praise shall continually be in my mouth	Ps. xxxiv.
2	M	Count it all joy when ye fall into . . temptation	Jas. i.
3	T	If we suffer we shall also reign with Him	2 Tim. ii.
4	W	Jehovah-Jireh the Lord will provide	Gen. xxii.
5	Th	Let not your heart be troubled	John xiv.
6	F	The Lord is nigh unto them of a broken heart	Ps. xxxiv.
7	S	That Christ may dwell in your hearts by faith	Eph. iii.
8	S	In the shadow of Thy wings will I rejoice	Ps. lxiii.
9	M	The Lord shall preserve thee from all evil	Ps. cxxi.
10	T	I will counsel thee, with Mine eye upon thee	Ps. xxxii.
11	W	The Lord hath blessed me hitherto	1 Sam. vii.
12	Th	Be of good cheer, for I believe God	Acts xxvii.
13	F	Be very courageous to do all that is written	Josh. i.
14	S	It is written, Be ye holy, for I am holy	1 Pet. i.
15	S	Whoso offereth praise glorifieth Me	Ps. l.
16	M	I trust in the mercy of God for ever and ever	Ps. lii.
17	T	He led them forth by the right way	Ps. cvii.
18	W	I will not leave you comfortless	John xiv.
19	Th	Be glad in the Lord, and rejoice, ye righteous	Ps. xxxii.
20	F	What time I am afraid, I will trust in Thee	Ps. lvi.
21	S	He must increase, but I must decrease	John iii.
22	S	O give thanks unto the Lord, for He is good	Ps. cvii.
23	M	My kindness shall not depart from thee	2 Sam. vii.
24	T	Sufficient unto the day is the evil thereof	Matt. vi.
25	W	Hope thou in God, for I shall yet praise Him	Ps. xlii.
26	Th	Thou art my Refuge and my Portion	Ps. cxlii.
27	F	Continue in prayer and watch	Col. iv.
28	S	Walk with wise men and thou shalt be wise	Prov. xiii.
29	S	I will praise Thy Name for ever and ever	Ps. lxxxvi.
30	M	God is my defence, I shall not be moved	Ps. lxii.
31	T	The angel of the Lord deliverеth	Ps. xxxiv.

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All insertions are "If the Lord Will."] **OCTOBER, 1906.** [*Made up September 23, 1906.*

SCOTLAND.

FORTHCOMING.—Conference of Gospel workers and others in Garngad Hall (late Primitive Methodist Chapel), Turner St., **Garngad,** Glasgow, Oct. 6, at 4. Messrs. W. J. Grant, R. G. McInnes, John McDonald, and Hy. Pickering expected....Annual Conference in connection with Albert Hall assembly, **Saltcoats,** in Christian Institute, Oct. 13, at 3.30. Messrs. Thos. Kelly, Maybole; W. J. Grant, Kilmarnock; Hy. Pickering and Jas. Wilson...First annual Conference in Forresters' Hall, **Dalkeith,** Oct. 20, 3 to 7.45. Messrs. W. J. Grant, John McDonald, Hy. Pickering, and John Gray expected ...Eighth annual Conference of young men and young women in **Elim Hall,** Crosshill, Glasgow, Oct. 27. Messrs. Thos. Kelly, Malcolm Ferguson, Hy. Pickering and others expected... **Kilmarnock** Sunday School Teachers' Conference, Oct. 27, at 4. Messrs. John Ferguson, Wm. Heathwood, James Wilson (Partick), and others expected...Mr. Herbert Francis from Clevedon gives addresses on the "Tabernacle" in Falcon Hall, **Dundee,** October 7 to 12...Quarterly meeting of Elder Brethren in city and district in Wellcroft Halls, Eglinton Street, Glasgow, Nov. 3, at 5...Annual Conference in **Glenluce,** Wed., Oct. 17. Messrs. Jas. M. Hamilton, Chas. Innes and others expected....Mr. J. A. Lawson hopes to commence meetings in **Gourdon** on Sept. 30....Opening Conference of Bethesda Hall (Linthouse car terminus), late Graham St., Govan, **Glasgow,** on Oct. 6, at 3.30. Messrs. R. Duncan, T. M'Laren, W. Inglis, and John Millar expected.

CONFERENCES. — Glasgow Half-yearly Meetings have just closed. Attendance as large, if not larger, than ever, fully 2000 attending the meetings on Monday morning and afternoon, and almost as many at night. Helpful ministry concerning the person and work of Christ, and various aspects of the Christian life, by Messrs. J. W. Jordan, Greenwich; J. W. Cummings, Dublin; Wm. Hoste, B.A., Brighton; Dr. John Murray, Folkestone; W. J. Grant, Kilmarnock; J. Gelson Gregson, Ceylon; T. Baird, Straits; R. E. Sparkes, Bath. Interesting reports of work at home and abroad by Messrs. W. Hearn, Dr. Hunter, Ebenezer Lynn, Thos. Patient, India; T. Baird, T. Angus, Straits; H. G. Lamb, Algeria; J. G. Gregson; John Nisbet, G. Davies, Spain. Messrs. Forbes Macleod, and J. M. Hamilton, tent work....**Dumbarton,** September 15. Good attendance; helpful ministry by Messrs. Robt. Miller, Wm. Stephen, J. Farquhar, J. Calderhead, and John Miller...Over 250 Sunday School teachers assembled in Wellcroft Halls, **Glasgow,** Sept. 15, when Mr. J. W. Jordan ably introduced the subject of "The Sunday School Teacher as a Fisherman," followed by Messrs. R. Barnet, R. G. M'Innes, J. E. Wolfe, and others...500 Ayrshire believers assembled in Oddfellows' Hall, **Kilmarnock,** Sept. 22, to wish God-speed to Mr. Jas. L. Nisbet, leaving for Iceland Stirring words were spoken by Messrs. W. J. Grant Hy. Pickering, J. L. Nisbet, John Nisbet, Thomas M'Laren, D. M. Campbell, and Wm. Shaw... Annual Conference in Town Hall, **Hamilton,** Sept. 22. A good muster; Messrs. Matt. Muir, J. Miller, Thos. Angus, and E. Lynn taking part...**Loanhead,** Sept. 8. Goodly number present. Speakers—Messrs. Frank May, Alex. Bryson, Jas. Calderhead, E. W. Greenlaw, W. H. Sibbald. Ministry plain and practical... Farewell meeting with Mr. John Robertson, who is going to Portugal on his way to Central Africa, was held in **Douglas,** Sept. 7. A large gathering from the neighbouring assemblies. Addresses by Messrs. T. M'Laren, Jas. Brown, J. M. Davidson, T. Sinclair.

TENTS.—Mr. Edward Hughes continues in tent at **Cambusnethan,** near Wishaw. Well filled week-nights, packed Sundays. Quite a number have given clear evidence of conversion; a number added to New Stevenston assembly as the result of this tent being at **Holytown**...Mr. Malcolm McKinnon and Robert Miller had good tent meetings in **Helensburgh,** a place which has been neglected for many years. Mr. Miller hopes to continue the work in a rented hall...Mr. John Ferguson finished in the Pioneer Tent at **Halfway** on Sept. 11, when Messrs. S. Hogg, J. M Davidson, J. E. Wolfe (Oklahama, U.S.A.), John Ferguson and others gave helpful words. About 30 have professed, and a company of 40, 22 from the parent meeting, Cambuslang, now assemble in Ebenezer Hall, Craigellian Avenue.. A little blessing was granted in Wigtownshire Tent at **Bladnoch,** where J. M. Hamilton and James Stephen laboured.

GLASGOW.—Missionary meetings have been held in various assemblies by Messrs. T. M'Gavan, India; D. M. Campbell, Denmark; and visitors to the Conference...Mr. John Ferguson commenced special meetings in **Pollokshaws,** Sept. 16...Mr. W. S. King commences in **Marble Hall,** Oct. 7....Mr. Hy. Pickering takes the Tuesdays of October in **Springburn** on vital subjects.

NOTES.—Mr. Jas. Forbes has spent a considerable time at **Perth,** and had the joy of baptising five. He has spent six Sundays and part of the week days in Wellgate Hall, **Dundee**....Mr. W. S. King had a week's meetings for Christians on "The Lord's Second Coming" in Strandhead Hall, **Kilmarnock;** good and helpful; he is now in **Falkirk**....Believers meeting in Masonic Hall, **Ayr,** have been greatly cheered during the last two months by help rendered by believers in various assemblies. The Gospel has been preached in power to large crowds gathered on the Low Green...The Caledonian Bible Carriage paid visits to **Barr, Barrhill, Pinwherry,** and **Colmonell**...The busy herring season in **Shetland** is now over. Messrs. Wm. Murray, Glasgow; R. Logan, Consett; J. Lees, Hamilton; J. Ireland, Cambus.

INCREASING ATTENDANCES.—Localised Monthlies have been proved to be the best method of improving the numbers at Gospel Meetings. The best are—*The Herald of Salvation,* 16 pages, 100, 3/6; 150, 5/3; 250, 8/6; 500, 15/; and *The Evangelist,* 4 pages, 100, 1/6; 200, 2/6; 500, 5/; 1000, 8/, post free. *See photo blocks opposite.* Samples free. Prompt despatch. PICKERING & INGLIS, Glasgow.

lang, have rendered valuable help during their visits. ....Mr. Duncan Drysdale has been visiting **Durness** and other lonely parts around Cape Wrath, holding meetings and distributing Gaelic literature.

ENGLAND.

FORTHCOMING.—Annual all-day meetings in Regent Hall, Regent Street, **Cheltenham**, Oct. 5, 11.30, 3, and 6...Lancashire Missionary Conference in Gospel Hall, Victoria Street, **Blackburn**, Saturday, Oct. 6, at 3 30; Sunday, 2; Monday at 7, 10.30, 2.30, 6.30; Tuesday, 6.30. Workers from Africa, India, Malayia, British Guiana, Venezuela, Norway, and other places, will be present. Communications to Mr. H. Ratcliffe, 41 Victoria Street....Re-opening of Vine Hall, **Seven Oaks**, Oct. 14; meetings afternoon and evening. Dr. Anderson-Berry and others expected.. Annual Conference in Gospel Hall, Forster Street, **Warrington**, Nov. 3. Mr. W. H. Hunter and other ministering brethren expected...Conference in Alexandra Rooms, **Halifax**, Oct. 22...Annual Young Believers' Conference in **Leeds**, Nov. 10. Communications to Mr. E. Thornton, 23 Colenso Mount, Holbeck.

LONDON.—At the Monthly Missionary Prayer Meeting at Devonshire House, Bishopsgate, E.C., held on 31st August, Messrs. Patient (India) and Sennington (Spain) took part, in addition to Messrs. F. Freeman, J. W. Jordan, A. W. Fisher, Robertson, F. Stunt, Lawes, Major Cox, and a number of others. Annual Meetings will be held on 25th and 26th October.

TENTS.—The large Yorkshire tent at **Huddersfield**, where Mr. Forbes Macleod has been preaching, was closed on Sept. 16. A number of apparently real conversions, and decided stirring up amongst the Lord's people....Messrs. A. E. Hodgkinson and Fred M. Zentler, of Germany, have found the work at **Fishlake**, near Doncaster, stiff, but ere tent was closed had the joy of seeing a number profess Christ ...Mr. J. Bollard has been working in Gospel tent at **Huyton Quarry**, near Liverpool. Meetings for women in afternoons, and mid-day meetings for men. Deep conviction followed; a number have professed. Tent closed, Sept. 17. Mr. J. Bollard waits on to follow up the work....Mr. J. A. Lawson has been preaching in tent at **New Brislington**, near Bristol; well attended week nights, full Sunday nights; a number saved. Services will be continued in a small hall in the district...Mr. Wm. Hamilton moved tent from Moreton Mill to **Shawbury**, Salop. Tent filled nightly; a real interest; many unable to find accommodation on Sunday nights...Tent at **Newbury**, Berks, was taken down on Sept. 10. Mr. Geo. H. Cook continued in hall; some 60 have professed during the season....Mr. F. A. Glover has been preaching in tent at **Walton**. Several bright cases of conversion. Asks prayer for efforts at **Braunton**, Devonshire, and **Wellington**, Som., during October.... Mr. W. E. Tocher has finished Gospel carriage work at **Warsash**, near Southampton. Much blessing has followed his itineration through the Southern *Counties*.

CONFERENCES.—35th Annual Conference at **Yeovil**, Sept. 5-6, is said to be the largest yet held. Word ministered with power and to edification by Messrs. A. Stewart, J. McKendrick, C. F. Hogg, G. F. Bergin, and W. H. Bennet. Missionary reports by Messrs. I. I. Asckenasi, T. Patient, E. V. Hunter, India; E. W. McGavin, France; G. Davis, J. C. Hoyle, Spain; A. Brend, Norway; H. G. Lamb, Algeria; T. Baird, Straits; F. S. Arnot, Africa; W. W. Nicholls, British Guiana; Captain

(*Continued on page* 169.)

NOTES FOR OCTOBER.

THE WITNESS will (D.V.) be continued on same lines and in same spirit as heretofore during 1907. Help in making known to individuals and assemblies will be valued. Any number of *free specimen copies* can be had on application to the publishers.

W. G. HONYWILL, who died in Italy, is subject of brief record and photo in *The Pathway* for this month. A sterling testimony to the power of a godly life. New photo and record of well-known worker at home or abroad each month.

SEVENTH-DAY ADVENTISM: Whence it is—What it Means—Whither it Tends. An Exhaustive Examination of their Doctrines and Writings. By DAVID ANDERSON-BERRY, M.D., F.R.S. (Edin.), with Introduction by J. R. CALDWELL, Editor of *The Witness*, is now ready. 96 pages of close-set, yet clear type. Cloth Boards, 1/ post free.

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PAUL THE ROMAN CITIZEN.

THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts xxii. 25).

"The Magistrates . . . feared when they heard that they were Romans" (Acts xvi. 38).

"Philippi . . . a colony" (Acts xvi. 12).

"Our conversation [citizenship] is in heaven" (Phil. iii. 20).

FOUR men had climbed the last rise in the road through the mountains, and turned the last corner in the pass, when Philippi lay before them. Yonder embosomed in verdure were the white walls of the flat-roofed houses that crouched at the foot of a rock. Far and wide stretched the alluvial plain. On the left rose the eminence on which Cassius, so well-known to every school-boy, slew himself; whilst forming a background to the fertile scene lay the black-browed, tempest-scarred mountains, where in some frondent fold his fellow, Brutus, lost hope and slew himself. That very same Brutus who had smitten his dear friend, so that when Cæsar sunk down a dying heap at the pillar's foot, his life leaping out by a hundred wounds, his eye caught him, and "Oh, thou! . . . what Brutus, thou also?" were the last words of Julius Cæsar. But there still stand the pillars that were the four corners of the market-place, from whence it was but a step to the frowning portals of Philippi's prison. Sixty-five years after Cassius and Brutus sought desperately death's shelter from disgrace, another stood just there.

An earthquake had swung the gates wide open. Silence reigned in the black corridors, and the jailor thinking the prison empty, and the prisoners gone, drew his sword for the same purpose, when from out the mirky gloom came a voice, "Do thyself no harm!"

A striking contrast! A new star had risen on Europe's horizon. Its beams were penetrating the dark night of Europe's despair. The light was beginning to shine in dark places, the morning star was rising in dark hearts, and the four travellers were its heralds. Tell me that it is worse than wrong, that it is the utmost folly to send missionaries to China, India, and Japan. That they already possess religions before the antiquity of which ours is but a mushroom! So might it be said of Europe in those days when philosophy and art had not only reached the zenith of their perfection, but had sat enthroned there for so long, that familiarity had bred a hopeless contempt in many a heart. Yet with all its philosophy, æstheticism, art, poetry, and knowledge, it needed a Christian to say, "Do thyself no harm!" Hospitals, almshouses, orphanages, asylums, and homes for waifs and strays, are all the outcome of Christianity. To-day the Jains in the East, who tie a cloth round their mouths lest they should cause the hapless death of some ephemeral insect, care naught for the sick or the useless. They truly strain out the gnat and swallow the camel, and I venture to assert that were Christianity to be blotted out with all its offspring, it would scarce occur to our most learned philosophers or eager socialists to tend the sick, to smooth the dying pillow, to uplift the fallen, and to seek for the lost. As it needed a messenger from Jesus Christ to say to the jailor that had treated him brutually, "Do *thyself* no harm!" so it would require one to-day. It is the most natural thing in the world to say it to myself; it is something supernatural to say it to another who has done me all the harm that lay in his power.

It was a beautiful scene upon which the apostle and his three companions gazed. Around them lay green pastures, where blossomed in rare profusion the lovely rose, whilst in all directions their eyes caught the sparkle of living waters amidst the foliage. The town they were approaching had been called Datum. From the numerous fountains in its vicinity its name was changed to *Krenides* or The Fountains. Then when Philip, Alexander's father, conquered the wild Thracian mountaineers he fortified the place and called it after himself—Philippi. After the Republic went down under the victorious arms of Antony and Octavius, the conquerors raised a triumphal arch which spanned the road along which Paul was journeying. This road led through Philippi, and half a mile from the western gate, by which it left the town, it passed under this

arch and crossed the river just where the Jews had their place of prayer—a circular building open to the heavens and close to the water, so that the washings prescribed by the law might easily be accomplished.

Not only did the victors commemorate their success by raising an arch, the ruins of which remain to this day, but Augustus, as Octavius afterwards called himself, planted at Philippi a colony of his soldiers. Thus Luke's description of it is important.

Philippi was, writes he, a "colony." Now, a colony meant much more to the Romans than to us. And in order to understand the significance of the term, let me say that the world in those days was divided into two classes of beings—those who were *cives* or "citizens," and those who were *peregrini* or "strangers." Now, by the Jus Italicum all who were born in Italy (except slaves) were *cives* or citizens of Rome. Their names were written in the Roll of the Tribes at Rome. Thus Italy was the Roman's "Holy Land," and the Roll the Roman's "Book of Life."

To be a citizen of Rome was considered a high honour in those days. You might become one by birth, either through being born in Rome or having a Roman citizen as your father. Thus Paul was a citizen by birth through his father being a Roman citizen. You might purchase the honour, as Captain Lysias of the temple guard said, "With a great sum obtained I this freedom." And you might obtain this dignity by being made a colonist. For as by the Jus Italicum the soil of Rome with all its rights and privileges was extended to the whole of Italy, so by a colonising act it was extended to the colony. Look at a coloured map of Scotland, and you will see little pieces of one county scattered through another. So it was the custom in those days to plant by colonisation little bits of Roman soil in distant places, and ofttimes in recently conquered and therefore hostile provinces. Here, for instance, at Philippi, Augustus planted a number of his soldiers, drawn from Marsian and Pelignian stock; rough, rude, and ruthless, yet trained by the civil wars in Italy to understand the greatness of Rome and the Roman Ideal. Some were doubtless freedmen, others slaves, but as victorious soldiers of Augustus they were placed here in Philippi, made by that act Roman citizens, therefore ruled by Roman laws, governed by magistrates created according to the Roman custom, surrounded by the effigies and emblems of Roman glory, with their names written in the great roll of the Roman tribes kept amidst the sacred treasures of Roman tradition.

Thus they who had been but a short time ago slaves or freedmen, belonged now to the noble Voltinian tribe. They lived at Philippi; they belonged to Rome. The Governor of the province could touch none of them. The laws and customs of the province had no claim upon them. They spoke the Roman tongue, and Greek was to them as the "taal" is to the free-born Englishman. Nay, their very gods were Roman, for on the hill above the town there stood next the citadel the theatre, and next the theatre the temple of the rude old god Sylvanus, the tutelary deity of the Italian peasant.

Knowing this, we can understand the virile tone of Paul's letter to these Philippians. He was writing to no superstitious dreamers of Colosse, to no inconstant, capricious dwellers in Galatia, to no philosophic doubters of Achaia; no, Paul was writing to men of larger mould and manlier mind—citizens of Rome dwelling at Philippi.

As we have seen, Paul was born a Roman citizen, and that because his father was one, for Tarsus although a "free city" was not a "colony." It matters not how his father became one, although many solutions of the riddle have been put forward, but from that fact it is clear that to be one was not contrary to his rigid religious tenets; and that it was of some advantage to him.

That such was the case is clear from contemporary accounts. Everyone has heard of the great Roman orator Cicero. Well, Cicero undertook the task of impeaching the powerful Verres before the Senate of injustice and cruelty.

It is a magnificent oration, and the orator rises to great heights when he describes what took place at Messina under the government of Verres. It appears that there by his orders a man had been scourged. Whilst this is being done, Cicero

tells us that there were only two sounds heard, the dull "thwack, thwack" of the lictors' rods, and the wailing cry monotonously repeated, "Civis Romanus Sum"—that is, "I am a Roman citizen." Burning with indignation, the speaker cries, "It is a dreadful deed to bind a Roman citizen. It is a crime to scourge him. It is almost parricide to put him to death." No wonder it stirred the Senators to the core, for it reminded them how sacred in the eyes of their law was the person of a Roman citizen. To do what Verres had done was to break two fundamental laws of the Roman polity—the Lex Porcia and the Lex Valeria. But, on the other hand, to utter the words *Civis Romanus Sum!* when one was not a Roman citizen was to become guilty of death.

In the eyes of no people was law such a sacred principle as it was to the Romans. The principles embodied in Roman law rule the world to-day. And the Roman citizen was the embodiment of Roman law. To understand what this means, let me take an illustration from every-day life. Nothing surprises visitors to our shores more than the power our policemen possess. To see the man in "blue" stand in the midst of Piccadilly or Oxford Street, or the Strand, when the rushing floodtide of traffic is at its height, and with the simple uplifting of a hand stay the roaring torrent to let the hobbling cripple or woman with little child or nervous lady cross in safety where the countryman has stood, dazed and bewildered, waiting in vain for the interminable lines of traffic to cease, has drawn many comments. How is it that such a simple action of an unarmed man produces so great an effect? Because the policeman is the embodiment of law, that power of which the visible exponents are King, Parliament, and Judges. Touch the humble policeman and a thrill runs through the majesty of the Empire. So it was with the Roman citizen. Hence the words, "Roman citizens," brought the arrogant magistrates of Philippi to their senses. The day before, elated by the adulation of the mob, they had refused to listen to men who appeared to be Jewish tramps and vagabonds. To-day they are realising that these men are Roman citizens and heirs of the world, and hold them in the hollow of their hand.

And here I would draw your attention to some of the evidence that goes to show that Luke resided at Philippi. Only Paul and Sylvanus are suffering; where are Timothy and Luke? Surely we cannot impute cowardice to these two men. No, what happened is what often happens when visitors come to you. You have your professional duties to attend to, so some of your guests go out by themselves, as Paul and Sylvanus did, whilst another prefers to remain with you and accompany you on your rounds or to your workshop, which personally I have found a much more interesting place than the streets. Thus Timothy went with Luke and escaped the mob.

Not only so, but in describing the magistrates Luke does not use the word for their proper name of *Duumviri*, but *Strategoi*, the Greek equivalent for the once military term of "Prætors." Now Cicero had already made great fun of the Duumviri of Capua, because they had assumed the title of Prætors, which was much grander, and suggested that they would not rest until they had bedizened themselves with the still grander one of consuls! It appears from Luke that these magistrates of Philippi were of the same cast of mind as those of Capua—a stroke of personal observation. What a tremendous lesson Paul must have read these consequential officials when he sent them the reply, "Nay, verily, let them come themselves and fetch us out."

Such descriptions make us see how true to nature, to circumstances, to the times, Luke's narrations are. But they are like the telegraphic messages from foreign correspondents—every word is weighty, and requires expanding to be fully understood.

THE MIND OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

THOU Son of God, my heavenly Lord,
My Saviour, I am Thine;
Thy dwelling—let Thy mind and ways
In everything be mine. R. C. C.

THE PAULINE STANDPOINT.

A PLEA FOR FOREIGN MISSIONS—PART II.

By D. CRAWFORD, Luanza.

TRUE, hid in God, but not to be hid in our napkin. For the Latin word, SUDARIUM, like its Greek sister, as has been well said, actually smells of the *labourers'* perspiration. Not a napkin in the conventional rose-water sense, but a "sweat-drier." And God only wants labourers or "perspirers," as a dozen languages render this verb: to labour. For to be "hid in God" only means to be *hid in love*. And love is not in word but in deed, hence love waited for the consummation of all in the great deed of Calvary. Then, anon, in true divine sequence, love's proclamation went forth to "all nations." Apathy alone it is that can declare the reaching of "all nations" impossible. To love, the nations in their sum are only "a drop in the bucket!" The same love this, that shouts that the whole planet earth is too small a *bookcase* even for Christ's recorded deeds! Contrast love's declaring the whole world too small a bookcase with the unbelief that cannot give each tribe *a Bible each* in its own tongue! Thus we see that Paul knew no mystery but this one—the mystery of love. Not the dry "prophetic" mystery so barren of result often, but "whosoever," as to its broad geography from Greenland to Patagonia, from Norway to the Cape, and from Siberia to the South Seas! Moreover, that wondrous phrase, "Eternal purpose of God," was quite enough for Paul. It ennobled all his pioneer service and made the wanderer's heart sing. To die in a marsh or a mob for "*the eternal purpose of God*" would be so easy to him. Eternity so long, and Time so short, and this itinerant message of his was really "the eternal purpose of God!" Thus did the Church's scout sing in his soul. And yet, alas! in the six annual volumes of a journal wholly devoted to "The Mystery," I cannot find one clear Pauline shout: Go ye into all the world and preach the Gospel!

We have spoken diffidently of the sad irony of all this, and, of course, have only done so because Paul it was who adopted this very vein of irony when addressing the Corinthians. Watch Paul's first mention of those in Corinth, who were beginning to "measure" the rival extent of their various sects; and watch the various ironical changes he rings on this solemn word "measure," and we surely see the divine method of dealing with all such who say, "Paul! Paul!" and yet do not the things he did. For there were those in Corinth, too, who said: "We are of Paul." But Paul darts in with the disclaimer: "We dare not make ourselves of THAT NUMBER." Paul will not join the "Paul-sect"; they, forsooth, measuring themselves among their tiny selves, when Paul was measuring continents. "Do ye seek for a measure?" asks Paul. "Then look ye at the length of measure involved in 'reaching out to the regions beyond.'" Not the puny foot-rule measure comparing the relative ecclesiastical height of one man and another, but a measuring of hundreds of miles in "reaching" out. For words cannot be plainer than that Paul in his five mentions of this word "measure" is ironically contrasting those sectarian inches of theirs with God's holy foreign-mission miles. The contrast is that of a measure of and among their own carnal selves with the vast mileage of lost paganism. Paul's measure is far otherwise. "Nay," he says, "ye Corinthians cannot deny that our measure reacheth unto you, *for we are come as far as to you also in preaching the Gospel of Christ.*"

So here, again, we see that the Pauline point of view is essentially a missionary one. So much so, indeed, that God's last resource of irony is the vehicle used to convey the sordid lesson. And surely as applied to modern conditions of Christian life, the same sad vein of irony is not lacking. How often the phrase, "Coming out of the sects," is used by those who only (*ala* Corinth) come out of one sect to start another next door. Why not try Paul's plan and take the next *continent* instead of the next door? For his definition of "regions beyond" is often misunderstood. It really means "regions beyond another *man's* line of things." Christ was sad, and Paul was sad at this cry: "I am of so-and-so," and "I am of so-and-so." Thus did he "come out" of these sects in more than an ecclesiastical sense. He came out in a *geographic* sense too. Christ had

said: "Go ye!" and Paul went. His mental attitude was also his practical one. And that, in brief, is the reason why any "Paul-sect" must be an anomaly. His heart was so enamoured of ALL the Lord's sheep that he went after them as long as life lasted. Hence that rallying call of his to follow him even as he followed Christ. The Christ it was who said: "Let us go to the other villages also . . . for therefore came I forth!" And Paul followed his Lord's lead.

Surely then, in conclusion, what we all need more and more is this glorious Pauline point of view. This alone will redeem the subject of foreign missions from its present subordinate and neglected position. Ask an Arab to put his finger on the true reason of Mohammedan conquest, and he will at once repeat one of the prophet's battle texts. Is there no message for us, even, in such a charge from Mohammed as the following: "*And verily the standing of one of you in the line of battle is better than supererogatory prayers performed in your house for sixty years.*"

What indeed is this if not the carnal side of Paul's own spiritual call: "Endure hardness as a good soldier of Jesus Christ." For to Paul all the merchandise of the seas and all the treasures of the earth were as nothing to the exceeding riches of God's grace. "God so loved *the world*." "Go ye into all *the world*."

THE MAJESTY OF THE DIVINE SPIRIT.

"CHRIST who through the eternal Spirit offered Himself" (Heb. ix. 14). There is no greater word in the whole Bible to describe the majesty of the Divine Spirit. He is without beginning, end, age, limit, or measure. And this "eternal power and Godhead" is the saints' "eternal refuge." What He wrought in Christ was *for us*, an "eternal redemption" and "eternal inheritance" unto "eternal life." And this "eternal Spirit" is now with every saint, in every place, every moment. He hears every prayer, knows every desire, for He eternally purposed them from the beginning.

Do not question "Why?" or "How?"
Only bow: only bow.—S. D. C.

"*CHRIST LIVETH IN ME.*"

By Dr. T. NEATBY, London.

Galatians ii. 19, 20.

THIS is indeed "life eternal." This is the life which the knowledge of "the only true God," revealed in the Son of His love, has given us. Well may the last words of Christ ere He crossed the brook Kidron, the night in which He was betrayed, linger in our hearts: "And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." The full fruition of this declaration of the Father's Name awaited the gift of the Holy Ghost. Nor could the declaration itself be completed until the risen Christ should breathe out upon His own the Holy Ghost. Blessed as was the declaration of the Father's Name by Christ still down here, there was a reserve. It could not be otherwise. Christ had a baptism to be baptized with, and He was restrained till it were accomplished. The disciples too were dull of hearing; their understandings had not been opened as they were by the risen Jesus.

"Go to my brethren," said He, the day He rose, "and say unto them, I ascend unto My Father, and your Father; and to My God and your God." Here was a full declaration of the Father's Name, a declaration which put the saints in His own place before His Father. He had a place all His own as the Eternal Son of the Father. But He was Son of God as born into this world; "that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Is He thus a Son in all the conscious nearness, in all the sweet fellowship of that relationship? He sets us in the same blessed place, in the same holy relationship. On His side, Christ gives it freely and unreservedly; and the Holy Ghost comes down as the promise of the Father, and as shed forth by Christ, that on our side it may be made good. The Spirit of God can now say: "Which thing is true in Him and in you" (1 John ii. 8).

The relationship exists, and the love is not wanting. It was supreme and perfect love that counselled for us, and gave to us such a place; but the love is now *according*

to the relationship already existing. God did love us although we were sinners. Now the Father Himself loveth us as His own children. He loves with the sort of love He bears to the Son of His love. This love is *in* us. Our bodies which are the temple of the Holy Ghost, are the vessels of this unspeakable love. It is IN us, and *Christ is in us*.

"I am come that they might have life, and that they might have it abundantly" (John x. 10). We have life through His death; we have life, and life abundantly in the power of His resurrection. In His death He gave Himself *for* us; risen, He gave Himself *to* us. Looking at the truth from another point of view we may say that God gave His Son for us. Unspeakable gift! When that Son in grace for us and in obedience to the counsels of eternal love had gone down into death, the working of the mighty power of God raised Him from the dead. But the might of that power wrought towards us too, who were dead in trespasses and sins; it raised us up with Christ. Thus has God given us eternal life.

Now Christ is this life in us. He lives in us in the power of the Holy Ghost and by His presence in our body. It is thus that He lives in us, so that it can be said, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. viii. 10), and that at the same time He may be OUR *life*.

How can we bless our God worthily? The eternal life which was with the Father has been manifested unto us. How perfect the manifestation among men of "eternal life" when Christ walked down here! But what was it for God to look down upon! How the Father found His delight in it! If our hearts, as won for Christ, are moved to adoring wonder in tracing His path of faithful love, of holy devotion, of perfect grace, of unsullied light, what was that life for the One whose will He was doing—for the Father in whose bosom He dwelt!

> "Faithful amidst unfaithfulness,
> 'Mid darkness only light,
> Thou did'st Thy Father's Name confess,
> And in His will delight."

That same eternal life is now in us. Its manifestation is feeble, but the life is perfect. There is no feebleness in Him who now lives in us. The *life* is the same whether seen in its perfection in Christ or dwelling in the saint. In Christ, as the Father owned His Son in whom He was well pleased, and as the Spirit sealed Him, eternal life was perfectly manifested. In the believer, loved of the Father and sealed by the Holy Ghost, the eternal life *subsists*—however feeble its expression. The "eternal life" is the same; there could not be two.

What blessing for us is this! As the Father looks down upon those in whom He has put His love—the same love He bears Christ—He sees the same eternal life which was with the Father, and was manifested unto us. He saw its lovely manifestations at the well of Sychar, near the pool of Siloam, at the gate of Nain, at the cave at Bethany, in the temple at Jerusalem. Who shall tell what the sight was to the Father of our Lord Jesus in His sanctuary on high! The sweet savour of that perfect life never failed in that holy place, whilst Jesus tabernacled amongst men. What fellowship of untold love, of perfect delight between the hallowed courts on high, and the hallowed place where Jesus walked in lowly grace! God's good pleasure was indeed with men. With what delight does the Father now see that eternal life in His dear children! With what satisfaction does He enjoy its sweet savour, as it now reaches the sanctuary from hearts which He has formed for Himself!

"And is this the manner of man, O Lord God?" Who but God could have thought toward us such thoughts of peace? Who but He could have loved us in our distance and alienation? Who but the Son of His love could have made good that love to us by a work which met every claim of God and revealed His whole heart? "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Well may our hearts bow before this sovereign grace, before the God of all grace! When we were defiled before His pure eyes and guilty before His righteous majesty, He gave His own Son to die for us; He brought us nigh by the blood of Christ. What a

heart is His! A heart which would not be satisfied with a less blessing for us than *Christ in us*—Christ the revelation of the Father—the eternal life that was with the Father! What a Father to know! And what a way of giving us to know Him! Truly "this is LIFE ETERNAL, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

And what answer, dearly beloved, have our hearts to all this? Should not our answer be: a heart wholly given up to Christ, and ways which tell that He is dwelling there by faith? May our God work effectually in our souls to call forth this answer in an ever growing measure by His good Spirit which dwelleth in us!

"WHO WILL RISE UP FOR ME?"

Psalm xciv. 16.

[Lines written after reading of the Home-call of some of the Lord's "mighty ones."]

WHO will rise up for Me?"
For "mighty ones" are gone;
I called them to My rest above,
Their work on earth was done.

"Who will rise up for Me?"
For Satan's awful hosts
Are pressing on in dread array,
With fierce and threat'ning boasts.

"Who will rise up for Me?"
My sheep need watchful care;
The arm of David still to save
From lion and from bear.

"Who will rise up for Me?"
For other sheep I have;
They perish on the wilds of sin,
Oh, who'll go forth to save?

"Who will rise up for Me?"
The time flies quickly on,
And space for winning precious souls
Will soon for e'er be gone.

"Who will rise up for Me?"
The Master calls again,
Ye ransomed ones who hear His voice,
Say, shall He call in vain?

Killorglin, Kerry. J. C. J.

INTERCESSORY PRAYER.

By GEORGE ADAM, Stranraer.

I DO not think I could begin this article better than by giving a short quotation from a book* I referred to already in a former paper. "Prayer is not persuading God. It does not influence God's purpose. It is not winning Him over to our side. Never that. He is far more eager for that which we are rightly eager for than we ever are. What there is of wrong, and sin, and suffering that pains us, pains Him far more. He knows more about it; He is more keenly sensitive to it than the most sensitive of us. Whatever of heart-yearning there may be that moves you to prayer is from Him. God takes the initiative in all true prayer. It starts with Him. True prayer moves in a circle. It begins in the heart of God, sweeps down into human hearts upon the earth, intersecting the circle of the earth, which is the battlefield of prayer, and then it goes back again to its starting point, that is, the heart of God."

I have given this quotation because it states my own convictions so much better than I could, and I also wish to bring that book again under the notice of the readers of the *Witness*. It is not a perfect book, but it is a remarkable book as a help to prevailing prayer.

I am writing these thoughts specially for the help and encouragement of those who have a heart for God and for His work, but are by circumstances shut in from the field of active service—some by home duties and responsibilities, others by inability, bodily, mental, or lack of fortitude, and there are those who have grown grey in the service of Christ in whose hearts the fire burns as brightly as ever, but the vigour needful for active service is wearing out or is already worn out. To these it is such a consolation to know that if we are unable to do anything else *we can pray*, and when everything is brought to light (as it will be in a coming day) it may be seen that prayer has been a greater power in the carrying out of God's eternal purpose in man's redemption than many of us have ever thought. If it be

* "Quiet Talks on Prayer," by S. D. Gordon. 2/9, post free, from *Witness* Office.

true, as has been said, that all true prayer emanates from God Himself, then it must be obvious that there can be no true prayer if the soul is out of communion with God. Prayer is not persuading God to see things as we see them. But continued converse with God leads us to see things as He sees them, and thus leads us to pray for that which He desires and designs to do.

It is clear that Paul—the greatest Gospel worker of the present age—believed in the help which he could get through the prayers of his fellow-saints. "Ye also helping together by prayer for us" (2 Cor. i. 11). "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. xv. 30). Again, after exhorting the saints at Ephesus to pray perseveringly for all saints, he adds; "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. vi. 19). We cannot analyse the philosophy of prayer, but Scripture is clear as to the fact of the power of prayer on behalf of others as well as on our own behalf, and those who have been in the habit of persevering in intercessory prayer have proved its power for themselves.

Another thing has struck me lately about Paul's own praying. Those two wonderful prayers in Ephesians i. and iii. were breathed out to God on behalf of these saints when he was a prisoner at Rome, as well as that of which he writes to the saints at Philippi: "Always in every prayer of mine for you all making request with joy" (chap. i. 4). Then in Colossians i. 9 he writes: "For this cause we also, since the day we heard it, do not cease to pray for you." Some of us have wondered how Paul could find time to pray so much in the midst of his incessant labours, but it explains much when we observe that these things were written when he was bound with a chain, and prayer for these saints he loved so dearly was the greatest and most effectual *outlet* of his love and his care for them. It is true he could still write to them, but it was his prayers which gave unction and pathos to his letters. Nor will it ever be known in Time how much Paul's success as the servant of God was granted him in response to the prayers of saints on his behalf. I have just been reading a remarkable instance of the power of prayer in connection with the late Mr. D. L. Moody, and how he came across the Atlantic to the British Isles to preach the Gospel. This narrative fits so well with what I am trying to teach that I will give the substance of it.

A Christian lady in London was taken ill, and was told by her doctor that though she might live for years she would never again be well. This led her to reflect on how little she had done for God whilst she was well. "And now," she thought, "when I am shut in from all society what can I do? If I can do nothing else I can pray." Then she put it, "I *will* pray." Then her prayers took a definite form in this way. She had read in a Chicago paper a short address by Mr. Moody which made her heart burn, and she began to pray that God would send that man over to London, and into the church with which she was connected. She prayed on for some years for this one thing; and God did send Mr. Moody into that very building filled with people who seemed utterly unimpressible, so much so that Mr. Moody was almost unable to go on. When about the middle of his second address there was a most unaccountable breakdown amongst the audience. Ultimately many were saved, and Mr. Moody was sent out over the country, and his ministry richly blessed. God had doubtless purposed all that before, but He loves the fellowship of His children in what He has purposed to do. That cold-hearted, careless-looking audience were held in that condition by the power of the devil; and that lone Christian woman, lying helpless on her bed, gained the victory over the devil by the power of persevering, believing prayer. I am convinced there is much of this going on, and it is such a consolation to know that if one has been (others may be) laid aside from active service, there is still the privilege of secret fellowship with our God in His blessed purpose of saving guilty sinners in this and other lands. Let us seek to use this privilege well.



THE POWER OF SELF-DECEPTION

AND THE TRIUMPHS OF THE GOSPEL.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians vi.

9. **"Know ye not that the unrighteous shall not inherit the Kingdom of Heaven?"** We are taught in verse 7 so to consider the honour of the Name of the Lord as connected with His own people, that we would rather silently bear any amount of wrong from a fellow-Christian than suffer it to come before the world. But in case any should suppose by this that sin may be made light of, the apostle immediately brings forward the other side of the truth. Having rebuked those who were so impatient of wrong—be it real or supposed—that they would take their cause before the world's courts, he now turns to rebuke those who were doing the wrong.

9. **"Be not deceived."** It is important to notice in how many of the epistles we find similar warnings to this against self-deception.

1. Ephesians v. 6, 7: "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience; be not ye, therefore, partakers with them."

2. Philippians iii. 18, 19: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." No doubt the persons here referred to were professed Christians, who had joined themselves to the people of God, but *self* was their object, and not Christ.

3. 2 Timothy iii. 1-5: "For men shall be lovers of their own selves . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

4. 2 Peter ii. 18-22: "For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning . . But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Notice the "escaping" here referred to is not through "*faith*," but only through "*knowledge*." There are persons such as Herod of whom we read that he "feared John . . and observed him; and when he heard him he did many things and heard him gladly" (Mark vi. 20). Though he "did many things," so that an outward change may have been noticeable in his life, yet he was not saved. The change was not salvation, it was self-deception. The dog and the sow only followed the instincts of their unclean nature. It is the nature of the sow, be it washed ever so clean, to wallow in the mire. Not so the sheep. A sheep may fall into the mire, but it will struggle to be out; it never loves it, it never wallows in it.

5. Titus i. 15, 16: "Unto them that are defiled and unbelieving is nothing pure. . . They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate."

These passages suffice to show that as Christianity became corrupted self-deception would increase. I am persuaded that in these last days, when the power of Satan is so great and his devices so subtle—and, on the other hand, the Gospel of the grace of God so abundantly proclaimed—there will be more and more the "turning of the grace of God into lasciviousness"; taking advantage, as it were, of the doctrines of grace to give the reins to self-will and pride and lust; as if it were written, "He bore our sins that we might have liberty to go on in sin," and not "that we being dead to sin might live unto righteousness."

Hear, then, the solemn warning of God, "Be not deceived."

11. **"Such were some of you."** The Lord had gathered out from the mass of Corinthian idolatry and wickedness a chosen people for His Name. When the apostle was first there delivering the Lord's message,

declaring the unsearchable riches of Christ, the opposition was so great that probably he would have left had not the Lord appeared to him in a vision, saying, "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10). Some of these were at that very time such sinners as we read of here. In Revelation xxi. 8 there is a list of the sins of which those have been guilty who have their part in "the lake of fire"; and as we look at the roll of the redeemed at Corinth, we see some of the very same characters pardoned and saved!

The apostle brought no "handmaid" along with the Gospel when he came to Corinth. He resorted to no questionable or outlandish means to render the Gospel attractive. He determined to know nothing among them "save Jesus Christ and Him crucified." It was not Christ and something else, but Christ alone he preached, "Christ the power of God and the wisdom of God." It was Christ alone that saved. No matter how deep dyed with sin, or how low they were sunk in corruption, the Lord of glory stooped to save them. They were "washed," for He purged their sins on Calvary. They were justified from all things the moment they believed on the Lord Jesus Christ; and being justified they were also sanctified, set apart for God, sealed and indwelt by the Holy Spirit. What a mighty change! What but the power and grace of God could have wrought it! Yes, Corinthian sinners once vile as those who weep and wail in eternal perdition shall surround the throne of God, eternal monuments of His saving grace!

Do not let us be afraid to trust the simple Gospel for the salvation of sinners. Let us with all boldness and confidence proclaim the story of the cross, for we know "the Gospel is the power of God unto salvation to every one that believeth." Let us trust Almighty God to use the means that He Himself has appointed for lifting the chief of sinners out of his sin and uncleanness, and making him an heir of glory.

I would that in these days of many devices we had more simple, single-hearted faith in the power of the Gospel of the Lord Jesus. Many Old Testament types illustrate the power of the Gospel. To the natural mind what foolishness it was to expect the water of Jordan to cure the leprosy of Naaman! And, again, to think of a look to a serpent of brass arresting the venom of the serpent's fang as it circulated in the life-blood of the bitten Israelite! Yet to these, as the means, God had attached His power. They became the power of God to effect the result that He had declared. And such is the Gospel. Insignificant and inadequate as it may seem in the eyes of the wise and prudent of this world, yet God has attached to it His power, so that it becomes "the power of God unto salvation to every one that believeth."

As the first-fruits offering in Israel was, as it were, a specimen from every field, so, through the Gospel testimony, God is gathering a kind of first-fruits out of every kindred and nation and people and tongue, and not only so, but a specimen of every sort and condition of sinner; everyone of whom shall go to form that blood-cleansed company whose new eternal song shall be the Gospel: "Unto Him that loveth us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever" (Rev. i. 5).

Those who profess to be saved or who even think that they are saved yet continue to live in sin, what does God say to them? "Be not deceived." Such are not the sort of people who inherit the kingdom of God. The same Saviour-God, who forgives sin, delivers from its power. The Spirit of God is mighty to subdue every sin from which the blood of Christ can cleanse. I do not say that a believer may not fall into sin, yea, daily have many sins and shortcomings to confess to God. But when he does sin, instead of going on in it as his element, he will turn to the Lord in confession and receive the full benefit of all the gracious provision which God has made in Christ Jesus for a sinning child. In the main righteousness and holiness must characterise the life of every child of God. We are not called upon to acknowledge any man to be a

Christian to whom this description cannot be applied.

11. "**But ye are washed, but ye are justified, but ye are sanctified in the Name of the Lord Jesus and by the Spirit of our God.**" Though many of the Corinthian converts had been great sinners, deep dyed in sin, yet by the grace of God they were now set apart for Him. They were "*washed*" in the blood of Christ, they were "*justified*" by God the Father, and they were "*sanctified*" or set apart for God by the power and indwelling of the Holy Spirit. The blessed Name of the Lord Jesus was named upon them and the Holy Spirit of God had taken possession of them as His temple.

"*THE CHURCH AND THE GREAT TRIBULATION.*"

OBSERVATIONS ON A PAMPHLET BY H. W. H. BEARING THIS TITLE.—PART II.

By H. W. FIGGIS, Dublin.

3. By THE END OF THE AGE, they, of course, meant the end of the Jewish age, or dispensation. The very phrase is a most familiar one from Old Testament prophecy, and in the mind of every godly Jew—that is, the last seven years of Daniel's seventy weeks, which we have already referred to.

It is difficult to think how anyone can fail to see the distinctly Jewish aspect of our Lord's teaching on this occasion, and its inapplicability to the present Church dispensation.

Matthew xxiv. 16: "Let them which be in Judea flee into the mountains."

Verse 20; "Pray ye that your flight be not in the winter, neither on the Sabbath day."

These words prove that He spake to these disciples as representatives of the faithful Jewish remnant, in the latter day, when they would be "in Judea," and under the obligation of observing the "Sabbath Day"; and when there would be again a temple in Jerusalem, acknowledged by God as His sanctuary, and with "a holy place," which would be defiled by the "abomination" of Antichrist. It is not possible to conceive of such worship being offered to God until the present Church dispensation, with its peculiarly heavenly characteristics, is finally closed. For a Christian of this dispensation to acknowledge a "holy place" on earth, or to turn his eyes to Jerusalem in worship, would be essential apostacy from the truth of the Church's heavenly calling and position.

Just as in that day the bulk of the Jewish nation disowned and rejected Him, but a remnant accepted and confessed Him as the "Son of God and King of Israel," so, in the future day, there will be a circle within a circle; the majority of the nation unbelievers, the same "generation" as their forefathers (Matt. xxiv. 34) in its obduracy and rebellion; there will also be the faithful minority—God's own elect ones—who will stand up against the impious claims of the Antichrist, and suffer his wrath and fury.

When the question is asked, "Will THE CHURCH pass through the tribulation?" *if by "Church" is meant the professing* Church, the answer must undoubtedly be "yes," for the professing Church, after the rapture of God's true saints, which will take place at some time prior to the commencement of Daniel's seventieth week (1 Thess. v. 9), rapidly develops into Babylon the Great, the mother of harlots, seen in prophetic vision (Rev. xvii.), in pomp and magnificence, riding upon the scarlet-coloured beast, the beast being, of course, the revived Empire in its last form, which, after a while, turns upon the woman, to her destruction and ruin.

But, if by "Church" is meant the *Jewish Church* (though this term is not strictly correct), the answer also must be in the affirmative, for it is this body of faithful, believing ones who take up witness for God on earth after the removal of the heavenly saints, and very many of whom seal their testimony with their blood, thus losing their place in the earthly kingdom, but finding a better recompense in resurrection and heavenly glory (Rev. xx. 4).

Not all, however, of this "Jewish Church" lay down their lives, for the 144,000 (whether that be a mystic or actual number) of Revelation vii. are "sealed," so as to pass through the time of fiery trial; and through them, as heralds of the Gospel amongst all nations, vast numbers of the house of Israel (chiefly of the ten tribes) and of the Gentiles

are prepared for Christ and for His kingdom, and form the "great multitude which no man could number *out of all* nations and kindreds and peoples and tongues" (Rev. vii. 9).

This company of redeemed ones, who are to "reign on the earth," is the subject of the elders' song, chapter v., 9, 10.

The pamphlet under review (page 21) states that this company is "*presumably in heaven, or in the air.*"

But why? Is it because they are said to be "before the throne and before the Lamb"? But this is no proof, for the 144,000, in chapter xiv. (whether the same company as mentioned in chapter vi., or a different one) is plainly an *earthly* company, for they are standing "on the Mount Zion" singing a new song before the throne, before the four living ones and the elders, whilst, in the same chapter, verse 10, the awful punishment threatened to any one who worships the beast, and his image, is that he shall be "burned with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

No one imagines that the place of punishment will be in heaven, but the fact is that, in these wonderful days yet to come, "heaven shall be opened" (John ii.), and the company of redeemed ones, forming "the great multitude," stand in view of the opened heavens, with their robes of redemption and their palms of victory, serving God continually in His temple. The latter words clearly indicate that they are not a resurrection heavenly company, for in the heavenly city there is no temple, but there is to be a temple in the earthly city, where God will be served continually; nor need the words in Revelation vii. 16, "They shall hunger no more," etc., present a serious difficulty, being a quotation from Isaiah xlix. 10, which whole chapter is a vision of the future blessing of God's earthly people, Israel, in the coming kingdom.

But if by "the Church" is meant the "mystery of Christ," which "*in other ages was not made known unto the sons of men,*" *which* "*from the beginning of the world hath been hid in God,*" "*the Church, which is His body, the fulness of Him that filleth all in all*" *(Eph. i. 23; iii. 4 and 9)*, the answer must be emphatically "No!"

This heavenly company, the saints of the present dispensation, neither Jew nor Gentile, but "one new man," composed of saved sinners out of both, united by the Holy Ghost to its living Head, the exalted and glorified Lord, is "of His body, of His flesh, and of His bones" (Eph. v. 30). Nearer, closer, and dearer to Him than any other company of His redeemed ones.

Hints, types, and figures of this heavenly Church can be discerned by the anointed eye in the Old Testament scriptures; and room is left for her in the Old Testament prophecies, such as the "so-called parenthetical period" between the sixty-ninth and seventieth week of Daniel; but the words of the Holy Ghost through Paul are emphatic, that this wondrous mystery of Christ and His members "was NOT IN OTHER AGES MADE KNOWN," but was hidden away in God from the eternal ages, and not the subject of Old Testament prophecy. It is very necessary to distinguish between prophecy and type, or parable. The former is Divinely given to *reveal beforehand* whatever the particular truth may be, whilst the latter is used *to hide* the truth, until the time comes for it to be disclosed. When that time arrives, and the clear light of subsequent revelation is given, then, and not until then, does the meaning of the type become clear. So there are many types and shadows of the Church in the Old Testament, and also doctrinal allusions, but obscure and veiled, such as Deut. xxxii. 21, Psalm xxii. 22, Isaiah viii. 18 (compare with Rom. x. 19, 20, Heb. ii. 12, 13), which never could have been understood had this wondrous mystery not been revealed in the New Testament.

This Church which, speaking after the manner of men, came in consequent upon Israel's rejection of the Messiah, is not of the earth, nor are its hopes, like Israel's, earthly. She is blessed with all spiritual blessings in the heavenlies, and is to be removed from this scene, the sleeping ones raised, and the living ones changed, and both together caught up, in resurrection glory, to meet her Lord in the air.

No earthly chronology relates to her

history, but, like Enoch of old, she shall be caught away to heaven, leaving the Jewish remnant—like Noah, the man of dates and chronology—to pass through trial and judgment, into a scene of earthly blessing.

Correspondence.

To the Editor of THE WITNESS.

There is such a tide of emigration flowing to the Canadian north-west and British Columbia, and so many young men amongst them, it is a very great pity that so few are exercised about going there to labour in the Gospel.

Spent a couple of nights and a day at BANFF, in the heart of the Rockies, then a week at VANCOUVER, B.C., which has greatly increased, there being about 50,000 souls in the city now. Had encouraging meetings there. Over 100 in the assembly, and they have a really good hall.

Spent a week at VICTORIA, the capital of British Columbia. Assembly over 100. Had most encouraging meetings. Then on to MANAIMO, 80 miles north on Vancouver Island, where there is an assembly of 15. Remained there a short time helping Mr. John McFadyen in tent work. Also visited MOOSEJAW in Saskatchewan. Remained a few days helping Wm. Rae (another son of Mr. J. Rae) in a tent. Very stiff work. He had preached seven weeks and seen no professions. A young lady professed, and he writes that she is bright, and he feels like as if he would go on twenty years longer.

From Moosejaw I went 720 miles south-east (instead of going on to Winnipeg), arriving in ST. PAUL'S after a journey of twenty-six hours. Travelled through hundreds of miles of prairie, through Saskatchewan, north Dakota, and Minnesota. Spent a day and a night at St. Paul's. No assembly, though there are about 200,000 of a population. MINNEAPOLIS, ten miles off, with a larger population, has a small assembly. Went *via* Chicago to KANSAS CITY, and was the guest of Mr. and Mrs. C. J. Baker. Mr. Walter Scott and I spoke on the Sunday evening to a very large crowd. He left next day, and I spoke in hall on Monday and Tuesday evening and at noon each day in the "Baker-Lockwood" factory. Service half-an-hour, and nearly all employees there. Mr. Baker took me to a "camp meeting" at IAKA SPRINGS, an out-of-the-world place 120 miles south in Missourie. A "Gospel tabernacle" was put up there by a Christian, and two weeks' meetings for Christians were held at 9.30 and 3. Gospel at night. Were there five days, including Sunday. We slept in tents, and God was with us. We broke bread on the Sunday. Returned on Monday; drove fifteen miles to station at Lowry City, and then train to Kansas City.

After visiting Chicago, Detroit, Toronto, &c., expect to spend eight days in Orillia district, then visit several old "fishing" grounds, and sail from New York (D.V.) on September 29th.—Yours affectionately, A. M.

Bloomington, Ill., September 5, 1906.

SPIRITUAL LIFE AND SECTARIAN ZEAL.

[Extracts from a Letter.]

THIS movement revives in my mind the conflict and agonies of forty years ago. There is nothing new in it. It is Exclusivism versus Christianity as of old. When spiritual life declines, sectarian zeal flourishes.

With "Gathering and receiving of the children of God" I agree in the main, and am horrified to hear of the large circles in which it is rejected. It shows a terrible relapse to sectarian ground. It is true that we, the assembled ones, are only the Sovereign's retinue, and that it is He who receives the guests at His table, not we; but we represent Him, and should so act that our action may be a faithful expression of His mind.

But what have we in H——'s paper? (p. 23.) To the introduction of "two sisters" he cries, "I object" (a Parliamentary phrase). He is invited to explain. Remains silent, and the sisters retire. Not one word of courtesy, of civility, of decency, much less of sympathy. He says he was "sorry for them" (1 John iii. 18). But what excuse I wonder will he give when called to account at the *bema* of Christ? "I was a stranger and ye took me not in." I suppose he will say, "When saw we Thee a stranger and took Thee not in?" And can we doubt the answer? "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to ME." Christ is outside with His rejected.

H——'s page 20 has the whole position in a nutshell, "Not as called out from Judaism and the world, but as called out now from a circle of professed Christians as well."

It is the *ecclesia* of man, not the *ecclesia* of God. There is nothing in Scripture for such a position—a circle inside a circle—unless the "professed Christians" are false. For the true ones are ours because they are God's, and are themselves of the *ecclesia*, called out from the world; and any professing church of God that refuses them when they come as strangers for hospitality, will suffer the condemnation of the rejection of Christ.

Mr. M——'s page 7 of "The Church" defines this church of man very exactly. Twelve qualifi-

cations are specified, as in "articles of association," for the right to be recognized in the inner circle of superfine assemblies. Most of the articles are very good as objects to aim at; one or two only are the divine requirement, as conditions essential to a gathering in the Name of the Lord Jesus. The laying down of rules where Scripture makes none; imposing as conditions of fellowship what, however good and desirable, are not so imposed by God; calling the edifice of man, so made in self-will, the "Church of God"; and all this whilst denouncing "sects" with the utmost vehemence—this is what drives one to fear the wreck of conscience, and judicial blindness supervening. Do not take me as accepting this "within" and "without" theory. There is no such thing. The Church on earth is in pieces; the members of Christ's body are here, there, and everywhere. The circle "within" which was the ark of the testimony to God, to His Word, to Christ's glory, to righteousness, truth and love, no longer exists. We, therefore, can only receive to the present act of fellowship, or decline to do so, if the applicant is not Christ's in faith and walk. If people go further and form a "within" for themselves, they form a sect; and the firmer and stricter their articles of association, the more firmly established is their sectarian character.

If we want stability, position in the world, definite religious and distinctive corporate character, we must organize, administer, define, limit, govern and establish. But if we see that the remedy in the ruin is not reconstruction, but individual faithfulness, leading to grouping in twos and threes with Christ, we shall be content to be nothing ecclesiastically as well as personally, that Christ may be magnified.

Nevertheless, the worldly-minded will prefer this cut and dry organization to the inchoate, shapeless, desultory, and yet spiritual and divine thing of a time of ruin. But God grant you, who are thus in touch with these griefs, the faith, the courage, the love, the zeal, the apprehension of God's power, in which to deal with them adequately. G. F. T.

MARVELLOUS CRISIS IN CHINA.

To the Editor of THE WITNESS.

COPY of a circular has been received from Shanghai, signed by twenty-two workers and others, representing as many societies engaged in Chinese work. It states that from eight to nine thousand Chinese students, representing seventeen out of the eighteen provinces of the Empire, have gone to Japan. Probably there has not been in the history of the world any such migration of students from one country to another in an equally brief period. They belong to the educated and official classes, and it indicates the great change that has come over the Chinese Empire. These students are living in Tokyo, and will be affected by the influences that are there brought to bear upon them, either for good or for evil.

The chief cause of this movement is the recent issue by the Emperor of China of sundry proclamations, by which the old system of Government examinations has been finally swept away. From days of old, Chinese students have pored over their ancient books under the guidance of antiquated teachers, but now western knowledge is to be the subject of examinations, and young China is throbbing with a new energy, and pregnant with new possibilities.

Great changes are taking place in China itself, especially in the south, and the authorities are appropriating heathen temples, and demolishing and burning idols in order to make room for schools and colleges. In Wu-chow the Prefect has appropriated a fine temple, and transformed it into a college. "It was full of grim, dusty, becobwebbed idols which have been there for decades, before which incense and altar-lights were ever burning. The idols were pulled down, split into pieces, and the debris thrown into a stream." In Canton a temple has been treated in the same way, and an idol named "Fui Sing" dethroned and burned, "and so the great examination hall has been cleansed of the patron saint, to whom thousands, perhaps millions, have been offering incense during many generations." This act alone is a striking index of the introduction of a new era into Chinese religious life. Various missionaries connected with many denominations are alive to this great change, and will be doing what they can to make known the great truths of salvation to these moving masses; and it behoves the Lord's people, with whom we are more immediately associated, and the dear brethren and sisters in China, to realise the fact of these changes, and do what they can during this time of great opportunity.

"How is it to be done?" Various answers could be given; for instance our brother, Mr. Wm. G. Smith, is in Tokyo, and he and his wife are well known there. If they could be provided with Chinese Scriptures, or books to circulate amongst these students, who knows the blessing that might follow? Then on the 25th August our brother, Mr. C. H. Buxbaum, sails for Japan, and will likely be followed by our young brother, Mr. E. G. Nunn of Beckenham, London, who has been in Glasgow for training for the last two years. These two brethren ought to be provided with ways and means for dealing with these students. Then several of

our brethren in China are experienced men, and know the language well, why should some of them not go for a time to Tokyo, hold meetings with the students, and seek to win them for Christ, and instruct them in the Scriptures? All this will entail heavy outlay, but surely on an occasion such as this there need be no difficulty. Then above all let there be earnest prayer made privately, and in the prayer meetings all over the country, that this "Yellow peril" (as it is styled in the *Daily Press*) may be reached and guided into the ways of blessing.

No doubt God has some purpose in this wonderful movement. Who shall guide this flow of new intellectual life? If young Japan is allowed to monopolise and control this new movement, the opportunity will pass and never return. Committing this deeply important matter to the guidance and power of God,

Yours in Him, THOS. M'LAREN.

Glasgow, Aug. 7, 1906.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

REPLIES ARE INVITED TO THE FOLLOWING:

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death," and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

WHAT IS THE SIN UNTO DEATH?—Please explain 1 John v. 16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

DIRECT ANSWER TO PRAYER.

QUESTION 518.—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakable replies. May God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

Answer B.—"In all thy ways acknowledge Him, and He will direct thy paths," is not only "*a general promise*," but a most emphatic and definite one; and our consciences need to be seriously exercised as to how far we do "acknowledge Him" "in *all*" our ways, for a Christian should be characterised by *obedience* and *dependence*, with the sole object of doing the will of God in a scene totally opposed to that will.

Surely no Christian, walking in *obedience* to and *dependence* on God, would care to get aught that is not "the mind of the Spirit." If we have "the mind of the Spirit" [and our bodies are indwelt by that Spirit], we shall receive "clear and unmistakable replies." We are told in the Scriptures that "we know not what we should pray for as we ought, but the Spirit maketh intercession for us," &c. (Rom. viii.), and "God who searcheth the hearts knoweth what is the mind of the Spirit." What a comfort it should be to us to know that God answers, according to those "groans that cannot be uttered."

We have to bear in mind we are in His School, and subject to His discipline. He may see fit that our portion shall be "famine, nakedness, peril, or sword." ("The servant is not above his Lord.") How carefully, therefore, should each request be weighed, as to its motives, &c. Epaphras laboured in prayer. But much of what one hears as passing for prayer would appear to be more fitly termed "communing."

We are instructed to "make known our requests" unto God "in everything" (Phil. iv.). He knew all our needs from the beginning; but He knows them now as coming from ourselves. Having spread all our requests before Him (not forgetting the "thanksgivings"), we are assured "the peace of God shall guard our hearts." This implies that the results we leave with Him.

But there is another scripture which says: "If we ask anything *according to His will* He heareth us," and again, "*If we know* that He hear us, *we know* that we have the petitions which we desired of Him." This is very definite. In such a case there will be "*nothing wavering*." There yet remains that word (even though Christ's glory be the ultimate object of all our petitions) that "*we know not what to pray for as we ought*." I might pray to be widely used in His service (meaning, in my heart, that I may know I am). He may answer it by limiting my liberty, and permitting me to give utterance only to a word like Naaman's little captive maid. But from that child's simple utterance, what mighty results! How often has the Gospel been preached from the story!

It comes again to what has already been said by G. A., that "*our prayers being answered will*

depend mainly on our singleness of eye, and on the reality of our walk with God." We must have "the mind of the Spirit." N. L. N.

THE CHRISTIAN AND DEBT.

QUESTION 519.—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

Answer A.—The context (verses 6, 7) points out the obligation laid upon all believers to render to all [men] their dues—viz., "tribute," *i.e.*, Imperial taxes; "custom," *i.e.*, local rates, dues, excise, &c.; "fear," *i.e.*, due reverence to authority; "honour," *i.e.*, duly acknowledging the position of those superior—not lacking in the due rendering of all these things. Surely also it includes the due discharge of all private obligations—such as money, if due—in the spirit of true love, which is the fulfilling of the law. To incur debt without the honest assurance of being able to pay on demand is robbery. A.O.M.

Answer B.—If the passage applies to debt at all I should say it includes all kinds and every extent, great or small. The context is dealing with the Christians' subjection to the higher powers, *i.e.*, rulers and magistrates. When people form themselves into townships and cities there must of necessity be municipal control and arrangement. Now municipal machinery requires money, and while the Christian may not feel free to associate himself in the management of such concerns, nevertheless he must cheerfully pay the taxes imposed upon him by the commissioners. This seems to be the burden of the passage, but it includes all indebtedness of all kinds and to all extent. T. B.

Editor's Note.—The subject of debt is a burning one among believers. There is a point in the life of very many at which they incur some liability, large or small, which they cannot discharge. From this point they "go behind" in paying their debts; the landlord, the grocer, the doctor, the tax collector, and many others find the difficulty of obtaining their dues. It may have been initiated by the expense of a funeral; alas! how many have by extravagance in funeral arrangements and mourning plunged themselves hopelessly into debt? It may have begun with a marriage; furniture, &c., being got on credit, or the money borrowed to pay for it. It may have been by engaging in business, and pushing on without sufficient capital.

But, however, the false course began, the issue of it is disastrous. "Owe no man anything, but to love one another," not obscurely points to the fact that unpaid debts hinder love. The non-payment of a debt when it is due is unrighteous. It mars testimony to the world. It is destructive of Christian liberality, for a man ought to be just before he is generous. He who cannot pay his debts has no right to give professedly to the Lord what in justice belongs to his neighbour. The consciousness of being in debt preys upon the spirit, eats out spirituality like a cancer, and renders the debtor miserable, unless being inured to it he has ceased to care.

We would earnestly beseech young believers to take their stand resolutely against the first temptation to run into debt.

PEARLS BEFORE SWINE.

QUESTION 520.—What is the meaning of Matthew vii. 6, both the fore and latter parts?

Answer A.—Would not our Lord's remarks to the woman of Canaan guide us to a decision on this point? "It is not meet to take the children's bread, and cast it to the dogs" (Matt. xv. 26). This seems to teach that up to a certain period in this world's history Gentile dogs had no right to Jewish bread. But Matthew vii. 6 seems even to have a wider sweep, and inculcates the exercise of severe discrimination when ministering the holy things of God's Word to such as have no proper sense of its value. There are some people who have no more reverence for holiness and holy things than a dog has, and there are others who have no more respect for the pearls of God's truth than an ordinary sow has for an ordinary pearl. When you perceive this spirit in men, turn away from them. Matthew x. 12-15 seems to convey the same instruction under a different figure. T.B.

Editor's Note.—"Your pearls" cannot apply to the Gospel which is to be preached to every creature, altogether without respect to the reception it may meet with. The proclaimer of it is "to God a sweet savour of Christ, in them that believe, and in them that perish" (2 Cor. ii. 15). But there are truths that only the spiritual can apprehend. This is the line of instruction in 1 Cor. ii., and in iii. 1 the apostle goes on to show that even the Corinthian believers were not in a condition capable of assimilating the deeper truths revealed by the Spirit through Paul; how much less the unsaved represented by swine? There are also experiences of the soul in its secret intercourse with God which might be greatly to the edification and comfort of the spiritual, but which would only be ridiculed by the carnal, and instead of doing them good, would be a positive injury to them. Spiritual things are spiritually apprehended, and can therefore be to the profit of those only who are spiritually minded.

Morice, F. A. Glover and others gave reports of home work..Annual Conference in Cory Hall, **Cardiff,** Sept. 11-13. Hall full at all the principal meetings; ministry spiritual and helpful. Meetings for prayer and humiliation at the commencement gave tone to what followed. Messrs. Alex. Grant, Wm. Dudgeon, G. F. Bergin, W. H. Bennet, C. F. Hogg, J. C. Stephen, A. West, T. Baird, and others ministered the Word. Missionary reports were given by Messrs. Barnet, London; Hoyle and Payne, Spain; Brend, Norway; Baird, Singapore; McGavin, France; Munro, Toronto; Nicholls, West Indies; Arnot, Africa; Brown, Venezuela; Hunter, India...

NOTES.—Liverpool.—Open-air work at Waterloo during the summer has been very encouraging. Mr. E. A. Thomas has occasionally helped. Mr. Arch. Bell, Belfast, had meetings in Romeo St. Hall, Iron Room, and also in Camden Hall, **Birkenhead.** Mr. W. S. King had a series of meetings in Admiral Hall. A series of helpful addresses on "The Sleep of the Soul and Existence after Death" have been given in different halls in Liverpool and Birkenhead by Mr. Robert McMurdo, when many were helped. The interest in the Missionary Study Classes in Crete Hall still continues...Annual report meeting for village workers was held in Camden Hall, **Birkenhead.** After reports Mr. McMurdo gave a helpful address...Mr. J. Monypenny has been telling "The Old, Old Story" on the sands at **New Brighton**....Mr. W. J. Gerrie spent two or three days at **Stoke-on-Trent.** Messrs. Frank May and Robert Miller hope to visit this needy town during October. Remember in prayer...Mr. E. A. Thomas has been preaching on the sands at **Seaforth** and at Wrexham Races, also itinerating round **Hoylake** and district....Mr. Alex. Delaney hopes to commence a month's meetings in Grosvenor Rd. Hall, **Bristol,** in Oct....Mr. H. A. Mandeville will preach the Gospel in Hope Hall, King's Road, **Berkhamsted,** on the Sundays of October... Our loved brother **Dr. M'Lean** continues very weak.

IRELAND.

BELFAST.—Mr. John Ritchie had four meetings in **Victoria Hall**; attendance large; ministry helpful...**Village Workers** have a weekly missionary class which was addressed on Sept. 6 by Mr. Hearn, India. He and his wife are presently resident at Bangor, Co. Down.

TENTS.—Mr. David Rea continues in **Chapelfields**; meetings well attended; much blessing... Meetings in tent at **Scrabo** are still large; a number have professed to be saved....Mr. S. Meneely at **Randalstown** and Mr. J. Meharg at **Klonkeen** have been cheered by seeing fruit through the tent work.

NOTES.—Messrs D. Montgomery and W. Lindsay commence meetings in Burnside Gospel Hall, **Dunadry,** Co. Antrim, Oct. 7...As a result of Gospel preached by Mr. Henry M'Callum an assembly has been started in Orange Hall, Green Hill, **Brookeborough.** Communications to Mr. Joseph Bushell, Annagrane, Brookeborough, Co. Fermanagh....A farewell meeting was held in Holborn Hall, **Bangor,** Sept. 7, with Mr. A. Irvine, who goes to Buenos Aires, purposing to follow his employment and preach the Gospel as opportunity may afford in his spare time. Mr. W. Gilmore gave three addresses on "The Inspiration of the Scriptures" the same week; ministry most helpful....Mr. A. S. Lamb has been preaching in the North of Ireland; had helpful meetings at **Portadown**; he is now in **Ballyclare**; some interest...**Lurgan** Conference in Town Hall on Oct. 3 at 12.

AMERICA.

CANADA—Messrs. S. W. Benner and R. Telfer having excellent tent meetings in **Orillia.** God is working, and some have professed....Messrs. W. P. Douglas and G. T. Hicks having encouraging tent meetings in **Fenelon**; a few have professed..Mr. R. M'Clintock had uphill work in **Toronto Junction**... Messrs. R. Irving and W. Morrison moved the tent from Picton to **Holloway**; attendance small...Messrs. Scott and Milne having interesting tent meetings in **Kingsville,** Nova Scotia; a few have professed... Mr. Goodwin and Dr. Martin have commenced tent meetings in **Spring Hill,** Nova Scotia...Messrs. T. Black and J. Pearson having well-attended tent meetings in **Deseronto**...Messrs. F. May and H. Boyce holding Gospel meetings in **Hall's Glen**; attendance fair; God is working...Messrs. J. Gilchrist and E. Morton moved their tent from Eldorado to **Madoc**; seeking to reach the people...Mr. W. Clapp is seeking to help the little assemblies around **Bancroft** district...Mr. W. L. Faulknor is still seeking to help God's people and reach sinners in and around **Toronto**.. Mr. J. C. Beattie was having meetings in **Wanbanshene,** but has gone to help in Toronto.... Messrs. Irving and Morrison are having tent meetings 10 miles north of **Belleville**...Mr. J. J. Rouse had Gospel Services in **Wetaskiwin,** Alberta. Several professed. Meetings continued in a hall. Mr. Rouse went on to **Wavey Lake,** having some blessing.

SOUTH.—Mr. R. Hogg, **Santa Fe,** writes, July 9: "We arrived June 2, and find ourselves in the centre of a large and fairly populous district, with open doors for the Gospel on all sides. Mr. Furniss preceded us by some months or so, and already had begun aggressive work in connection with the little meeting, which is composed of about 20 simple, hearty believers."...Mr. J. Sparrow writes, Aug. 6: "It is only three years since we came to **Barbadoes,** and when we look at what the Lord has done in this short time our hearts are filled with praise. Then there were about half-a-dozen women and one man in fellowship in a little native cottage, now we have a fine stone hall and 43 in the assembly. We hope to baptise 7 more. Of these, one is a young man who was a waiter at the largest hotel in the island, situated about five minutes from our hall. Someone told the manager that he was a Christian, so calling him up, he said, 'Are you a Christian?' 'Yes, sir, I am, thank God.' He said, 'Here is your money, take it and be gone; we want no Christians here,' and immediately dismissed him."

EUROPE.

Italy.—Mr. J. S. Anderson writes: "We had a very good conference at **Auygo.** On the way our brethren Pult, Valente, and I had two hours' conversation with three friars. It was a very interesting and solemn time, and I am sure those three monks felt the power of the Gospel as never before."... Miss

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Evans, **Finalmarina**, writes, Aug. 22: "Dear Mrs. Honywill is wonderfully sustained through her very heavy trial. The work in North Italy has sustained a heavy loss. Had the privilege of distributing over 500 tracts on one of the largest vessels belonging to the Italian Navy, which was anchored off this town for two days. Had also the joy of holding a short service every morning for more than two weeks, specially arranged for a company of 20 girls who were here from the Waldensian valleys. Some, I trust, have gone back to their homes rejoicing."

Spain.—Mr. G. Holmes, **Gibraltar**, writes, July 21: "A little band of believing soldiers meet every morning at 7 for prayer when off duty, and again at 12.30 for prayer and reading of the Scriptures, and again at 8 p.m. They seem never tired of seeking the Lord. However, this little company in a few weeks will be on their way to South Africa, and not only these but others will have left the Rock. This is one reason why we are moving away."...Mr. T. Berkley, **Vigo**, writes, July 23: "Mr. White and I are with the Vigo colporteur on a month's journey through Galacia, Casyile, Vizcaya, and Asturias. Sales, though difficult, have been good. Have been on our cycles for 17 days. Found a few believers at **Bilboa** with a Spaniard ministering to them. Mr. White and I had the joy of preaching to them and others. What has impressed me more than anything else on this journey is the awful, shameful wickedness of Rome. The more devoted a soul is to the church, the more dead the heart and conscience and wicked the life. In nearly every large town we have been taken to the chief of police in order to hinder us from selling. They have not yet been able to do it, seeing we have all our documents with us. There never was a time when Spain needed the Gospel more than now, and yet there seldom has been a time when it desired it less. **The opposition of the priests** and of the powerful of the land is daily increasing. In almost every town of three or four thousand inhabitants and in some small villages there are one, two, three, and even four convents of monks and nuns. One young fellow studying for priestly orders, after causing us trouble and bringing us before the mayor, desiring him to burn our Scriptures and inciting others to make a row, said, "I may be a sinner like others, I may even be a criminal, but I am a good Catholic, and of this I am proud.' Another said, 'The Word of God (the Bible) is the word of the devil'."...Mr. J. Harris says, Aug. 20: "I am writing now from **La Lina**, a town of about 100,000, just a mile from the Rock. Only one Church of Rome, and two or three priests. The people are quite lawless, some of them smugglers, yet we have had good meetings; attentive ears, some converts, and much blessing. Mr. and Mrs. Holmes are much encouraged in their work. I hope shortly to go up the line and make **Ronda** my centre."...Mr. H. Payne, **Barcelona**, writes, Sept. 6: "This is my first summer here since my illness four years since. At the beginning it seemed as though I should not be able to continue through it, but have been able to attend to all that has come upon us."....Mr. W. Willies writes, Sept. 18: "Had much encouragement in **Toro** when we visited it. At **Salamanca** we had no trouble with the authorities, but found the people so excited with three days of bull-fighting and other pleasures that little thought was given to Gospel truth. Salamanca is known as "little Rome." It has two cathedrals and two bull-rings."....Mr. **J. P. Wigstone** is at present on a visit to Spain.

Norway.—Mr. R. M'Murdo, Jun., has gone to Switzerland for his health. Feels somewhat better.

AFRICA.

Central.—Mr. D. Campbell, **Johnstone Falls**, has been out gospelling for a month. Wm. Lammond has not been well, and is leaving for home *via* Bihe. D. Campbell will remain and carry on the work at the station. He writes, June 30: "Last Saturday evening 35 attended the weekly prayer meeting, and lately seven confessed Christ in baptism. When in **Ilala** recently I met several old men who saw Livingstone tottering south to his grave on the Lume Stream by Chitambo's town, and they looked wonderingly as I sought to pour into their astonished ears the blessed evangel he died to bring." Mr. Lammond is due in Britain early in November....On the night of 30th June Dr. and Mrs. Fisher were burned out at their **new station**. They escaped in their nightclothes. Everything they had—clothes, food, instruments, medicines, tools were burned. News of same was written on burned scraps of paper.

South.—Mr. James S. Anderson, **Pondoland**, writes: "We are in the thick of building. We have made a start, looking to the Lord to enable us to finish before the rains are on us again. We are all well, and the people are at least hearing the Word.'

ASIA.

India.—Mr. M. Brown, **Amalapuram**, writes, Aug. 18; "Good news of the revival at Chittapetta; stirred the hearts of Christians. They had their evening meal, and came with us to the meeting. It was opened by one of them reading a portion, and one started to pray; when crying, confessions came from every corner of the room, and continued till 1.30 a.m. This we took as a foretaste of what our God was going to send. They continued from midday to midnight that week, and many were relieved of heavy burdens, and are happier to-day."...Miss I. Strachan, **Wadravupalli**, Aug. 6, says: "We are having wonderful times here. All-day and all-night meetings. It began at Coimbatore, where there was a complete breaking down amongst the missionaries; then it commenced at Chittapetta. It has commenced at Nasrapur, Dowlaishwearn, and Benda."....Mr. **T. H. Maynard, Solapuram**, Aug. 12, writes: "I have felt the heat excessively since returning, and am still rather prostrate, but there is so much to do that I have to pull myself together and go forward on the promise, 'My grace is sufficient for thee.' After spending some weeks at Solapuram and vicinity, I came on to **Christianpetta**, to be with Mr. Young for a time. Much blessing has been given in connection with the work at Solapuram and in the neighbourhood. Many have been saved during the last year or so. On Sunday last we baptised 15 young men and boys, and there still remain a number of others, and some women, who desire baptism. Here things are rather hard. All our Tamil hymn-books were out of print when I got back, so I had to undertake the task of preparing a

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new hymn-book; 2500 copies will cost £25. It is rather an undertaking, but must have a hymn-book."

Persia.—Mr. A. Sayad, writes, July 10: "I am glad to say that in one district there are 10 persons who wish to be baptised, 20 for this year. The Lord has given us to see a little of our toil for Him."

China.—Mr. A. Whitelaw, **Lao-ho-kou**, June 16, says: "At present the meetings are not so well attended as usual, owing to the wheat harvest which has just been reaped. All the friends of those who possess land lend a helping hand at this time, while all the poor people go out to glean. In the matter of gleaning, the Chinese are thoroughly scriptural, and many a poor family is much the better for the gleanings of the fields."

Mr. B. R. Mudditt, **Wei-hai-wei**, writes,: "We have been greatly cheered by an old brother, living in a village about 20 miles away, coming forward and saying that he wished to give all his property over to the Lord's treasury for the use of the Church in the district. He is a man over 70 years of age, converted about 3 or 4 years only, and wishes to have the use of his property until he dies, permitting the Christians to hold meetings there, and then when he dies the whole to become the property of the Church. This is without precedent in this district, and is done without any pressure; in fact the pressure is the other way, many of his friends doing their utmost for obvious reasons, as the property is worth about £100. May his example in principle be followed in many, both at home and abroad."

AUSTRALASIA.

NEW ZEALAND.—Mr. and Mrs. **Geo. Wilson** (Malay States) have visited assemblies in the South Island, seeking to deepen an interest in the Lord's work in "regions beyond"....Mr. W. J. McClure (United States) had six weeks' meetings in Chamber of Commerce Room, **New Plymouth.** Good attendances and marked interest. Meetings chiefly for believers; some under exercise of soul regarding baptism and their ecclesiastical position...Very good and largely-attended all-day meetings held at **Maharahara,** July 8-10....Mr. H. Curran, missionary to the Maoris, has settled with his wife and family in the **Urewera** country, where thousands of natives live in a semi-civilised state and follow their old religion—Hauhauism. It is a splendid field for the Gospel, though very isolated.

ADDRESSES.—Correspondence for **Hawick** should now be addressed to Mr. Walter Elder, 3 Garfield Street... Assembly formerly meeting in Mechanics' Institute, **Dumfries,** now meet in Nithside Hall, Whitesands. All communications to be addressed to Mr. George Fredericks, 13 Primrose Street...New address for workers in **Bihe** and **Chokweland,** Central Africa. It is c/o Neves Ferreira & Co., Lucalla, Angola, *via* Lisbon.

MARRIAGE.—Mr. W. J. Proudfoot writes: "Miss Thomson and I were married at **Madrid** on Sept. 15. We hope to go back to Tabara next week, and are hoping to go on with the work there."

DEATHS—Aug. 23, at Long Sutton, Wisbech, **John Ball,** aged 57. Just returned from South Africa, suffering from cancer, he lingered a few days. Quite conscious to the end, with perfect peace and rest of mind, and for the last two days longed and prayed that the Lord would take him... On August 24, **John Taylor,** Warrington, aged 68. Saved 53 years ago, he was connected with the Warrington assembly almost from its commencement. A true helper to the saints and a devoted labourer in the Gospel... On Sept. 8, at 6 Goldington Road, Bedford, Mrs. **John Usher,** aged 88...On Sept. 12, Mrs. **Barker,** for over 30 years in fellowship with the Assembly at Woolpit, Bury St. Edmunds. Well known and highly esteemed for her labour of love in the Lord...Mr. **Hugh Reid,** of Dumfries, has passed away at the ripe age of 67. Converted many years ago, he has acted as preacher and colporteur, and during the last 17 years has been always ready to serve the saints in Dumfries...**Mr. R. Sharland,** well-known and highly esteemed in New Zealand and Australia, "fell asleep" at Warwick in Queensland on July 11, in his 60th year. He was a gifted minister of the Word and an able writer, though for many years an invalid. **Mr. R. Curham** has also "fallen asleep," aged 63. He was well known, and held in high esteem up the West coast of the North Island; a man gifted in the Word, and endowed with common sense and sound judgment. His words and deeds have comforted many hearts.

Sums Received by THOS. M'LAREN, 7 Vinicom be Street, Hillhead, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), to September 15th, 1906:

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NOVEMBER, 1906. ONE PENNY.



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Edited by JOHN R. CALDWELL.

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THE WITNESS for 1907.

BY the grace of God we have now been enabled to send forth monthly issues of *The Witness* for 36 years, and trust to continue this service during 1907, if the Lord permit.

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Many friends who used to render valuable help have departed to be with Christ, nevertheless the Lord graciously grants an abundant supply. During the months of 1907 we hope to insert:

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Intimations of the New Year Meetings as to date, hall, speakers, etc., shou'd reach us by November 20. Any other notes of special work welcomed. Full address: PICKERING & INGLIS, GLASGOW.

All insertions are "If the Lord Will."] **NOVEMBER, 1906.** *[Made up October 23, 1906.*

SCOTLAND.

FORTHCOMING.—Conference of elder brethren of city and country in Wellcroft Halls, Eglinton St., **Glasgow,** Saturday, Nov. 3, at 5....First annual Conference in Gospel Hall, Hillside Place, **Springburn,** Glasgow, Nov. 3, at 4. Messrs. W. J. Grant, Robt. M'Murdo, Robt. Miller, and John Gray expected.... Conference of Sunday-school Teachers in Muir Street Hall, **Larkhall,** Nov. 10. ...Annual Conference in Greyfriars' Hall, Irish Street, **Dumfries,** Nov. 17, from 2.30 to 8. Messrs. John M'Donald, Hy. Pickering, John Gray, and others expected.

REPORTS.—Half-yearly meetings in Good Templars' Hall, **Paisley,** Sept. 29. Messrs Wm. Shaw, Dr. John Murray, Wm. Philips, Jas. Robertson, Hy. Pickering, Wm. Gilmour, and T. Sinclair gave some helpful thoughts. About 300 present....**Dundee,** Sept. 29 (see Correspondence)...**Strathaven,** Sept. 29. About 230 present. Messrs. John Ferguson, J. W. Cummings (Dublin), R. G. M'Innes, Thomas Angus, and Walter Hearn ministered the Word... **Airdrie,** Sept. 29. About 250. Messrs. J. Ferguson, Jas. Neilson, John Steel, and others ministered to profit.....**Cowie,** Sept. 29. Messrs. Robert Miller, John Farquhar, Malcolm M'Kinnon, and Henry M'Callum. A good time...**Garngad,** Glasgow, Oct. 6. Over 300. Messrs. J. M'Donald, W. J. Grant, and Hy. Pickering gave stirring words..Fine new Bethesda Hall at **Linthouse,** near Glasgow, was opened on Oct. 6, when Messrs. R. Duncan, T. M'Laren, W. C. Johnston, Wm. Inglis, and John Miller took part. About 200 present...**Saltcoats,** Oct. 13. About 300 assembled in Christian Institute. Messrs. T. Kelly, Jas. Wilson, W. J. Grant, and Hy. Pickering gave words on spiritual blessings and spiritual life...Annual Conference at **Glenluce,** Oct, 17. *A good muster, the number of ministering* brethren present being unprecedented, including Messrs. T. K. Henry, C. Innes, D. M'Nab, J. M. Hamilton, Jas. Gibson, J. M'Gaw, J. Ritchie, Jr., Peter Bruce, James Stephen, and John Little. Ministry varied and practical. Mr. Jas. Stephen remained for a few meetings...**Troon** Annual Meeting, Oct. 30. Messrs. R. G. M'Innes, W. J. Henry, and John Steel gave edifying messages...First Annual Conference in **Dalkeith,** Oct. 20. 230 from various assemblies on the East Coast assembled. Messages concerning the Person and Work of Christ by Messrs. Hy. Pickering, John Gray, Alex. Brown. W. J. Grant, and Herbert R. Francis...**Arbroath.** In Y.M.C.A. Hall, Oct. 20. Ministry bearing on the motto of the Conference: "All the Word of God for all the people of God," by Messrs. W. E. Tocher, John A. Lawson, Wm. Salter, and others. Mr. Tocher remained for Gospel meetings.

GLASGOW.—Mr. John Ferguson had four weeks' special meetings in **Pollokshaws.** Large numbers of men listening in the open air; a few cases of conversion...**Dr. Hunter,** of Belgaum, had missionary meetings in several halls; instructive and stirring... A fortnight's meetings were conducted in **Garngad** New Hall by local brethren; some converted...Mr. John Ritchie gave addresses on Solomon's Temple in **Wolseley Hall**; large attendances...Mr. W. S. King, of Aberdeen, had three weeks' meetings in **Marble Hall**; some helped....Our esteemed brother **Mr. Caldwell** continues to improve, and is able to be at business a few hours each day.

NOTES.—Messrs. Chas. Innes and J. M. Hamilton had profitable meetings in the South of Scotland at **Creetown,** Newton Stewart, Whauphill, Wigtown, and Port William.....Mr. James M. Hamilton is preaching at **Drummore,** Scotland's most southerly village...Mr. Matthew Logg commenced special meetings in Hebron Hall, **Airdrie,** Oct. 14...Mr. Jno. A. Lawson had increasing numbers and interest at **Gourdon,** by Montrose. He commenced in Falcon Hall, Dundee, Oct. 21...Two months' plodding work in the tent at **Helensburgh,** by Mr. Robt. Miller and Mr. Malcolm M'Kinnon, have been brought to a close, God's blessing resting on the meetings from the beginning. A few saved; many of the Lord's people helped. Tuesday night meetings are being continued in the Bible Women's Hall...Mr. Wm. Dougary commenced in **Coalburn,** Oct. 21...Mr. Matthew Muir commenced lectures on the Tabernacle in **Lanark,** Oct. 21....Mr. Wm. Lindsay had a week's meetings with small assembly at **Lockerbie,** then gave addresses on "The Second Coming" for a week in **Leadhills**.. Mr. Forbes M'Leod is holding forth to saint and sinner at **Annbank, Ayrshire**....Mr. **Alex. Marshall** has returned home looking strong and well. His permanent address is Kenmore, Prestwick....Mr. Wm. M'Kenzie, of New Zealand, and Mr. D. Boyd, of Larkhall, are *having encouragement in Gordon Memorial Hall,* **Rosemarkie,** Ross-shire. Labourers desiring virgin soil can find it up here...Mr. Jas. Forbes had a month's meetings at **Dundee.** Commenced in **Aberdeen,** Oct. 14...Mr. Robt. Miller is having good meetings in **Newmains.**

ENGLAND.

FORTHCOMING.—Annual Conference in Gospel Hall, Forster Street, **Warrington,** Nov. 3. Mr. W. H. Hunter and others expected....Annual Young Believers' Conference in Bethel Chapel, Meadow Road, Holbeck, **Leeds,** Nov. 10, at 3. Subject: "The Holy Spirit and Christian Service"; 6.30, "Our Personal Responsibility in Soul Winning." Messrs. Ainsworth, Roberts, Williamson, and other local brethren expected. Queen's Theatre is being taken for Gospel services Lord's day following, when Messrs. D. Roberts and A. M'Gaulay, Liverpool, will preach. Communications to Mr. C. Thornton, 23 Colenso Mount, Holbeck, Leeds....Next Quarterly Teachers' Meeting in Smithdown Lane Hall, **Liverpool,** Tuesday, Dec. 4, at 7.45...East Kent Quarterly Conference in Lawson Hall, Market Street, **Dover.**

YOUR OWN MAGAZINE FOR 1907.—The standard magazine for localising is undoubtedly **The Herald of Salvation.** Edited by Alex. Marshall. 16 pages. 5 pictures. Striking stories. Always readable. *Enlarged space* at head for title and full list of meetings. Used in many meetings in many lands. 100, 3/6; 150, 5/3; 200, 6/10; 250, 8/6; 500, 15/, complete, and post paid. Specimens free. PICKERING & INGLIS, Glasgow

Dec. 5, at 3....Annual Conference in Queen's Hall, **Carlisle,** Jan. 1. Communications to Mr. John W. Laing, The Scaur, Carlisle.

LONDON.—First Anniversary of the Lord's work in East Ham **Assembly Hall,** Barking Road, was held, Oct. 4...Quarterly Fellowship Tea Meeting was held at **Mauresa Hall,** Chelsea, Oct. 5...Saints at Gospel Hall, **Ealing,** had a tea meeting on Oct. 6... Usual autumn meeting for ministry of the Word and social fellowship was held at **Malden Hall** on Oct. 11. Subject: "The Lordship of Christ."...A Sunday School Teachers' Conference was held at the Gospel Hall, **New Cut,** on Saturday, Oct. 13. A large number of superintendents and teachers were present. The afternoon was spent in prayer. At the evening meeting Dr. Owles and Mr. J. Murray-Duncan spoke some very weighty words...Friends at Rye Lane Gospel Hall, **Peckham,** had their fellowship tea meeting on Oct. 16...On same evening friends at Archel Road, **West Kensington,** had a similar gathering. Mr. Ingram, who has just returned from Mexico, gave an account of the Lord's work....Mr. Ingram visited Victoria Hall, **Wandsworth Common,** on Thursday, Oct. 18. Surg.-Gen. Partridge hopes to visit the same hall on the Thursday evenings of November to give some of his most interesting object lessons, at 7.30...Mr. J. H. Lowe will visit Falcon Grove Hall, **Battersea,** on Wednesday evenings of November at 8...Annual tea meeting at Gospel Hall, **Tooting,** was held on Oct. 19...Saturday afternoon work in the villages round London has drawn to a close. The brethren had their autumn meeting at Cholmeley Hall, **Highgate,** on Oct. 20....First annual meeting at King's Hall, **Willesden,** N.W., was held on Oct. 20....**Counties Evangelisation** by Gospel carriages and tents has come to a close for the season. A meeting to give reports of the summer's work in counties near London will be held at Devonshire House, E.C., on Friday, Nov. 16, at 7 o'clock, when evangelists are expected to be present....Mr. S. Payne, from Spain, gave two helpful addresses in Cranmore Hall, Old Town, **Croydon,** on Oct. 1. Farewell meeting with Mr. and Mrs. Alf. Weston, Sutton; Miss Morley, Seven Oakes, who are sailing for Granada, was held in the same hall on Oct. 4; well attended. Profitable ministry by Messrs. J. Murray Duncan, Thoburn, Payne, Weston, G. G. Smith (leaving shortly for West Indies), and others...Mr. Robert M'Murdo is having good meetings in **Greenwich**...Mr. Ephraim Venn being removed, Mr. C. F. Hogg is to preach in **Clapton Hall** during November.

CONFERENCE REPORTS. — Missionary Conference, **Blackburn,** was a splendid time all through. Ministry helpful, reports most edifying. Mr. R. E. Sparks, Bath, guided most of the meetings. Mr. T. Robinson gave valuable help. Reports of work in other lands were given by Messrs. Lynn, India; Brend, Norway; Nisbet and Davis, Spain; Ingram, Mexico; Moore, Borneo; Nicholls, British Guiana; Thoburn, Angus, and Baird, Straits. Dr. Matthews reported on work in North of Ireland, and Mr. Geo. Ainsworth on carriage work in Yorkshire...Silverhill assembly had first annual in Rainbow Hall, **St. Leonards-on-Sea,** on Sept. 26. Full in afternoon, crowded in evening. About 90 sat down to tea. Among those taking part were: Messrs. Pickard, Sevenoaks; Steinlé, Eastbourne; Watson, Hastings; Robins, Southern Counties Evangelisation; Russell, St. Leonards; Sergt. Bristow, Bexhill, and Dr. Anderson-Berry. All agreed that the meetings were full of power, and the address helpful....Quarterly Conference of Sunday School Workers in Bible Hall, Broad

(*Continued on page* 185.)

BRIEF NOTES FOR ALL.

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"GOD MANIFEST IN THE FLESH."

1 Timothy iii. 16.

By ROBERT M'MURDO.

WHEREVER the eye turns in the universe of God we can see that order and system prevail. The moon as a faithful servant waits upon the earth, while the earth in a wider ministry waits upon the sun, which, with all its excelling glory, is itself but a servant of another order, paying homage at a higher court, and obeying the laws of a greater power.

Passing thus from the seen to the unseen, we can rise in thought to the throne on which He sits, "by whom are all things, and to whom are all things."

So also in the Scriptures of truth we are led by promise and precept, through priestly service and prophetic unfolding, to look at last upon the face of Him who is the Author and Finisher of the whole, "God manifest in the flesh."

Our finite minds can but little comprehend how He who in the greatness of His divinity fills with His presence the immensity of the universe could be embodied in the form of a tender babe, and for a time make the limitations of humanity the bounds of infinity. But though the mystery be great the fact is clear, "The Word became flesh and dwelt among us, and we beheld His glory" (John i. 14). Could the story of the Saviour's birth be proved false, the Bible would be the greatest swindle the world has ever seen, and all mankind would be left to sink down in the sea of sin without an eye to pity or an arm outstretched to save. But this is impossible. The birth, and life, and death of Jesus Christ are not only historical facts supported by many infallible proofs, but they are living and present realities seen in the transfigured lives of tens of thousands around us.

We are better off to-day than the Jews were in Palestine, who looked with the eye of sense upon the Son of God as He journeyed through their land. Their view of Him was only partial and passing, but since His death and resurrection the Holy Spirit has come proclaiming to all the world by the words of inspiration the full story of "Emmanuel, God with us." Not only so, but to every believer He is an abiding Teacher and Guide whose joy it is to take of the things of Christ and reveal them unto us.

As the subject is great it is helpful to consider it somewhat in detail. Naturally we think first of "God manifest in the flesh" in His

HUMILIATION.

Here we tread on holy ground, and it becomes us to worship and adore as we look upon this part of the great mystery. The place and manner of His birth, the flight into Egypt, and working in the carpenter's shop at Nazareth are all peculiar as setting forth in bold relief the extreme poverty and low state of Him who was rich, but for our sakes became poor. Every organ of His Body was for the time being an instrument of humiliation. He looked through human eyes upon the world's sin. He saw through blinding tears the awful wreck which Satan had made of His fair handiwork. He heard through human ears the wail of woe which rose from a groaning creation as it writhed in the bondage of corruption. His holy head was denied a pillow, and His wearied feet were left unwashed as He journed through the land He called His own. Hunger and thirst were common fare, and the mountain side His lodging. His heart was wrung with sorrow for those He could not bless, while shame and contempt were heaped upon Him. He was the song of the drunkard and the jest of the scoffer, despised and rejected of men. But the deepest humiliation was reached in the darkest hour of His sufferings when every law of human right was trampled under foot, and the sacred Body of our blessed Redeemer made the subject of outrage at the hands of men who had sold themselves to Satan, who emptied out upon the meek and lowly sufferer all the malice and hatred of his own diabolical nature.

When the Ark of the covenant was carried through the wilderness on the shoulders of the priests it was hid from the eyes of the people by the covering of badger's skin. They might discern the outer form, but they could not look upon the beauty and glory of that sacred vessel. So it is here. Beneath the dark covering of humiliation a treasure of heavenly wealth was hid. All the fulness

of the Godhead dwelt in Christ, but to the unenlightened eye of sense He had no form nor comeliness, and no beauty that He should be desired.

Another part of this great mystery is "God manifest in the flesh" in

SUFFERING.

Each member of His body became an avenue of suffering, along which pain forced its way in upon His tender heart. In the volume of the book the story of the sufferings of Christ is told forth. But much of that story lies beneath the veil of type and shadow, and can only be read when the heart of the reader is in close communion with Him who suffered. The passover lamb roast with fire, the brazen serpent lifted up, and the smitten rock with its refreshing stream are all divine and well-known emblems of the suffering Saviour. From Genesis to Malachi the enlightened eye may trace as in some mosaic setting the scarlet pieces which, when put together, spell out the sufferings of "Emmanuel, God with us." He suffered *much* in sympathy with others. His heart was ever open to the sorrow and pain of human wrong which rose around Him like a flood. He suffered MORE for the sake of righteousness as He magnified the law and made it honourable against the opposition and oppression of wicked men who sat in Moses' seat. But He suffered MOST of all for sin. Here the mystery deepens and human language fails. To depict the outer form of the physical sufferings of Christ may be possible, but to penetrate the gloom into which His soul was plunged and understand His inward sufferings as He hung upon the cross is impossible. The infinite perfection of His humanity, the exquisite fineness of all His feelings, increased the intensity of His bodily pain beyond conception. But bodily pain was only the vestibule through which He passed into the chamber of thick darkness where alone, forsaken of God, He poured out His soul unto death an offering for sin, the Just for the unjust. Well may the prophet ask, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat? I HAVE TRODDEN THE WINEPRESS ALONE; AND OF THE PEOPLE THERE WAS NONE WITH ME" (Isa. lxiii. 1-3).

The sufferings of Christ are past and gone, but it is the will of God that the memory of them should be perpetuated for ever. In heaven He is seen as the Lamb "newly slain." On earth His death is proclaimed every Lord's Day as His people meet to break the bread and drink the wine. When He appears on the glad morning of millennial glory He still wears the marks of Calvary, and through the eternal ages we shall know Him by the print of the nails in His hands.

The crown of all this mystery is "God manifest in the flesh" in

GLORY.

We have an earnest of this on the mount of transfiguration. As He prayed the fashion of His countenance was changed, His face did shine as the sun, and His raiment became white as the light. The glory of divinity shone through the body of humanity. "We were eye witnesses of His Majesty," says Peter, "for He received from God the Father honour and glory." How fitting it is that the body of His humiliation and suffering should become the body of His glory. The hands that wrought in the carpenter's shop now hold the sceptre of Almighty power. The feet once bathed with the tears of her who was a sinner are now like unto fine brass as if they burned in a furnace. And on the brow that wore the thorns now rests the crown of glory. The humiliation and the sufferings of Christ were only for a time, but the glory into which they led, abides and increases for ever.

In the coming ages, as one grand event crowns another in the unfolding of redemption's glory, and the circle of adoring worshippers widens and widens, high over all, as the Firstborn of every creature, in all things having the pre-eminence Emmanuel, sits enthroned "God manifest in the flesh." The very same who, being wearied with His journey, sat on Sychar's well and asked a drink from the woman of Samaria. It is

well for us to trace the footprints of our Redeemer and look by faith upon Him now as He fills the throne of glory. It is thus our love is fed, and our affection weaned from the vain show through which we are passing, and wedded more and more to Him who, though now so high and glorious, is not ashamed to call us brethren. Not only so, in the humiliation and sufferings of Jesus Christ, we read the law of our own life, and learn, it may be slowly and at much cost, that true rest, and peace, and joy, and power can only be ours as we follow where He leads through the depths to the heights of eternal glory.

The aim of the apostle must be ours, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection from among the dead" (Phil. iii. 10, 11). So may it be for Christ's Name sake.

THE SECRET OF FINDING REST.

Matthew xi. 28-30.

PERHAPS no utterance of the Lord's is more frequently on the lips of His people than this; it finds a large place in our hymnology, too, and rightly so. "I will give you rest" is a most precious promise, and deserves to be proclaimed to all peoples.

In what *sense* does the Lord give rest? He is a Liberator and Emancipator—not politically, but spiritually. "If the Son, therefore, shall make you free, then are ye free indeed." In these verses he appeals to those who are *in bondage*—the galling, dominating thraldom of sin—"all ye that labour."

Sin is a tyrant, and in Romans vi. is personified as such. Now, before a strong man's goods can be destroyed he must himself first be bound, and none but the Lord Jesus can do this; no human efforts or resolves can do it. "I will give you rest." He came to break the oppressor's yoke, to bring "deliverance to the captives," that through death He might destroy him that had the power of death—that is the devil—and deliver them who through fear of death were all their lifetime subject to bondage.

The tyrant *piles on* his burden, with lawyers, scribes, and Pharisees as his agents (see Matt. xxiii. 4; Luke xi. 46); and, what with the sinner's own guilty conscience, and legal exactions and self-righteous strivings, he is indeed "heavy laden." To such the appeal comes: "This way . . . I will give you rest." "Come," means "this way" [Dr. A. Bonar], and indicates a sighing and crying *in vain* for deliverance. Man's extremity, however, is God's opportunity, for

> "He comes to break oppression,
> To set the captives free."

The tyrant *gives* nothing, only *exacts*. In lovely contrast, "*I* will *give*"—"will give you *rest*." There is neither disposition nor ability to give "rest" in any other than the Saviour of sinners. "Rest," the breaking of "the yoke of bondage," liberty. Who but the Son of God *could* give "rest," who else dare *say so?*

> "He breaks the power of cancelled sin,
> He sets the prisoner free;
> His blood can make the foulest clean,
> His blood avails for me."

How seldom we hear *the whole* passage quoted as uttered by the Lord! Most speakers stop at the end of verse 28, though there can be no doubt *the entire passage of the three verses* was spoken at the same time and to the same hearers.

The evident meaning is, "I will set you free from the bondage of sin, in order that you may become my bondmen by your own voluntary act"—"*Take* My yoke upon you." Alford renders the "of" in verse 29 "from" *(apo)* thus: "Learn from Me"; not "What would *Jesus* do?" but "Lord, what wilt Thou have *me* to do?"

The freedman had got a new Master, his Liberator, who, however, is "meek and lowly in heart" in contrast with the former tyrant, but none the less *Master*. "Ye call Me Master and Lord, and ye say well, for so I am." God forbid that any should presume on His meekness and humility!

"Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My door." This is the secret of

finding rest—only in the path of obedience to, and diligent slave-like service of, the new "Lord and Master." The claims of Him who laid down His life for us are *paramount*. "My yoke is easy, and My burden is light." There *is* still a yoke, however, and a burden too, but the one is "easy"—obliging—and the other "light"—not heavy. Again in perfect *contrast* with the former "yoke" and "burden." Blessed Emancipator! gracious Master! glorious Lord! W. H.

"THE FAITH OF THE SON OF GOD."

By Dr. NEATBY, London.

Galatians ii. 19, 20.

IT is of the utmost importance to remember that the eternal life, which Christ is in us, is in the power and sphere of resurrection. "The exceeding greatness of His (God's) power to usward who believe" which, quickening us, has given us this life "abundantly," is "according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." And we have already seen, looking at the truth from another point of view, that it was not till Christ was risen that He breathed the breath of life eternal upon His saints.

It is a risen One who lives in us, a life in a new sphere and in new and holy and eternal relations. The old sphere where sin reigned unto death is left behind. The sphere of the law's divine authority lies on the other side of the cross and grave of Christ. Where the risen Christ lives, grace reigns—not on the ruins of a broken law, but consequent upon its being magnified above all human thought—not with sin still before the eye of God, but "through righteousness [manifested in its eternal judgment in the death of Christ] unto eternal life through Jesus Christ our Lord."

"At that day ye shall know that I am in My Father, and ye in Me, and I in you" (John xiv. 20). That day is come with its unutterable blessing for the children of God. We are *in* Christ; it is our new and eternal place before God. He has put us there; there He sees us. But Christ is *in us* too; Christ the risen One; Christ alive for evermore; Christ "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; Christ is *in us, our Life*. Not only is He the eternal life which was with the Father; not only is He the One who can say, "I am in the Father," but He is truly *in us* by the Holy Spirit. It is thus that in the highest and fullest sense "old things are passed away; behold all things are become new. And all things are of God."

Doubtless we shall live this blessed life above. Its sphere, its home, is there. Christ who is our life is already there. It is His Father's house—ours too, *because* He has entered it for us. But we live this life now, though it is indeed a life away from home, a life in the midst of circumstances altogether opposed to it. Faith will not be needed when the rest of God is come and we have entered it. But for this life to be manifested in our mortal flesh—this indeed calls for a simple and earnest faith. It is our calling, it is our unspeakable privilege that the eternal life which we have in the knowledge of God revealed in His blessed Son, should be daily manifested in our mortal body; that "what we now live in the flesh" should be "by the faith of the Son of God."

In passing let it be remarked that the apostle does not call our connection with the present scene "life"; it is rather "daily dying." But whatever we may call our present state in unredeemed bodies (Rom. viii. 23), it is given to us to live it "by the faith of the Son of God."

It is only by faith that this life is brought into activity in the scene through which we pass; it is only by faith that it ever becomes a practical reality in our souls. Faith makes what is unseen to be an enjoyed and operative reality (Heb. xi. 1); it makes what is yet to come, when we shall live this eternal life in its own clime—in its own home, to be a *present* thing. It brings in God so that we walk in His fear, and we taste, and live in, His perfect love. We *receive* this life by faith, we *enjoy* it by faith, and we *manifest* it by faith. Law never enters into account here; it could not give life, it could not

maintain it, it could do nothing towards its manifestation. Christ in us by the power of the Holy Spirit, known to faith and enjoyed by faith, is life and liberty, satisfaction and power.

But what is the faith of the Son of God? It is that which lays hold of His fulness and brings it into the soul. It is that which apprehends the beauty and grace of His path down here, and feeds upon Him as the heavenly Manna. It is that which bows adoringly as it contemplates His obedience unto death, and is so nourished upon Him there and thus, as to bear about in the body the dying of the Lord Jesus; it is so strengthened as to love the fellowship of His sufferings. It is that which beholds Him as He is glorified on high, and is changed into the same image from glory to glory. It is that which brings CHRIST into every detail of doing and suffering, of service and communion in our pilgrimage, that judges of everything by Christ (Phil. i.), that loves and brings into the soul the mind which was in Christ Jesus (Phil. ii.). It is that by which those who abide in Him walk as He also walked. It is the faith which is *from* the Son of God, its blessed Giver, which returns *to* the Son of God, its single, absorbing, exclusive object, and which owes all its character and all its power to the Son of God.

The eternal Son of God, *as such*, was never under the law. And when His stupendous stoop of purest grace brought Him under it, as born of a woman, born under the law, He not only magnified it His life long, but He bore its curse in His death; He was "made a curse for us." By resurrection He was declared Son of God with power. The veil had been rent as He expired, and His cry in that solemn hour, "It is finished," is now answered by a rolled-away stone and an empty grave. His undisputed victory gives Him those He is not ashamed to call "brethren" as the sharers of His victory and companions of His glory. Impossible to bring the risen Son of God or those given to Him by His Father under the law. "*Faith is come*" (Gal. iii. 25). By it we enter into the blessed fruits of His death; we are in Him as the risen One, and He is in us. The power of His resurrection is our triumphant deliverance, our eternal blessing. We enter into it by faith—*the faith of the Son of God.*

Oh, for this faith in a deeper and wider measure! But faith is ever formed by, is nourished by, and reposes alone upon the Word of God. "Faith cometh by hearing, and hearing by the Word of God." If we have to deplore the feebleness of our faith, beloved, let it not be in idle lamentation; but let it be, through the grace of our God, in the diligence and vigour which feeds on, which *lives* upon the Word of God.

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16).

ACKNOWLEDGE HIM.

By WILLIAM LUFF.

"In all thy ways acknowledge Him" (Prov. iii. 6).

ART tempted?
Oh! acknowledge Him and cry,
"How can I sin beneath my Father's eye?"
(Gen. xxxix. 9.)

Art troubled?
Oh! confess 'tis He who takes
Thine earthly goods, who every idol breaks.
(Job. i. 21.)

Art guided?
Bow thy knee: acknowledge He
Hath led thy feet where He would have thee be.
(Gen. xxiv. 26, 27.)

Art prospered?
Own 'tis He alone who gives
The daily strength by which thy spirit lives.
(Deut viii. 18. 19.)

Art puzzled?
In thine ignorance confess
Thou knowest not, and He will surely bless.
(2 Chron. xx. 12.)

Acknowledge Him!
The object of thy way:
The mark for which thou pressest every day.
(Phil. iii. 14.)

Acknowledge Him!
His word thine only guide,
Mapping a path, thou mayest not turn aside.
(Isa. viii. 20.)

Acknowledge Him!
Committing to His power
The guidance of each fleeting little hour.
(Psalm xxxvii. 5.)

He shall direct!
Thine to confess His will. [be still.
Acknowledge Him. Rest thus. Rest and

"THE CHURCH AND THE GREAT TRIBULATION."

OBSERVATIONS ON A PAMPHLET BY H. W. H. BEARING THIS TITLE.—PART III.

By H. W. FIGGIS, Dublin.

The pamphlet says (page 19):

"We search in vain for one single text containing a promise, either expressed or implied, that the Church will be taken away prior to the tribulation."

Neither have we a promise that the Church will be taken away prior to the Great White Throne; or, prior to the final catastrophe, when the earth and the works that are therein shall be burnt up.

To introduce the idea of the Great Tribulation in connection with the Church is as incongruous and out of harmony as it would be to introduce these other events.

It was through the Apostle Paul alone that the Holy Spirit communicated the special revelation of the calling, character, and blessing of the Church. Closely connected therewith is the glorious truth of the return of our absent Lord, as the proper hope of the Church collectively, as well as of the individual saint. The resurrection by which this Hope is accompanied, and which forms an integral part of it, was also specially revealed through Paul, as we read in 1 Corinthians xv., and 1 Thessalonians xiv.

"BEHOLD, I SHEW YOU A MYSTERY! we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 51).

"FOR this we may say unto you BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep," etc., etc.

Nor must we forget the special promise in Revelation iii. 10:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the earth, to try them which dwell upon the earth. Behold, I come quickly!"

The very phraseology used by the apostle in both the preceding passages clearly shows that the coming of the Lord which he speaks of was given him by special revelation, as the particular apostle of the Church, and is altogether distinct from His coming in judgment, power, and great glory to reign.

The pamphlet would take this precious promise from the individual (page 27) by explaining it to mean, not "deliverance" from the Great Tribulation, but from that time of trouble which is to try the world (*i.e.*, the judgments of the "Day of the Lord"); but this won't do!

The "hour of temptation" is that brief, but intense hour, of Jacob's trouble; the "time of trouble" of Daniel xii. 1, and of Psalm xlvi. 1, Daniel's seventieth week, and also the period of the seals, vials, and trumpets, of the Book of Revelation, from which the Lord promises to keep His Church.

The attempt to exclude from Daniel's seventieth week, and, therefore, from the Great Tribulation any element of God's wrath and judgment, and to confine it solely to the persecutions of Antichrist, will not stand careful examination in the light of the scriptures we have already referred to, and which, like Isaiah xxviii. 14-22, prove unmistakably that judgment from God is being meted out to the inhabitants of this world, and is therefore a period of Divine wrath, concurrently with the persecutions of Antichrist; and that even these persecutions are, in one sense, to be regarded as the chastisements of God, inflicted through the Antichrist, upon God's people, the Jews. The persecutions and afflictions of Israel in Egypt under Pharaoh were *concurrent* with Jehovah's judgments upon Egypt and its atheist prince.

It is exceedingly difficult, if, indeed, possible, to fix the precise hour at which the "Day of the Lord" will begin. That day will consist of 1000 years (2nd Peter iii. 8), and, in interpreting those scriptures that refer to the "Day of the Lord," one has to be careful to distinguish what period of that day is referred to, whether in the early dawn, morning, high noon, evening, or close of the day. The Apostle Peter brings us up to the very *close* of that day when he says:

"The day of the Lord will come, in the which the heavens shall pass away, and the earth also and the works that are therein shall be burnt up" (2 Peter iii. 10).

But it is not so easy to fix the precise

point where the day commences, for, probably, like all other days, the darkness of night gradually merges into the grey of dawn, and then into the rosy streaks of sunrising.

Therefore the falsity of any system of interpretation based upon drawing a sharp distinction between the tribulation period and the Day of the Lord, and attempting to relegate persecutions from man solely to the former, and judgments from God solely to the latter. The whole trend of the minor prophets, Joel, Hosea, Zechariah, Malachi, is against any such fictitious distinction.

The entire period is characterised by Divine judgments, the wrath of God, so that, under the sixth seal (Rev. vi. 17) the kings of the earth and the great men, etc., cry out in terror: "The great day of His wrath is come," and *that* a considerable period before the actual return of the Lord, with His saints, to earth; and, therefore, before the close of the last three and a half years of Daniel's week, up to the end of which period the Antichrist will hold sway.

But the Church of God will not be on earth during that dreadful period, for "God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ" (1 Thess. v. 9); that is, salvation from this very period, where, speaking of this salvation, the apostle goes on to say, "Wherefore, comfort yourselves together." It would be but little comfort to the saint, if, between him and his glorious hope, there must intervene a period of several years (seven at the very least, and probably much longer), and this dreary period filled up with the bloody persecutions of the man of sin, and the outpourings of Divine wrath, upon a world quickly ripening for judgment. Thank God! our's is a brighter hope: "To wait for His Son from heaven, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 10).

The coming of the Lord for His people is always put as their proximate hope. It is true that it was divinely intimated to the Apostle Peter that he should die, and consequently *some* interval would have to take place between the time that this intimation was given and the time of the coming of the Lord. But this by no means removed the possibility of that blessed hope being consummated within the lifetime of the then living generation of Christ's people, or of any of the succeeding generations between them and now; thus the Pauline "we" ("we which are living and remain") is clearly that of personal association.

The apostle links himself with the saints, to whom he wrote in the expectation of our Lord's personal coming; and, therefore, does not say "*those* who shall be alive and remain," which is what he must have said if this tribulation theory be correct.

(To be concluded in our next.)

GEMS FROM GLASGOW CONFERENCE.

WHENEVER we are able to manage what we have we will get more.

Give money is the way to get money.

Narrow hearts and narrow ways go together.

Faith has two hands—one lays hold of the precious blood, the other grasps the precious promises (2 Peter i. 4).

You have never *seen* a "voice," you have only *heard* it. Such was John, "a voice crying in the wilderness" (John i. 23).

The Cross has given to us everything, and the Cross claims everything from us.

The great business in life of a child of God, is that he should please God.

Peter could cut off the ear, but it took the Lord to put it on.

"His delight is in the law of the Lord" (Psa. i. 2). Not reading as a duty, but as a delight.

We should be like a tree as regards growth, growing (1) downwards into Christ; (2) outwards as a shelter for those around; (3) upwards towards the sunlight of God.

The boards of the tabernacle were made of wood, but they were overlaid with gold. Hence gold touched gold. So the Christian should touch with the grace and glory of God.

Wood is climatic, and shrinks or swells gold unchangeable to climate. So the Christian encircled with grace will bear the stamp of Him who is the same yesterday, to-day, and forever" (Heb. xiii. 8).

There is a power beyond the power of pocket, intellect, birth, or position—"the power of the Holy Ghost" (Acts i. 8, marg.).

God does not mend what Satan mars. Satan marred the first man; God prepared a new Man which Satan could not mar.

The Christian may be like "a corn of wheat." Green at first, it takes on the colour of the sun as it is being drawn nearer to the sun, till at last the golden grain is like the golden sunshine (Phil. iii. 12).

Everything that is unreal is hideous.

When you find it hard to pray begin to give thanks—you have then an ocean to swim in.

As to worship—God is the object, Christ the subject, the Holy Spirit the power for worship.

Enoch walked with God—Enoch pleased God. We must walk with Him before we can please Him.

One failure leads to another.

Idleness and slothfulness are greatly condemned in Scripture, yet resting and waiting upon God are greatly commended.

A Sunday school teacher, asked the meaning of "Enoch walked with God: and he *was not*" (Gen. v. 24), replied, "Enoch got into the habit of walking with God. One day he walked so long that he was too late to get back, so God took him home with Him."

Recompense of the reward three times—(1) Just (Heb. ii. 2); (2) Great (Heb. x. 35); (3) Respect unto (Heb. xi. 26).

God vindicates His servants. He speaks about Moses "not fearing the wrath of the king" (Heb. xi. 27), of "the patience of Job" (James v. 11), of "the meekness of Moses" (Num. xii. 3), of "the righteous vexings of Lot (2 Peter ii. 7). Our characters can be safely left in His keeping.

A dying infidel said he could find an answer to all *arguments* for the Christian faith, but he never could find an argument against a Christian *life*.

If we want an increase of Christ, there must be a decrease of self.

John went lower still when he said: "He must *increase*, but I must *decrease* (John iii. 30).

When persecuted He was "meek"; when eulogized He was "lowly" (Matt. xi. 29).

The Lord Jesus came into the world as the "*only* begotten" (John iii. 16). He went out as the "*first* begotten" (Rev. i. 5).

God never asks us to "add" anything (2 Peter i. 5) without giving us something to add. When He told Peter to pay the tax, He also told him where to catch the fish.

A brother named Henry Penny used to ask, "What portion of Scripture has your soul been feeding on lately?" Might be a good change from the hackneyed enquiries about weather, business, &c.

Bondslaves in the East stoop down and unloose the latchet of the shoes. John was less than a bondslave, "Whose shoe-latchet I am not worthy to unloose" (John i. 27).

In order to "grow up into Him" (Eph. iv. 15) we must grow down.

Jacob had two wonderful experiences—(1) At Bethel, which means house of God; (2) At Peniel, which means face of God.

An aged Christian was once asked if he knew the Lord. He immediately replied, "I live with Him."

A poor Jew once went to temple with no lamb, doves, or meal to sacrifice. Stood outside ashamed till he heard them sing Psalm 51: "A broken and a contrite heart, O God, Thou wilt not despise." He had that; went in. "Bless you, my son!" said the venerable Rabbi, "few come with such an offering!"

Long ago, when the doctrine of introspection was much preached, few knew they were "saved," yet everybody else knew it by their lives. Nowadays, many say they know they are "saved," yet few else seem to know it by their lives. More self-examination and less boasting would be commendable!

Why is it a *new* commandment? Old was, Love neighbour *as* yourself; new is, Love enemies *better* than yourself (John xiii. 34).

A converted Mohammedan in Algeria went one and a quarter miles through a snowstorm to carry his famishing father a loaf, even after he had been cast out of home. "My son," replied the father, "the religion which taught you to do this must be the true religion." HYP.



LIBERTY AND EXPEDIENCY

IN RELATION TO THE DAILY LIFE OF THE CHRISTIAN.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians vi. 12-17.

12. **"All things are lawful unto me, but all things are not expedient."** This is a most important principle. There are many things a Christian might do which would not be a breach of any law, yet upon other grounds it is not expedient he should do them.

Take, for instance, the case of a Christian sitting at table with an idolater (see chap. x. 27). The Christian is aware that the meat set before him has been offered to an idol. But he also knows that an idol is nothing in the world, and that the meat is neither better nor worse on that account. So far as he himself is concerned, he could eat it with a good conscience—to him it would be perfectly lawful to eat, and he might do so freely in his own home where no one with this species of weak conscience was present. But there is another Christian present who has not this knowledge, who regards that which has been offered to an idol as defiled, and who, therefore, would violate his own conscience were he to partake. He calls the attention of the other to the fact that the meat before them was offered to an idol. What, then? "Eat not," says the scripture. Not on the ground that the meat is defiled; not on the ground of its being unlawful; but on this ground, that by the one who has knowledge eating, the one whose conscience is not so enlightened, and therefore weak, might be emboldened to do that which would violate his own conscience, just because he saw the other do it. Thus I am taught in love to consider others, and to consider the effects of my actions upon others; and by so doing I may often require, on account of others, to refrain from doing that which to myself is lawful.

Take another illustration. A Christian might be quite at liberty to take wine himself. It may be no snare to him. Yet he might be sitting at table with one to whom it was a snare, and to whom it might prove an occasion of stumbling. The lawfulness of taking it is not questioned, but under such circumstances it is not expedient.

The apostle would judge everything he did in every department of his life with reference to its effects upon others. He would allow himself in nothing that might prove a hindrance or an occasion of stumbling to another. Never would he permit his knowledge to lead him into a course in which he would be a stumbling-block to the ignorant or the weak.

12. **"All things are lawful for me, but I will not be brought under the power of any."** We are liable, through the corruption of our nature and the deceitfulness of our own hearts, as well as through the wiles and power of Satan, to be brought under the power of, or into bondage to, things which are in themselves lawful. My business may be in itself perfectly lawful, and to attend to it diligently my duty; nevertheless it may so acquire power over me that morning, noon, and night I am never out of it. It engages my whole attention, occupies my whole time, and taxes all my energies. Constant watchfulness and care are needed, lest that which is lawful acquire dominion over us.

Some are apt to think that strong drink is the only thing which acquires power over those who yield to it, and that if they are free in regard to this they are beyond danger. Not so. Money to one, and dress to another, and knowledge to another, and many other things, may prove to be snares as fatal, if not so disastrous in their temporal effects.

We read of Isaac, that in his old age his love for venison, savoury meat, such as Esau brought him, so warped his affections and enfeebled his judgment that he failed to know the mind of the Lord as to his two sons, and sought in opposition to God to bestow on the elder, his favourite, the blessing that was ordained for the younger. And so may we, in service and in judgment

for the Lord, be biassed by our likings, unconsciously led by our love of things savoury and pleasant into associations that otherwise we should have avoided, and avoiding openings and lines of service into which God would have led us and blessed us.

Satan will often make use of the veriest trifles to hold us in bondage and keep us from being free to serve the Lord. Let us seek to have our spiritual senses so exercised that we may discern both good and evil, and know how rightly to use, without abusing, everything that God has given us.

It is written concerning the Lord Jesus that He was of "quick understanding [or quick scented] in the fear of the Lord" (Isa. xi. 3). He was made this by the Spirit, but not apart from the Word of God, by which He lived as by His daily bread. So it is "by reason of use" (Heb. v. 14) that the Word of God will enable us to discern between good and evil. It is by habitually consulting God and His Word in everything that His principles will be instilled into us and become part of our being.

13. "**Meats for the belly and the belly for meats, but God shall destroy both it and them**"—that is to say, "meat and our natural appetites." God has created us with these appetites, and has given meat of various sorts to satisfy them; but for a man to make eating and drinking the object of his life is folly—it is wickedness. The appetite is right, and the satisfaction of it by food is right, but all to be kept in subordination to the will of God. The meat and the desire for it shall perish. They are but passing needs, like the world and the lusts thereof which are passing away, "but he that doeth the will of God abideth for ever" (1 John ii. 17).

God only knows to what an extent this world lives for the gratification of its desires. "Fulfilling the desires of the flesh and of the mind," is God's description of the natural man (Eph. ii. 3).

The tendency of modern civilization is more than ever to create desires, in order to find pleasure in gratifying them. The craving for alcohol or opium, or even tobacco, which must be gratified, or if not gratified leaves a man miserable and restless, is not natural, it is acquired. And other things of quite a different nature may be so indulged that they acquire a power which nothing ought to possess. Others have a passionate craving for fine music, beautiful pictures, jewellery, dress, &c., desires which have been so pampered that now, unless they are gratified, there is a feeling of emptiness and unrest.

But the Christian is called to have his whole being in control, so that he is not brought under the power of anything, but at all times a free man—free to discern and to do the will of God.

13. "**The body is for the Lord, and the Lord for the body.**" Here we have a principle of the most solemn importance. That is to say, my body is a purchased body, and therefore it is for the Lord who redeemed it; and, on the other hand, being redeemed or purchased by and for Himself, He says, "It is mine; I am for it." Spirit, soul, and body, we are the Lord's. Being His by purchase by right, He says, concerning that which is His, "Not a hair of your heads shall perish."

I fear that Christians generally have almost lost sight of the fact that the redemption which God has effected concerns our bodies as well as our souls. The whole man —"spirit, soul, and body," not "body, soul, and spirit"—that is man's way, and it is often so misquoted, for man would begin without, but God begins within and works outward—the whole man, I say, is redeemed, and salvation is meant to show itself in our bodies.

14. "**God hath both raised up the Lord, and will also raise up us by His own power.**" The very power that raised up Christ will raise us up. His resurrection is the pattern and pledge of ours; and not only so, but that same power worketh in us even now (see Eph. i. 19, 20; and iii. 20).

15. "**Know ye not that your bodies are the members of Christ?**"

19. "**Know ye not that your body is the temple of the Holy Ghost?**" Did you ever stop and think of this? That these very bodies of ours, these weak, frail, corrupt, depraved bodies are looked upon by

God as the very members of Christ? As God raised up Christ, the "Head of the body," so God shall raise up every member of that body. We are redeemed by the blood of Christ, and indwelt by the Holy Spirit. Mark how practical this is: Am I using this body with all its members as instruments wherewith to serve the Lord? Are my members being used as Christ Himself would use them?

17. "**He that is joined to the Lord is one Spirit.**" Did God dwell in the temple at Jerusalem? Far more really and literally He dwells in us. Did we bear this in mind, how it would separate us from the world!

We read of those sins which the heathen indulged in, that they "dishonoured their own bodies." But if such sins were shameful in a heathen, oh! what must be their heinousness in God's sight if committed by one who is "a member of Christ!" How fearful for a member of Christ to be found drunk! How fearful for a member of Christ to be guilty of any form of uncleanness! How fearful for a member of Christ to use his redeemed tongue to speak a lie, or filthy language, or to speak evil concerning other members of Christ! God would have us to live in the constant remembrance that our bodies are the members of Christ.

JOTTINGS ON THE PSALMS

CONSIDER HIS WORKS.

By T. ROBINSON, Barrow.

Psalm cxi.

"HALLELUJAH!" Christ is risen (Ps. cxi. 1).

"I will praise Jehovah with my whole heart."

Here His people consider His *works* and praise His *Name*.

1. His works in *creation*. "His works are great" (verse 2). "By Him were all things created that are in heaven and in earth, visible and invisible" (Col. i. 16).

2. His work in *redemption*. "His work is honourable and glorious" (verse 3). He has magnified the "law and made it honourable" (Isa. xlii. 21). The Gospel is the "glory of the blessed God."

3. His work in *providence*. "His works are verity and judgment" (verse 7). Jesus is "Lord of all." "He sitteth above the water floods." In His way with us, which is "perfect," He shows us "the power of His works" (verse 6). "He sent redemption." "He hath commanded His covenant for ever." "Holy and reverend is His Name."

Thus we praise Him. "Take pleasure" in *all* His works. "Fear" Him. "Do His commandments," and thus have good success (verse 10).

OUR SUN AND SHIELD.

"The Lord God is a Sun and a Shield; the Lord will give grace and glory" (Ps. lxxxiv. 11).

"THE LORD GOD IS A SUN."

1. The Sun of Righteousness (Mal. iv. 2). The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined (Isa. ix. 2).

2. The Sun of Eternity. No need of the sun, neither of the moon to shine (Rev. xxi. 23), for the Lord God giveth . . . light (Rev. xxii. 5); the light of *His own* glory; who Himself dwelleth in the light which no man can approach unto (1 Tim. vi. 16).

3. "A Sun and Shield." I am thy shield (Gen. xv. 1). The Lord is thy shade upon thy right hand (Ps. cxxi. 5); when the blast of the terrible ones is as a storm against the wall (Isa. xxv. 4). His truth shall be thy shield. Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day (Ps. xci. 5, 6).

4. "He will give *Grace*." He giveth grace to the lowly (Prov. iii. 34). He giveth more grace (James iv. 6). And grace for grace (John i. 16).

5. "He will give Grace and *Glory*." The God of all grace . . . hath called us unto His eternal glory (1 Peter v. 10). The glory that Thou gavest Me, I have given them (John xvii. 22). If ye be reproached for the Name of Christ . . . the spirit of glory . . . resteth upon you (1 Peter iv. 14). E. A. H.

PAUL THE ROMAN CITIZEN.

THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts xxii. 25).

"The Magistrates . . . feared when they heard that they were Romans" (Acts xvi. 38).

"Philippi . . . a colony" (Acts xvi. 12).

"Our conversation [citizenship] is in heaven" (Phil. iii. 20).

NOW, having studied the environment of Paul's visit to Philippi, let us study shortly allusions to it in his letter to the Philippian believers written years afterwards. Thus he writes: "Only [*i.e.*, this one thing I urge upon you] let your conversation be [*politeuesthe*—be citizens] as it becometh the Gospel of Christ, . . . and in nothing terrified [*pturomenoi*—terrified as a startled horse*]". Now "Philippos" means a lover of horses, and as Paul shows himself apt at *paronomasia* or play upon words (see *e.g.* Onesimus or *profitable*, Philemon 11), we may well imagine that in this passage he not only reminds them of all that their citizenship pictures when transferred to the spiritual sphere, but also illustrates his injunction by a "horsey" term, seeing that they are Philippians or "lovers of horses!" And what the apostle allows in himself may not we? Do not forget to feather and barb your arrows. They will shoot all the straighter and stick all the faster.

Again, in chapter iii. he refers again to their citizenship, for there he uses the word *politeuma* or "citizenship." Why did our translators in 1611 render it "conversation"? For just then "conversation" had so lately come into our language that it had hardly lost the meaning of its Latin progenitor—*conversari*, "to live with anyone." Now, it too often means "idle talk"; hence it is better to use a word that represents the apostle's meaning more closely, and read the passage: "Our citizenship is in heaven, from which we are awaiting as Saviour the Lord Jesus Christ."

Bearing these brief explanations in mind, consider some of the lessons the apostle would have his Philippian brethren learn, and not them alone, but also us.

1. Consider *the honour* which is the believer's. They knew what an honour it was to be a Roman citizen. By birth they might have been rude peasants, gathered to the Antonian standard by the rush of civil strife. Their names unknown; their condition that of Egyptian fellaheen; their portion that of poverty, with no rights, the prey of the strongest. Now that was all changed. They had become members of the "Colonia Augusta Julia Victrix Philippensium"; that is to say, they bore the name of Augustus Julius the Conqueror, under whose reign the Roman Empire rose to such a zenith of prosperity and splendour that the phrase still is ours, "the Augustan Age," proverbial for a time of unexampled plenty and felicity. They were no longer clods of living clay; their names were inscribed amidst the storied fame of the Voltinian tribe. There were written the names of Crescens, Secundus, Trophimus, Aristobulus, Pudens, and Urbanus, all of Philippi. The roll has long ago perished, but these names were carved in the living rock, and excavations at Philippi have unveiled them, the names of men living at Philippi, but belonging to Rome. No longer were they like Russian peasants, without recognised rights; they had their magistrates who administered their laws, and these the laws of Rome, whose sacred name they bore. How easy then is it for the apostle to bring before such their new standing in Christ, the Heavenly Victor, as citizens of heaven. Their names written in the "Book of Life" (iv. 3), their laws heavenly, their habits of thought and their manner of looking at things no longer provincial—that is to say, earthly, but heavenly; for their Judge is heavenly, and that Judge their Saviour, Christ, for before Him they must all appear; so Paul prays that they may be "pure and without offence for the Day of Christ." Nay, farther on he desires with great desire that they may be "a boast to me in Christ's Day" (ii. 16), that it might then be manifested that "not in vain I ran, nor in vain laboured." "Christ's Day" must not be confounded

*So Diodorus Siculus describes the chariot horses of Darius at the battle of Issus, "Frightened by reason of the multitude of the dead heaped round them, they shook off their reins"; and Plutarch says: "Scared by sight or sound like a shy and fickle animal." I quote these passages as the word does not occur elsewhere in the Bible.

with the "Day of the Lord." It will be "Christ's Day" above when it is "Antichrist's Day" on earth. Now "day" stands for judgment (1 Cor. iv. 3). How often does one wait for the daylight before one judges a matter? To take a very homely illustration, I have seen a lady in the recesses of one of the great London emporiums, having tried in vain to match a riband or colour, snatch up the materials and go to the door, where there is full daylight. In this connection it also means some period of time occupied by a course of operations in experience or influence, as when we say, "He was a great man in his day." So Scripture teaches us very plainly that the portion of time occupied by the Lord Jesus, in awarding every believer of this dispensation a prize or dignity, according to his works, will also be occupied by Antichrist in his course of operations upon earth. I said this truth is plainly taught in Scripture. That surely is the case, because before we can be manifested WITH HIM in glory (Col. iii. 4) we must be manifested BEFORE HIM in judgment (2 Cor. v. 10), for it is written: "Of each the work manifest will become: for the DAY will declare it, because in fire it is revealed (apocalypsed); and of each, the work what sort it is, the fire will prove" (1 Cor. iii. 13). This takes place AFTER the coming of the Lord Jesus Christ as Saviour (Phil. 3. 20), for it is in our heavenly—that is, in our resurrection bodies—that we are manifested before the *Bema* or judgment-seat of Christ, in order to receive "the things done through the body." Hence Paul says that our Lord Jesus Christ comes "as Saviour," because He is coming, not only to save us from the presence of sin, but also from the presence of THE sinner who is Antichrist. So writing to the Thessalonian saints (neighbours of the Philippians) he tells them how glad he is that they "turned to God from idols to serve the living and true God, and to await His Son from the heavens . . . JESUS [His special name as Saviour], who is delivering us from the wrath that is coming" which is another way of saying, "the Tribulation, the great One."

2. Consider *the service* which is the believer's. All of us know how at some critical moment in our lives the scene seems to be impressed on us with such force that the smallest item stands out with the greatest sharpness. So Paul appears to have remembered the market-place at Philippi, with its insignia of Roman colonisation—the S.P.Q.R., the standards, the arms, the statues of the Emperor (one with the paludamentum of an Imperator, and the other with the cincture of a Divinity). Thus he writes to them: "That ye stand fast in one spirit, with one soul striving together," as if he would remind them of the battle-shields, with a row of hooks down one edge and a row of eyes down the other, so that when they stood together and linked their shields together, by means of these hooks and eyes, the whole company formed an impenetrable body, against which the enemy broke in hopeless waves. So it is ever well for Christians to remember *L'Union fait la Force*, or in other words, "United we stand, divided we fall." The ways of warfare have greatly altered since Paul's day, but with us still 'tis the case that shoulder to shoulder wins the day. I know some very worthy people who stand outside all religious organisation on the plea that there are so many bodies, to each of which some objection may be made. Such, I feel, have never yet grasped what is meant by that oft-repeated word in Scripture, "fellowship." Let them look it up by the aid of the Englishman's Greek concordance, and they will be surprised. The longer I live, the more I thank God for that word and the living fact it represents. Paul speaks to his Philippian friends of Epaphroditus as his "companion in labour and fellow-soldier." Literally his words read: "My fellow-worker and fellow-soldier, but your apostle." Readers! the words are misused, but for all that we ought to know more of the glorious fact that the Church is Catholic and Apostolic. The Philippians' apostle was the apostle's brother-in-arms! You see, these old soldiers of the Voltinian tribe knew how necessary a "base of supply" is to an army—that an army without one is an army defeated. True, Paul's base was heaven, for he writes to them in this connection: "My God will

fill up all your need, according to His riches in glory in Christ Jesus." But you will observe that heaven's supplies always come to us *via* earth's possessions; so Paul recognised the fact that it was no less God that sent them, because both recruit and supplies came by way of Philippi.

Reader! if the New Testament be true—and it is, every word of it—then we are in an enemy's land. As Pharaoh was king of Egypt, so Satan is prince of this world; and as Augustus was not only sculptured as Imperator but as Divinity too, so Satan is god of this world as well. It is because the little group of war-scarred veterans at Philippi caught a glimpse of the apostle's teaching on this subject (2 Cor. iv. 3; Eph. vi. 11, 12)—how many do to day?—that his letter to them breathes such an air of victory and joy.

They saw how necessary it was to support each other and all the saints of God. Do you and I know sufficient of this? "Knowledge is power," because the man, really cognisant of a truth, puts it into practice, for it has become a part of himself, enwoven with the texture of his life. That is what the apostle means by his oft-repeated word, "full-knowledge," not *gnosis* only, but *epignosis*. Therefore his injunction to the Philippians to "think on these things"; for what digestion (and by that word I mean the processes of assimilation that end in making the crust of bread, or that piece of meat as much a part of yourself as bone or muscle, or sinew, or nerve that is yours can be) is to the body, so meditation is to the mind. And as heaps of bricks never built a house yet, so in addition we require exercise to set into motion that peculiar process which builds up these supplies into tissues. So what use, movement, exercise, is to the body, so practice is to the spiritual being. So I repeat, do we know and practise what these saints at Philippi did? Then we know something about being Catholic and Apostolic.

Happy missionaries, who have gone forth looking to the Lord for supplies and recruits! We are your base, your recruiting-ground, and our apostles laden with supplies ("an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God") will reach you not once, not twice only (iv. 16, and elsewhere), and in them ye shall find brothers in work and in arms.

Correspondence.

DISTRICT MISSIONARY CONFERENCE.

To the Editor of THE WITNESS.

IN the November number of last year's *Witness* I referred to a Missionary Conference at Bolton suggesting that similar district meetings might be held with great profit in other parts of Britain. The suggestion has been followed with results beyond expectation. Since then district Conferences have been held at Bothwell, Kilmarnock, Glasgow, Paisley, Dumbarton, and Dundee. These meetings have been times of great blessing, interest has been stirred up, and the impress upon mission work in general is likely to be far reaching.

A few words about

THE DUNDEE CONFERENCE

may be of interest to your readers. It lasted from Friday evening, 28th September, till Monday, 1st October. Tea meetings were held on Saturday and Monday evenings, and a Missionary Breakfast on Monday morning. All these gatherings were well attended, and a happy, cordial spirit was evidenced from beginning to end. The brethren who took part were Messrs. Gregson, Ceylon; Lynn, Patient, Hearn, and Dr. Hunter, India; Baird and Angus, Straits; Lamb, Algeria; Davis, Spain. Mr. George Watson, from London, gave an account of his visit to India.

The heartiness of the Dundee friends was beyond all praise in providing hospitality and meeting the many expenses. They express themselves very grateful for the help and blessing accruing to them through the meetings. To God be all the praise!

Such meetings have been held for some time in England. Let us hope that these are only the beginning of District Missionary Conferences in Scotland, and that similar gatherings may be convened in Ireland, United States, Canada, Australia, New Zealand, and other English-speaking parts of the world, leading the saved of the Lord to desire more expeditiously to carry out the last command of the Head of the Church—"GO YE INTO ALL THE WORLD." Any help that I can afford will be cheerfully given.—Yours in our Lord,

THOS. M'LAREN.

7 Vinicombe Street, Glasgow, 5th Oct., 1906.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

REPLIES ARE INVITED TO THE FOLLOWING:

WHEN DID ADAM DIE?—In the August number of the *Witness* the thought is expressed that the curse pronounced upon Adam in the garden, "In the day that thou eatest thereof thou shalt surely die," did not take place until he died about 930 years later. Please explain what appears to be contradictory.

NO MORE SEA—LITERAL or FIGURATIVE? (Rev. xxi. 1).—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

TARRYING ONE FOR ANOTHER (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

THE CHRISTIAN AND DEBT.

QUESTION 519 (*continued*).—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

Answer C.—1. *Money.*—No Christian should owe money which he cannot pay, or, having money, should delay to pay an account immediately it is due. Extravagance or living beyond one's income is at the root of nearly all debt; and, if in business, trading beyond one's capital. "Be content with such things as ye have," and never order an article for which you have not the means in hand to pay. Allowance may have to be made for one who has become involved in debt through no fault of his own, or from circumstances which he could not foresee. But this is exceptional, and does not affect the general principle.

2. *Social obligations* (see verse 7).—A Christian should in every sense and on every occasion be a *gentleman*. This is the teaching and example of Christ. Neglect of our obligations to others either in money or in courtesy and consideration is far too common. But all such conduct is a transgression of the law of love (verses 9, 10), and should be treated as *sin* to be confessed and forsaken. D. D. C.

BLESSINGS TO OVERCOMERS.

QUESTION 521.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death," and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

Answer A.—There is this difference, amongst others, between the epistles to the Romans, Corinthians, &c., and the messages to the seven churches (Rev. ii. and iii.), that, whereas in the former the saints of God are addressed as such, viewed as in Christ and the possibility of false profession among them, as a rule ignored; in the latter this possibility is fully taken into account, and those addressed are exhorted to prove their reality by their separation from evil and their steadfastness in the faith. Revelation ii. and iii. do not raise the question of the eternal security of the believer, but warn and exhort those professing to be believers to show their faith by their works. Let us now ask (*a*) what the two promises in question mean; (*b*) what is the force of the expression, "He that overcometh."

(*a*) (1) Revelation ii. 10 is addressed to the Church of Smyrna. They were warned of impending persecution, but though some of their number would be called to pass through physical death for their faith, they are assured that the overcomer would not be hurt of the second death, however much the first death had hurt him. Our faith, too, is sure to be tested; may its reality be proved by our victory in the trial! (2) Revelation iii. 5 is addressed to the Church of Sardis. Here the circumstances were different. The registers of the Church had been badly kept. Names had crept in of some with a reputation to live, but dead all the time. Such must be blotted out. In contrast to such fallible registers stands a Book whence no name, once inscribed, can ever be expunged—that is the Book of Life. The reading in Revelation xxii. 19, which seems to make such a thing possible, is defective. The words should read: "God shall take away his part—not out of the *Book* of Life but—from the *Tree* of Life"; that is, will prevent his partaking in that to which he has not yet attained rather than deprive him of what he already has. The effect of these solemn messages should be not to lead us to call in question the security of the believer, but to walk humbly with our God as believers ought.

(*b*) What is the force of the expression, "He that overcometh"? I think a comparison of 1 John iv. 4; v. 4, 5; and Revelation xxi. 7, 8 will lead to the conclusion that the expression "overcomer" in Revelation ii. and iii. denotes not some special class of believers, but by grace the whole family of God. The moral of this is—Let no believer rest satisfied with anything short of an overcoming life. W. H.

HOME-CALL OF DR. MACLEAN.

"THE sleep of a labouring man is sweet" (Eccles. v. 12) is the apt quotation from Scripture on the card intimating the home-call of our honoured and beloved brother, Dr. JOHN LINDSAY MACLEAN, of 10 Widcombe Crescent, Bath, whose serious illness has been mentioned two or three times of late in *The Witness*.

Dr. Maclean was born in the West Indies in 1830. His father was a general in the army, and he himself was intended for the same service. He left the army, however, from conscientious motives, and studied medicine. In 1861 he took the M.D. degree at Edinburgh, hoping to devote himself to medical mission work. Circumstances, however, prevented this, but though the *course* of the stream was diverted, its *energy* was turned to valuable account at home.

In 1872 the need had been felt for a magazine giving accounts of work and workers in the *mission-field, looking alone to the Lord for* guidance and support. In sympathy with Henry Dyer, Henry Groves (then editing *The Golden Lamp*), Thomas M'Laren, and other esteemed brethren, just before settling down in Bath, Dr. Maclean commenced to edit *The Missionary Echo*, a small monthly, afterwards enlarged in size, then enlarged again and altered to the now well-known *Echoes of Service*, the demand for information concerning the 400 or more workers in various parts of the world necessitating a fortnightly issue. Dr. Maclean has literally lived to further the interests of this great and important work. With these missionaries Dr. Maclean and his colleagues have for years been in constant correspondence, and this labour of love, involving as it does a heavy physical and mental strain, was cheerfully engaged in for the sake of Christ and His Gospel. He certainly did not spare himself; we shall not probably be overstating the case when we say that he wore himself out in the work to which he devoted both time and talents in no small degree.

The malady—Bright's disease—which has now proved fatal, began to make itself seriously felt many months ago, and early in the present year our esteemed brother removed for a time to Leominster, to the residence of his sister-in-law, Mrs. Yapp, for the sake of rest and change. Any hopes of benefit by this movement were soon dissipated, and after spending the summer months there, a return was made to Bath a few weeks ago, where the valuable life slowly ebbed away.

It is difficult to put into words what this event means to a very large circle of friends. To the assembly in Manvers Hall, with which Dr. Maclean had been so closely identified for a long course of years, this is a bereavement of no ordinary character. But it is not these alone who will experience the sense of loss, for the doctor was well known throughout the British Isles, where his wise words of counsel and advice concerning home and foreign matters were also valued. His usual presence at the Leominster Conferences, and his visits to other conferences in more distant parts, will be missed by numbers of the Lord's people who knew his worth and appreciated his wisdom. Our sympathies go out also to his bereaved widow, to his colleagues in service, our brethren W. H. Bennett and R. E. Sparks, and the relatives and friends.

The interment took place in Bath on October 23, in the presence of hundreds of sympathetic mourners. The funeral started off from Widcombe Crescent at 1.30. A very impressive service was conducted in MANVERS HALL, which *was well filled with a very representative com*pany of believers. The many assemblies in the South of England were strongly represented, and brethren from Wales, Ireland, and Scotland were also present. The service opened by singing, "Oh, what will we feel in Thy presence when first." This hymn was specially chosen by Mrs. M'Lean. Mr. R. E. Sparks prayed, and asked that God might be honoured in our grief. Mr. W. H. Bennett read several appropriate scriptures, and made tender reference to the service of Dr. Maclean. Mr. F. S. Arnot voiced the feelings of all his fellow-missionaries when he referred to the way in which Dr. Maclean had never sought his own things, but the things of Jesus Christ. Mr. G. F. Bergin, of Müller's Homes, gave out "Till He come," and then led in prayer under deep emotion.

The following missionaries then bore the coffin from the hall to the hearse: Messrs. Patient, India; Nicholls, British Guinea; Hogg, China; Thoburn and Baird, Singapore. These missionaries felt that, as Dr. M'Lean had borne burdens for them in life, it was their privilege to bear his body in death. In the cemetery a large number surrounded the grave, when Col. Beers, of Canada (brother-in-law of the deceased), gave a solemn gospel appeal to the unconverted.

Many old friends of Dr. Maclean came from far and near to show their respect for the dead and sympathy with the living, including Messrs. Thos. M'Laren and C. P. Watson, Glasgow; Martin Shaw, Belfast; W. Hoyte, Nottingham; Stunt, Dudgeon, and Fisher, London; H. G. Lloyd, Newport; Dibben, Southampton; J. A. Vicary, Bristol; Hill, Swansea; and many more.

St., **Birmingham**, Oct. 20, was a time of pleasure and profit...Meetings conducted in **Winchester** since Oct. 7 concluded with The Counties' Evangelization Conference on Oct. 18. Nearly 200 took tea. Sir Geo. Pigot gave an interesting account of the extensive work during the summer. General Rice, Mr. Taplin, and others gave stirring addresses. Mr. Taplin commences next in **Eastleigh**....Mr. Frank May commenced Gospel meeting in Gospel Hall, **Lichfield,** Oct. 7...Mr. Alex. Clark commence meetings in Ebenezer Room, **Folkestone,** Oct. 28.

NOTES—Liverpool.—Mr. C. J. Stephens gave addresses on the Tabernacle in Romeo St. Hall. Mr. W. S. King gave addresses for three weeks in Admiral Hall; much appreciated. Mr. Donald Munro, of Toronto, gave an address in Romeo St. Hall before sailing in the "Campania" for New York. Mr. J. Hixon Irving gave a week's addresses in Ebenezer Hall, **Rockferry,** then went on to Romeo St. and Admiral Hall....After 18 month's Gospel work in Public Hall, and tent services, Hope Hall, **New Ferry**, with seating accommodation for 220, built by Mr. R. H. Pritchard, was opened on Sept. 29. Mr. Max. Isaac Reich gave most helpful addresses to crowded audiences on Sept. 29, 30. About 30 in assembly and 50 in Sunday school.... Visit of Mr. T. Baird to **Barrow**, Oct. 14, was much appreciated...Mr. John Bollard had the pleasure of baptising five men at **Wrexham** Public Baths, Sept. 16. Mr. Robert Gall, late of Carlisle, has been helping in the Gospel.. Mr. Walter E. Willy has been conducting children's services in the Public Hall, **Chelmsford**...Messrs Duncan Campbell, Dr. Hunter, and W. N. Hearn have visited a number of the **Tyneside** assemblies....We are glad to learn from our veteran brother, Albert Midlane, that at **East Cowes**, Oct. 11, a joyous tea re-union was held to welcome home Mrs. Farquer, after 12 months' absence in Australia...Mr. James M'Kendrick commenced in Wensum Hall, **Norwich**, Oct. 20...A number of baptisms, including an aged father and two sons, and some additions to assembly, have cheered the little company in Gospel Hall, **Blackley**, near Manchester.....Mr. William Marshall, of Newcastle, is giving special addresses in Lewis Hall, **North Shields**, Sundays and Tuesdays of November...Young men from Parade Hall, Nottingham, have held open air meetings at **Calverton** (a seven miles' walk each way) each Lord's Day evening during the summer; good attendance. Indoor services were commenced in a brother's cottage, specially fitted up for the purpose, on Oct. 6; pray for this pioneer work ...Mr. C. J. Stephens paid a visit to Clumber Hall, **Nottingham,** Oct. 6 to 8. Heart-searching ministry....Mr. Frank May commenced in **Lichfield,** Oct. 21; good numbers attending. Word ministered with much power....Mr. Jas. M'Kendrick is having very large meetings in **Yarmouth** and Lowestoft with the fisher folk and others ...After long years of service Mr. John Conner is laid aside seriously unwell....Mr. J. W. Jordan commences meetings in Bridge Hall, **Reading**, on Nov. 4.

IRELAND.

BELFAST.—Mr. David Rae goes on in the tent at **Chaplefields**; a good number have professed to be saved; interest continues....Mr. **Flick**, of Leicester, spent some time seeking to stir up a missionary spirit.

NOTES.—The tent at **Scrabo**, near Newtownards, has been taken down; a number professed...**Larne** Conference first week October; numbers larger than in previous years; ministry helpful and refreshing.... Mr. A. S. Lamb spent four weeks in **Ballyclare**; saints helped; some saved. He is now in **Ballyneshee** and **Ballywatermoy**....When inserting the notice in last month about **Brookeborough** we were unaware that trouble existed, as we have studiously sought to avoid being implicated in disputes.

AMERICA.

UNITED STATES—New York.—Mr. Alexander Marshall sailed Oct. 5, together with Mr. Walter Scott. Has had meetings in New York, Brooklyn, Passaic, and Rutherford, N.J. Two interesting meetings were held in New York on the question of "Church Fellowship," in which he took part with Messrs. James, Jennings, Carnie, W. Scott, and others. The night before sailing Mr. Marshall addressed the young people's monthly meeting at 125th St., N.Y. City; his ministry was much enjoyed. Mr. W. H. M'Laughlin, of Belfast, also took part. Mr. M'Laughlin expects to be here for a few weeks, and is ministering in the various meetings....Messrs. J. M. Carnie and Alex. Marshall had helpful meetings in **Boston** and **New Bedford,** Mass. ....**Detroit,** Mich., annual Convention in Sept. was largely attended by Christians from Canada and States. Messrs. Smith, Ross, Pinches, Blair, and others helped. God gave blessing to His people, and two households were made happy by the husbands and wives getting saved...**Standish,** Mich.—Annual Conference was not quite as large as formerly, but meetings were good, and wholesome words were spoken from the Book by Messrs. Blair, Smith, Tonzean, M'Donald, and M'Geachy. As it was "fair time," a number of good open-air meetings were held ...**Chicago,** Ill.—It is expected that the usual "Thanksgiving" Conference Meetings will be held here (at Austin, suburb of Chicago) on Nov. 29, and three following days. Particulars from D. M. Kerr, 125 N. 53rd St., Chicago (Austin State, Ill.)...Mr. Wm. Matthews expected at **Philadelphia** for a series of meetings...Dr. Martin, who has been in Nova Scotia all summer, expected home to **Providence,** R.I., to take up work in those parts again...Mr. David Oliver has gone west to **Denver** and the Pacific Coast...Mr. Alex. Matthews is visiting the meetings in **Oregon, Washington,** and **British Columbia**...Mr. Alex. M'Donald, **Sault St. Marie,** Mich., *still continues in poor health.* Pray for him. His address is 1912 Ashmun Street.... Annual **Californian** Conference in Oakland on Thanksgiving Day, Nov. 29, and Lord's Day, Dec. 2. Communications to Mr. J. M'Intyre. 1607 Seventh Street, Oakland.

CANADA.—Mr. R. Telfer took down the tent at **Orillia,** and continued the meetings in Dominion Hall, where the interest kept up, and others professed to be saved. Mr. A. Marshall spent a week around here, and had a few meetings.. Several brethren here distributed about 90,000 tracts at the gate of Exhibition held in **Toronto** annually. They were well received....The Conference held here in **Midland** was fairly well attended. Wholesome

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ministry was given by Messrs. M'Clintock, Beattie, Hicks, and Binch...Three days of believers' meetings held in **Huntsville** in September. A helpful time. Messrs. M'Clintock, Beattie, and Hicks ministered. ...Mr. W. M. Rae has had some more encouragement in the tent at **Moosejaw Sask.** Messrs. J. E. Rae and J. Campbell have been here with a Gospel wagon, and have helped in tent meetings...Mr. J. J. Rouse has been having good meetings in a schoolhouse at **Wavey Lake, Alberta,** and a few have professed to be saved...**Winnipeg, Man.**—Mr. R. J. Dickson expected to visit St. Andrews....**Brandon**—Mr. J. Rae, Sen., has been visiting a number of places, and expects soon to go to the coast for the winter....Mr. **D. Munro** and wife are expected back in Toronto soon...Mr. F. Watson has been labouring around **Arnstein** since the tent was taken down. A hall is being built for the assembly.

CENTRAL.—Mr. E. Harris, **Mexico,** writes, Sept. 15: "We are going on in local Gospel testimony, in the printing and mailing of tracts, and in occasional tours to other towns and villages to personally hand out the printed message. This month we expect to dispose of 75,000 tracts. More than ever we are dependant on the Press for reaching those who will not enter a public preaching place, for a circular has just been issued showing how a certain law makes it illegal to hold meetings in any house unless it be dedicated exclusively to religious uses. A meeting in the home for private worship is illegal should more than five outsiders be present. Notwithstanding, I feel I shall be doing right before God in encouraging, as hitherto, the meetings in private houses. Pray for us."

SOUTH.—Mr. Thos. Wales, **Queenstown,** writes, Sept. 21: "We are on the **Demerara River** just now paying some long promised visits to the eleven ssemblies on its banks. It is over five years since we were able to visit them, and our coming again is manifestly pleasure to them. We are only able to spend about half a week with each, with the promise, when Mr. Nicholls returns to **Essiquebo,** to see them again."

EUROPE.

Italy.—Mrs. Anderson writes, Sept. 6: "I was at a meeting last night in a sister's house where a number of enquirers were to meet to read God's Word. Our sister wanted to provide each one with a Bible, and just before the meeting began she found she needed another copy. She remembered than an old lady living near had told her that she had a hidden Bible which her husband used to read secretly, and then hide it from the priest who had repeatedly prohibited it being kept in the house. The old widow lent it to our sister, and it was used at the meeting. There are still many Bibles in Italy hidden from the eyes of Rome's detectives—the priests—but God is bringing them out of the dark corners to let His bright light shine before priests and people."... Mr. M'Gavin, who is at present in Italy, writes, Oct. 14: "During the last three weeks we have been able to visit some of the surrounding centres of work, as well as attending meetings held here at **Spinetta.** Day by day I see more of the great loss Italy, in particular this part, has sustained in the departure of our brother Honywill, and are grateful to God for directing our steps here, even if it be only for a while, and for the privilege of, in any measure, helping to fill up the void."

Spain.—Mr. H. S. Turral, **Madrid,** Oct. 10, writes: "Mr. Faithfull's health continues very low, and we expect to relieve him for some eight months or so. You know there are large schools here with 300 children; amongst these there is plenty to do. The Church in so large a city is scattered, and needs pastoral care. The masses around the hall are practically atheists, a more difficult class to reach than serious Catholics. But there has been years of work by others, and if there should be a reaping, all would rejoice together."....Mr. J. Harris, **Ronda,** Sept. 17, writes: "I came here with my few belongings trusting to make this central and interesting place my future field of labour. There are about 30,000 inhabitants, according to the history of 'Ronda,' written by one from the place. Within a radius of 16 miles there are 28 towns with a population of over 100,00 inhabitants."

Iceland.—Cable received by Mr. Jas. L. Nisbet's father saying that he has arrived safely at Akureyri.

Portugal.—Mr. John Robertson, who is presently at **Lisbon** learning the language, *en route* for Central Africa, writes, Sept. 29: "I found Mr. and Mrs. Swan and Mr. M'Gregor quite well. They are carrying on a good work here, but it is uphill."

AFRICA.

CENTRAL.—Dr. W. Fisher, Aug. 10, writes: "We are still very busy building, but, God willing, in about six weeks we hope to be under shelter."....Mr. H. Cunninghame, **Kalunda Hill,** July 20, says: "The Lunda tribe is a scattered one, and for a time at least can only be reached by going out. We spent a happy time in the villages for five weeks. The people were much afraid of us at first, but after we got their confidence we had their ears. Many of them could only sit with open mouths. It was all so strange to them."....Mr. W. Lammond (who is on his way to this country), writes, July 25: "We are now 218 miles on our way, and so far all has gone well. The walking seems to agree with me. All were well at **Koni Hill** as we passed, Mrs. Anton was making quite a difference in the appearance of things."

ASIA.

India.—Mrs. de Carteret, **Belgaum,** writes, Sept. 27: "The girls give joy and sorrow. Some of the elder girls have lately been sent to Ramabai's. If these are only converted now, what a blessing they may be!" ...Mr. R. J. Bryant, **Chittapetta,** writes, Sept. 26: "On our return to the Godaveri we started out by boat to Narsapur, intending to meet our ministering native brethren there to unitedly wait upon God; but arriving at Chittapetta *en route* we found the Lord had begun to work there in power, and felt the Lord's call to remain. Meetings all day, and frequently far into the night, were continued for six weeks. Mr. and Mrs. Bowden have gone out into the district in boat for ten days. The Misses Bowden and Collins are here, but with 35 little girls in the boarding school, as well as classes in the day school, their time is fully occupied."....Mr. G. H. Watson, **Jamtara,** says: "I write to enlist your sympathy and prayers regarding the people in this part. They are feeling things very hard for them at present

DR. BAEDEKER, THE FRIEND OF THE OPPRESSED, is subject of brief record and photo in *The Pathway* for this month. Shows a life worth living. Hope to have DR. MACLEAN in next issue, and WM. LINCOLN in January number. Stimulating to young saints.

Magazine Parcels will be continued as usual for 1907 unless countermanded.

DECEMBER, 1906. **ONE PENNY.**

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Edited by JOHN R. CALDWELL.

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1907 Will (D.V.) be continued on same lines as heretofore. New Papers include **Review of the Life of George Muller,** by ALEX. MARSHALL; **Saints in Wrong Places,** by T. BAIRD. See Notes on page 200. Kindly make known to Christian Friends. Specimens free to any address.

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Reports of the New Year Meetings as to subjects, speakers, etc., should reach us by January 10th for insertion in February number. Any other notes of special work welcomed. Full Address: PICKERING & INGLIS, GLASGOW.

All insertions are "If the Lord Will."] **DECEMBER, 1906.** [*Made up November 23, 1906.*

SCOTLAND.

CONFERENCES.—Annual Conference in Hebron Hall, **Airdrie**, Dec. 15, from 4 to 8. Messrs. W. J. Grant, Matthew Muir, Matthew Logg, and Hy. Pickering expected...**Aberdeen**, Jan. 1, 2, and 3, in Northern Friendly Society's Hall, 217 George St., at 11, 3, and 7 each day...**Glasgow**, Jan. 1, New-Year's Gathering of Christians in Institute, 70 Bothwell St., 5.30 to 8. Tea on assembling. Messrs. W. J. Grant, R. M'Murdo, Alex. Marshall, Wm. Shaw expected.... **Edinburgh**, Jan. 1, in Broughton Hall, 32 Broughton St., 2 to 4 and 5 to 7. Messrs. J. G. Gregson, J. Calderhead, W. Inglis, C. Campbell, J. Farquhar, J. Wilson, and others...**Dundee**, Jan. 1, in Y.M.C.A. Hall, 33 So. Tay Street, at 11, 2.30, and 6.30. Messrs. Alex. Brown, John Gray, R. Millar, J. Davidson, W. E. Tocher, and others...**Kilmarnock**, Jan. 1, Laigh Kirk Mission Hall, 10.15 to 5. Messrs. Wm. Lindsay, Wm. Shaw, W. J. Grant, R. M'Murdo, Hy. Pickering, and others....**Motherwell**, Jan. 1, in Town Hall, 11, 2, and 6. Dr. Matthews, Messrs. John Ritchie, Alex. Marshall, W. H. Hunter, and Edward Hughes expected...**Alloa**, Jan. 1, in Co-operative Hall, 10.30 to 5. Messrs. Wm. Inglis, John Ritchie, jr., John Steel, Jas. Wilson, John Cruickshanks, John Ferguson, and Matthew M'Donald....**Galashiels**—Border Conference in Gospel Hall, 12 High Street, 10.30...**Newton-Stewart**, Jan. 1, M'Millan Hall, 11 to 4...**Glasgow**—Cathcart Road Assembly. Annual Conference in National Halls, 127 Main Street, Jan. 2, 11 to 5.30. Messrs. W. H. Hunter, John Ritchie, Robert Miller, Wm. Hamilton, and Matthew Logg expected...**Larkhall**, Jan. 2, in Public Hall, 12.30. Messrs. W. J. Grant, Edward Hughes, Matthew Muir, Wm. Gilmore, and John Miller.... **Kilbirnie**, Jan. 2, at 3, Gospel Hall, School Wynd. Subjects and speakers: "The Power of the Word," Hy. Pickering; "The Power of the Cross," John M'Donald; "The Power of Prayer," Wm. Lindsay; "The Power of Hope," Wm. Inglis...**Lesmahagow**, Jan. 3, in Public Hall from 11 to 4. Messrs. Hy. Pickering, J. Robertson, John M'Donald, W. J. Grant ....**Cowdenbeath**, Jan. 3, All-day Conference, at 10.30.

CONFERENCE REPORTS.—Eighth Annual Conference for Young Men and Young Women in Elim Hall, Crosshill, **Glasgow**, on 27th Oct. Hall packed; subjects profitable. Messrs. Hy. Pickering, Thos. Kelly, Jas. Macfarlane, Alex. Brown, W. S. King, and others took part...**Paisley**—Bethany Hall Tract Band Conference Oct. 27. Large attendance, Messrs. W. Inglis, J. Steel, J. Finlayson, and others taking part...First Annual Conference in Gospel Hall, **Springburn**, Nov. 3. Messrs. W. J. Grant, R. M'Murdo, Robert Miller, and John Gray gave profitable messages. Our brother W. J. Grant was laid up with rheumatism, and had to lie in Springburn for some time...**Leadhills** Annual Meeting Nov. 9; attendance good. Messrs. R. Barnet, Alex. Marshall, and Robert Campbell ministered to profit ...Sunday School Teachers' Conference in **Larkhall** Nov. 10. Messrs. John Miller and Jas. Robertson gave addresses to the workers; a good turn-out ....**Paisley** Sunday School Teachers had Conference, in Bethany Hall, Nov. 17. Messrs. John Ritchie Wm. Harrower, Jas. Wilson, and others gave words of exhortation and encouragement; large attendance ....Annual Conference in Greyfriars Hall, **Dumfries**, Nov. 17. Messrs. Hy. Pickering, John M'Donald, Alex. Marshall, John Gray, and D. Cauker took up "Truths for the Times." Larger than formerly.

GLASGOW.—Mr. W. S. King had a series of meetings in **Marble Hall**; attendance fair; some helped. He followed on in **Wolseley Hall**...Mr. R. M'Murdo commences a series of addresses on "The Sleep of the Soul" in **Garscube Hall**, Nov. 25... Farewell Meeting with Mr. and Mrs. Angus, who with their family return to Kwala Lumpor, was held in **Abingdon Hall**, Nov. 22. Messrs. T. M'Laren, Hy. Pickering, W. Kyle, R. G. M'Innes, and T. Angus gave words of encouragement....Mr. John Ferguson is to have special meetings with the Camlachie Carters in **Lyon Hall**, East Hope St., in December... The **Sundays of November** have been taken up with profit by Messrs. John M'Donald in Elim Hall; Alex. Brown in Abingdon Hall; John Gray in Garngad Hall; Hy Pickering in Wellcroft Halls; Wm. Tytler in Conservative Hall; T. M. Stewart in Townhead Hall; also the *Tuesdays* of November by Messrs. John Anderson in Springburn; John Miller in Townhead; Hy. Pickering in Elim. *Wednesdays* —John Steel in Thorntiebank. *Thursdays*—John Millar in Parkholm. These consecutive series have been found more helpful than isolated addresses.

NOTES.—Mr. Tom Sinclair commenced special meetings in **Douglas**, Nov. 11. Had a real good time...**Aberdeen**—Mr. Wm. Tytler had very large and very good meetings in St. Paul Street. His addresses on "The Covenants" and "Heaven" will long be remembered. Mr. John Ritchie also gave helpful addresses to a packed audience. Mr. John Ferguson followed, and had large meetings. He had a series of special meetings in Torry, with some fruit, the large Trades' Hall being taken for Sunday afternoons...Mr. Duncan M'Nab closed up the Bible Carriage in **Stranraer**, and continued with special meetings; some encouragement...Mr. J. C. Smith, of **Hawick**, through illness, is unable to leave for New Zealand at present. He hopes to sail early in January...Mr. Herbert R. Francis, of Clevedon, gave special addresses on the Tabernacle in Picardy Place Hall, **Edinburgh**. A number of young believers out each evening. Helpful to many....Mr. Frank May commenced special meetings in Roman Road Hall, **Motherwell**, Nov. 11. Attendance good, the Lord blessing...Mr. Wm. Lindsay had special meetings in **Crosshill**, near Maybole. For a time there has been sorrow over two meetings. At the close of Mr. Lindsay's last address both unanimously

YOUR OWN MAGAZINE FOR 1907.—The standard magazine for localising is undoubtedly **The Herald of Salvation.** Edited by Alex. Marshall. 16 pages. 5 pictures. Striking stories. Always readable. *Enlarged space* at head for title and full list of meetings. Used in many meetings in many lands. 100, 3/6; 150, 5/3; 200, 6/10; 250, 8/6; 500, 15/, complete, and post paid. Specimens free. PICKERING & INGLIS, Glasgow

agreed to meet together in one place. Correspondence to Mr. Wm. Wright, Roselea, Crosshill, Maybole....Mr. Forbes M'Leod had packed and fruitful meetings in **Woodside.** He is now at Drongan, near Ayr. Interest increasing.....Mr. Edward Hughes, of Barrow, is holding meetings in **Kirkwall.** Attendance good ...Mr. J. A. Lawson has just closed three weeks' special meetings in Falcon Hall, **Dundee,** about the largest yet held in this hall. ...Mr. Alex. Marshall is having encouraging meetings in **Dumbarton.** A number have professed. Mr. Marshall purposes sailing in the s.s. *Celtic* on Jan. 2, for New York, to commence special meetings on 13th.

ENGLAND.

CONFERENCES.—**Liverpool** Teachers' Quarterly Meeting, Smithdown Lane Hall, Dec. 4, at 7.45.... **London,** Dec. 26—Archel Road Gospel Hall, West Kensington, at 4 and 6.15. Ministering brethren will be welcomed....**Birkenhead,** Dec. 26—Y.M.C.A. Hall, Grange Rd., 2, 3o and 6.3o. Messrs. C. F. Hogg, A. Marshall, and others expected ...**Nottingham,** Dec. 26—In Clumber Hall, Lincoln St., at 11. Messrs. W. H. Hunter, R. Miller, A. Lawes, and others expected ...**Stockton,** Dec. 26—Hebron Hall, Newtown, at 11 ...**Manchester,** Jan. 1—Warwick Street Hall, Hulme. Believers visiting the district welcome....**Carlisle,** Jan. 1—Queen's Hall, near Station, at 11, 2.3o, and 6. Messrs. W. W. Fereday, Geo. Kenwrick, and several others expected....**Newcastle,** Jan, 2—Sunday School Teachers' Conference in Arthur's Hill Hall, top of Westgate Road. Subject; "Practical Hints to Sunday-school Workers," to be introduced by Mr. A. E. Knowles, Stockton. From 2.3o to 8.3o.... **Jarvis Brook,** Sussex, Jan. 2, at 11, 2.3o, and 6.3o.

CONFERENCE REPORTS. —Half-yearly Conference in Gospel Hall, **Hammersmith,** Nov. 17, was attended by many who had the experience of Luke xxiv. 32. Ministry in power by Messrs. Morton, Hogg, Redwell, and Dobson...**Warrington** Annual Conference, Nov. 3. Many present from neighbouring assemblies. Word ministered to profit by Messrs. W. H. Hunter, C. Risedale, G. G. Priestly, Lane, Bollard, Goldsmith, and others.....Sunday-school Teachers' Conference in Bible Hall, **Birmingham,** Oct. 20, was considered the best in numbers that has been held in Birmingham. Messrs. Hooper, of Coventry; R. Stone, Birmingham, and others gave practical words....A very large and enthusiastic meeting was held at Bethesda, **Bristol,** to bid farewell to **Mr.** F. S. Arnot, on the eve of his departure to Central Africa. He left Liverpool on the 23rd. Mr. and Mrs. Nicholls were also commended to God at the same meeting. A farewell meeting was held for them in Bishopston Gospel Hall. They leave for their sphere of labour in British Guiana, Nov. 29.

LONDON.—Large numbers from all parts of the kingdom attended the Annual **Missionary Meetings** at Devonshire House, Bishopsgate, on Oct. 25 and 26. Missionary brethren who spoke were Messrs. F. S. Arnot, Africa; G. Davis, C. E. Faithful, S. Payne, C. Hoyle, Spain; E. H. Broadbent, S.-E. Europe; Hoste, France; W. H. Hearn, Dr. E. V. Hunter, E. Lynn, and T. Patient, India; T. Baird and A. R. Thoburn, Malaysia; W. Nicholls, British Guiana; J. R. Brown, Venezuela, J. S. Ingram, Mexico; C. F. Hogg, China. Among the many others who took part were Messrs. W. H. Bennett and R. E. Sparks, Bath; J. W. Jordan, S. Robertson, and General Halliday; F. Stunt, A. M. Kyd, and A. Fisher (the conveners of the meetings); W. Hoyte, H. Clayston, A. Grant, Thos. M'Laren, Perry, I. I. Aschkenasi, Baron, Dr. M'Killiam, Dr. Owles, F. Freeman, A. Bell (Belfast), H. G. Lloyd,

(*Continued on page* 201.)

HELPFUL HINTS FOR ALL.

NOTES. — About the issue of *The Witness* for 1907, see page 200...*Annual Volumes* of our Monthlies, see Original Sketches for Covers on back page...Photo and Brief Record of honoured *Dr. Maclean* in December *Pathway*.

NEW.—The article by Dr. Neatby on the meaning of *He emptied Himself* in this number is ready as booklet at 1d. 9d. per dozen, post free...The papers on *The Great Tribulation*, by H. W. Figgis, are issued in pamphlet form at 2d. each, or 1/6 per dozen, post free.

THE FIVE SENSES.—A special set of five lovely photographs specially produced for *Boys and Girls*, with striking papers on same by the Editor, will be given in the early months of 1907.

FOOTPRINTS OF THE FAITHFUL, a Course of Studies from the Acts of the Apostles, is the subject of *The Gospel Scheme* of Lessons for 1907. We will continue to give the Lessons a month ahead, so as to enable most Schools to use them on their printed dates. Gospel hints for using same are given monthly in *The Pathway* The Scheme is supplied separately at 3d. per dozen; 1/6 per 100, post free.

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Johannesburg, So. Africa: Andrews & Co., 119 Marshall St.

1907—Advise early as to what Magazines you require next year, and thus facilitate arrangements.

A REVIEW OF AN ARTICLE ENTITLED:
"GOD'S SELF-EMPTIED SERVANT."

By Dr. T. NEATBY, London.

THERE is so much in this article that is truly excellent, that it is painful to me to feel called upon to point out the grave error into which its author has fallen. The good Lord look in compassion upon us both, and lead us on in His grace and truth!

I think I may say that no one holds more firmly than I do that the blessed Lord "emptied" Himself. My hopes for eternity are built upon it. But surely we are bound to interpret the word in the light of Scripture, and certainly not to put upon it a construction inconsistent with other parts of the Word of God. Can I too strongly insist upon this? Scripture teaches "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." We are no more capable of reading aright by our own understanding, than we should be of writing the oracles of God. "They are spiritually discerned." We are treading upon holy ground when we take up the Word of God. It gives a healthy trembling to remember how easily any of us may go wrong in the things of God by trusting to our own understanding. It is true, not only of prophecy but also of Scripture in general, that, isolated, it "does not interpret itself" (2 Peter i. 20).

Most of the texts quoted in this article refer to the Lord *after* His gracious "emptying" of Himself. We may learn from them what the emptying is, and what it is not. Our author says very justly: "Of His Godhead He could not be emptied," but later we read: "He emptied Himself of His attributes, His omniscience, and His omnipotence." This is scarcely the way to deal with the sacred and mysterious Person of the Son of God. Let us reverently heed the warning twice given, "No man knoweth the Son but the Father." This is absolute—without modification, without exception. The Father may be known to him, to whom the Son (all emptied as He was) *wills* to reveal Him; the Person of the Son remains a mystery. If this warning had been remembered we should have been spared the extraordinary anomaly of a God who is not omnipotent! This surely is not the God of Abraham, for He is the "Almighty," nor the God of "the Man Christ Jesus," the might of whose power is unfolded in Ephesians i. And there is but ONE God.

Before we go further, let us look at the Lord in one gospel narrative. See Him at the graveside of Lazarus. Is He God including all His attributes? and what, let me say in passing, is God but the sum of His attributes? Take away the attributes, what is there left? Surely no one but the Almighty Jehovah-God could have said, "I AM [*Ego eimi*] the resurrection and the life." Let me commend this to every spiritual mind; let it be compared with Revelation i. 17 and I need not add a word. Yet on the other hand, how low has this August, Eternal One stooped? He has taken upon Him the form of a servant—He who heretofore commanded the hosts of heaven, and who as to the glory of His unchangeable Godhead, commands them all through time and eternity. He loves Lazarus; He hears that His "friend" is sick; He does not go to him because His Father's time is not yet come. Arrived, He sheds tears with the weeping sisters. He groans, He prays, and when He, "the resurrection," calls the dead from the tomb, He thanks the Father who has heard Him, "And I knew that Thou hearest Me always." If we have not learned the blessed lesson that "*I* cast out devils and *I* do cures to-day," and yet that "the Father that dwelleth in Me, He doeth the works," we have not yet learned what God would teach us of that holy mystery, "*God* was manifest in *the flesh*." "If *I* do not the works of My Father, believe Me not; but if *I* do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him." What a holy mystery is the absolute *oneness* of Father and Son!

We have scarcely opened the first evangel, which tells us of the lowly birth of the "emptied" One, before He is introduced to us as "Emmanuel . . God with us." Not God without the essential attributes by which He is known! "for in Him dwelleth [yesterday, to-day, and for ever] all the *fulness* of the Godhead bodily." Abundant

are the testimonies to this great and essential verity. "I and My Father are One." The Jews would stone Christ, for they perceived that this was a definite claim to the *full* Godhead. Still clearer is "He that hath seen Me hath seen the Father." No mistake possible here! A husband might truly say, "I and my wife are one," but he could not say, "He that has seen me has seen my wife." But to see Christ was to see the Father, for He was, and ever is, essentially, absolutely, divinely ONE with Him. In the company of Nicodemus, He was the "Son of Man which is in heaven." He had not yet won by redemption the title to "fill all things," but He held it as the eternal God. He, the faithful witness, testifies, "Before Abraham was, I AM." No attribute wanting! It is not: Before Abraham was, I was that this theory would admit; but "I AM," *i.e.*, the One who "was, and is, and is to come," the self-existent eternal One, the "I Am that I Am." When nearing the depths of His all-glorious humiliation He uttered His Name, "I AM," and His foes are at His feet. Let me here remark upon the use of "*Ego eimi*" (I am). As far as I have noticed, this expression occurs only in the writings of the Apostle John, with the exception of Luke xxii. 70. If we consider the evident object before the mind of the inspired writer of this gospel, its use is most striking and instructive. In John xviii. 6, and viii. 58, it seems to me that the Lord uses *as His Own* the name of Jehovah in Exodus iii. 14. This is, I believe, the usual view among evangelical Christians. In an address of Mr. Webb-Peploe's at Keswick this year, he very strongly insisted upon this as the truth intended to be conveyed, and he carried his audience with him. I am persuaded it is the same wherever "*Ego eimi*" occurs in this gospel. When the Lord is seen in His heavenly glory, He lays His right hand on the prophet at His feet and lifts him up with the words: "I am [*Ego eimi*] the first and the last."

When at last man killed the Lord of glory, it was "the Author of life" they killed. No title more divine than "Author of life." Their guilt in killing Him was commensurate with the majesty of Him whom they killed. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Yet the Blessed One "*gave*" His back to the smiters. Of His life He says, "I lay it down of *Myself*. I have power to lay it down, and I have power to take it again." If it were delegated power, "of myself" would have no meaning. The Father's commandment refers to the work of the cross (see John xiv. 31). If it be viewed as the expression of the absolute communion between Father and Son, so let it be. That communion was perfect, as was His subjection to the will of the Father. When the Son, "of His own voluntary will," trod the whole path of obedience up to the cross, the *Father's* will was done. And what then? The Son of God has laid down a life which "no one taketh from" Him. He can of Himself take it again. "Destroy this Temple, and in three days *I* will raise it up." Nothing could show more clearly that beneath that lowly guise the fulness of the Godhead dwelt. Yet further, "the Son quickeneth whom *He* will." For He has a right to a will (see Matt. xi. 27); the creature should do the will of the Creator. Yet emptying Himself, or "when He cometh into the world, he saith, . . . Lo, I come to do Thy will, O God." Ah, His Person is a mystery inscrutable, divine! May we tremble to touch it!

What, then, would God have us to learn by "emptied Himself"? Principalities and powers in the heavenlies looked, almost confounded, upon their Maker "wrapped in swaddling clothes lying in a manger." What an emptying of Himself! And then they watched the self-emptied One "increase in wisdom and stature," just as a perfect son of man would do, and worshipped before the mystery. God was no longer hidden in inaccessible light, but "seen of angels" a true man, a God-man. Precious unravelable mystery! Unutterable stoop of mighty grace! One more stoop—a deeper and more marvellous one yet. The God-man becomes "a worm and no man." He "emptied" Himself and became a bond-servant; He "humbled" Himself and "became obedient unto death, even the death of the cross."

Great, indeed, was the emptying; but, oh, the humbling! Unspeakable! Between these two tremendous stoops what unfoldings of the heart of God, what service which the SON alone could have rendered! And how divinely He rendered it! "Behold My servant whom I uphold: Mine elect in whom My soul delighteth." His public life-service began beneath a heaven opened to testify the delight that God found in His beloved Son, and it ended on the mount with a voice from the excellent glory declaring again that perfect unchanged "delight"! The service becomes thenceforth the service of death. Death was not the natural end of *such* a life. He could only die as the result of a fresh humbling of Himself.

How mighty the change expressed in this word "emptied"! Surely it is a word which commends itself to the spiritual mind as divinely suitable. "He made Himself void," as the Bishop of Durham has it, of all that hindered Him from being the bond-servant which the eternal counsels of grace purposed Him to be. Behold Him previously—"the wonderful," "very terrible," doing "wondrously" in the presence of Manoah, when He "ascended in the flame of the altar"; and see Him afterwards hiding from the creatures of His hand, or passing meekly "through the midst" of them. Say, has He not emptied Himself? Behold Him *before*—"the Creator of the ends of the earth, [who] fainteth not, neither is weary"; and *after*—"wearied with His journey [He] sat thus on the well." Yet could He read the poor woman's life and heart, not as a prophet merely, but as One who could say, "I am [*Ego eimi*] that speak unto thee." How emptied art Thou, my Lord Jesus, for the doing of the will of God in the redemption of us poor sinners!

It remains for me to notice the only real difficulty I have found in this question, viz., that of Mark xiii. 32. Fully convinced of the truth of what has been advanced, I can only *suggest* an answer to this difficulty. The passage occurs only in the Gospel of Mark, where the Lord is distinctively in His *Servant* character, and *as such* He only knows and teaches what He hears "as the learner." For says He, "The Lord Jehovah hath opened Mine ear." If it be replied, "This in no wise removes the mystery," I answer: Thank God the glorious mystery of the Person of the Son remains. God forbid that I should even seek to disturb it. Rather let my heart bow low before the majesty of Him whom Jehovah calls "the Man that is My fellow." Yes, it is "the Man" in suffering and humiliation that is "My fellow." Let us adoringly recognise that, as to the *place* the Lord has taken, "My Father is greater than I," and as to *nature*, "I and My Father are *One*." The great mystery remains, for "no one knoweth the Son but the Father." We often speak of the "hush" of the sacred Presence. God grant to us never to disturb it.

As I have already said, there is much in the article I review which is very precious as to the service of the One who emptied Himself. What that service was to God in His sanctuary no tongue of man or angel can ever tell. Be it ours to exclaim, "How precious also are *Thy* thoughts unto me, O God! How great is the sum of them!" "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

WHAT GOD HAS CALLED US TO.

By FRANKLIN FERGUSON, New Zealand.

GOD has called us to salvation (2 Thess. ii. 13). Surely it strikes one with wonder that He set His choice on *us!* "Chosen us in Him [Christ] before the foundation of the world" (Eph. i. 4), is to me quite inexplicable, yet conveying to the soul unutterable delight as faith in its simple way takes hold of it. Thank God for being saved; saved from our sins and their penalty, saved from Satan's power, saved from this present evil world, saved from the wrath to come. But when God saved the soul, He meant to save the life too. As redeemed by the blood of Christ, the life should not be wasted, but the whole of it turned to good account. Not to see that salvation applies to the every-day life as well as our precious soul, is to miss the divine

purpose to a large extent. This valuable life must not be lost; we shall never have it to live over again. Once gone, gone for ever; and if wasted, the loss can never be made up. We remember the earnest desire to be saved from perishing in our sins; let the same earnestness be seen that the present life shall be redeemed for God.

God has called us to light (1 Peter ii. 9). In spite of the boastfulness of men in this "advanced" age, the world is in utter darkness on spiritual matters. They know not where they are going, and see not at what they stumble. They refuse the Holy Scriptures, apart from which God will give them no light, and they grope on in the dark. So did we until we were illuminated from on high. At the Cross we first saw the light, and there we lost the burden of our sins. Shall we ever forget the moment when God, "who commanded the light to shine out of darkness, shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? (2 Cor. iv. 6).

"And in this light of life we'll walk,
Till travelling days are done."

We are to walk in the light, as God is in the light; and we are to have no fellowship with the works of darkness. Jesus is the light, and they who walk after Him shall not walk in darkness, but have the light of life. There is a light for this life, and it shines on the path of faith, so that the true Christian sees plainly where he is going, though others stumble in the dark and lose their souls. Keeping close up behind our Lord Jesus, all is well.

God has called us to liberty (Gal. v. 13). With a great price Christ obtained this freedom for us. We who were the devil's slaves were purchased by the precious blood of Christ. Our chains and fetters were for ever removed, and we became the Lord's free men. We were made free from the law of sin and death, and heartily sang, "There is no condemnation." A promise was made us—even this: "Sin shall not have dominion over you" (Rom. vi. 14). It was believed, and for a time our former bad habits quite lost their power. Do you remember why? It was because the presence of Jesus was so very real to the soul. His presence, and that only, gives victory over bad habits and old sins. Victory over sin is assuredly possible, and we may all of us attain to saying that Christ always causes us to triumph (2 Cor. ii. 14). The Apostle Paul was able to say so, and he was human like as we are.

God has called us to holiness (1 Thess. iv. 7). Without holiness nobody is going to see the Lord: scripture says so (Heb. xii. 14). Our Father is holy, and He tells us to be holy too. A holy life pleases Him well, but to be unholy will bring His rod upon us. It certainly becomes us to be holy, seeing that we are yet to judge the world and to judge angels (1 Cor. vi. 2, 3). A long time ago holiness was preached a great deal, and Christians were holy, and God worked mightily through some of them. It is true "sinless perfection" was believed in by some, which is an error; nevertheless, holy men and women were produced who hated sin and iniquity. There never was a day when holiness was more needed than the present—holiness in heart, home, and work. We must again set up the standard—GOD. Any lower standard will not do. The highest point, however, that we may reach in holiness will but reveal that there is a higher point still.

God has called us to peace (Col. iii. 15). Peace is to rule in our hearts. We all know what an umpire is—one who decides when parties differ. And many a time we find in our hearts things which differ. At such times God's leading will be for the right, and in yielding to Him peace remains with us. Day by day, in perfect peace, is the one kept whose mind is stayed on Jehovah (Isa. xxvi. 3). We are to "make for peace," and as much as lies in us to be "at peace" with everybody. Peacemakers are always blessed, and are known as "the children of God" (Matt. v. 9). The believer's peace is quite unknown to the world, and is given by the Saviour Himself, and is to fill our hearts at all times.

God has called us to fellowship (1 Cor. i. 9). The fellowship on earth that we can have with one another can be sweet, very sweet. Have we not had the pure joy of intercourse with some kindred spirit? Aye, such fellow-

ship is sacred, and no stranger intermeddleth therewith. Yet none was ever so sacred and so sweet as that between our soul and Christ. And into this we are called whilst life shall last; *then face to face in heaven.* Life without this fellowship is a very poor thing. When upon life's journey you meet with a mountain of trouble, fellowship with Jesus takes you over it easily; but out of touch with Him, the small mole-hill of care is more than can be climbed. There is a fellowship on earth which heaven is stranger to. Angels see the Lord's face, but Mary saw His tears. Angels know not His sympathy and comfort—they never need it—but feeble, way-worn saints do. Oh, to know fully what is meant by being called to the fellowship of God's dear Son!

God has called us to His kingdom and glory (1 Thessalonians ii. 12). Wait on, believer; just a *little more* patience, then the kingdom and the glory. And in view of our future portion we might well consider the question: "What manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter iii. 11). The glory which shall be revealed exceeds the utmost bounds of our imagination, and when it bursts at last upon our astonished vision we shall be spell-bound in wonder. What a marvellous sight it will be! But we shall turn from all that glory to gaze upon the One who was pierced—Jesus who bore our sins. He who has the nail-prints and spear-mark, will be the most wonderful sight of all; and Him we shall worship and adore during eternal ages. Beloved reader, I am glad to be saved. Are you?

PAUL THE ROMAN CITIZEN.

THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

"Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts xxii. 25).

"The Magistrates . . . feared when they heard that they were Romans" (Acts xvi. 38).

"Philippi . . . a colony" (Acts xvi. 12).

"Our conversation [citizenship] is in heaven" (Phil. iii. 20).

3. CONSIDER *the position* which is the believer's. These Philippian brethren knew the wide gulf which yawned betwixt a *Civis* and a *Peregrinus*, for they stood a group of Roman citizens amidst a whole province of "strangers." Thessalonica was but a "free city," so when the jealous Jews raise the usual riot against the apostle the charge is different from what the masters of the ventriloquist slave-girl charged him with. They cried, "These men, being Jews . . teach customs . . . not lawful for us . . being Romans!" The Jews yelled, "These that have turned the world upside down . . . do contrary to the decrees of Cæsar, saying that there is another King, one Jesus!" Whilst the magistrates are no longer *Duumviri* but *Politarchs*, for a free city had its own laws sanctioned by the Emperor (Cæsar, Kaiser, or Czar), its own town council or *Demus* (Duma), that is, assembly *of citizens (Acts. xvii. 5), and its own chief* magistrates or politarchs. The diplomatic Roman knew, as he knew most things political, how pleased the Greeks were with the bestowment of empty distinctions, and that by converting a Greek village into a "free city" he secured its clamant loyalty, and thus a garrison was spared to be used elsewhere. See here the extreme fidelity of Luke to facts. A century later many of these things had disappeared, and become as if they had never existed. In fact it is only by recent research that the political and social life of Paul's day has been unveiled, and every new discovery of what was the state of things in the first century of the Christian era has also unveiled still further the absolute trustworthiness of Luke as an eye-witness and keen observer.

Now in the light of this compare Paul's letters to the Thessalonians, and his letter to the Philippians. I have only space for one illustration of their difference in accord with the difference betwixt the "colony" and the "free city." In the closing chapter of the Philippian letter we read: "For even in Thessalonica ye sent once and again to my necessity," for "in the beginning of the Gospel, when I departed from Macedonia, no church communicated [literally, had fellowship] with me as concerning giving and receiving, but ye only."

Not only was the "citizenship" a passport that took you from end to end of what was

then known as the "habitable earth" in safety, but it also secured you against hunger and thirst. Roman citizens were not in the custom of allowing a fellow-citizen to starve at the hands of mere provincials or peregrini. Such an occurrence would be a blot on their escutcheon, and on the fair fame of Rome herself. I daresay that this thought entered into the minds of these citizens of Rome at Philippi. Inhabitants of free cities were apt to plume themselves on their dignity, and almost reckon themselves as good as colonists. These at Thessalonica might, but those of Philippi were determined that Paul should not seem to be in want in their midst. That their fellow-citizen and beloved Paul should appear to be lacking any good thing, and that in a free city? . . . perish the thought! And if you search you will find that these Philippians sent to him four times at least, and sent some one with the supplies, so that they might have a full report of his condition. Oh, careful splendid Philippians, my heart swells as I think of your nobility! Ignorant peasants, ruthless soldiery, ye may once have been, but now Rome had no nobler children than ye! I am glad your names were written in the precious roll with names which even now the world honours, but gladder far that they are written in the Lamb's "Book of Life," all the names in which God honours.

I cannot resist quoting here as a contrast the words of beloved John M'Vicker: "I remember," writes he, "going in company with my friend to a rich, ungodly man to ask a subscription for the building of a meeting-place. He took us both for business men, and in replying to our application used several oaths. I felt greatly shocked, reproved him for swearing, and got no subscription. But what a state of heart I was in: when I, a servant of Jesus Christ, could stand, hat in hand, before such a man, asking him to give me money for my Master's work, and hear him blaspheming God's name, without feeling shocked enough to give up such a Christ-dishonouring course. I persevered, however, until the building was erected." Now observe carefully the *denouement*, for the whole pith of the quotation is in it. "I hear that——(the friend above mentioned) is doing his utmost to hinder us from getting a lease for our chapel, in consequence of the church's position on the question of ministry. In the time of my backsliding I was closely associated with this unconverted man in getting this chapel built; now the Lord is chastising me through him for this sin."

4. Consider *the portion* which is the believer's. Paul writes to these Philippians: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is a military term that will carry the promise home to the hearts of the old campaigners: "Shall keep" is "shall mount guard over." In other words, God's peace is the patrol that mounts guard over the heart's entrance. As one of our own poets has said most beautifully:

> "Love is and was my King and Lord,
> And will be, though as yet I keep
> Within His court on earth, and sleep
> Encompassed by His faithful guard,
> And hear at times a sentinel
> Who moves about from place to place,
> And whispers to the worlds of space,
> In the deep night, that all is well."

These men dwelt at Philippi, but they belonged to Rome. They formed one of the great chain of Roman outposts that guarded the peace of the empire.

Days and nights of toilsome travel and weary journeying lay between them and Rome. But they were not forgotten, for they belonged to Rome, and all its greatness and all its glories belonged to them. In them they were partners.

So with the citizen of heaven: where he dwells there is an outpost of heaven. And when the conflict is over the trumpet will sound, and falling in behind the advanced guard of the Great Commander he, too, will share in the splendours of that glorious Triumph that will never end, for "when Christ, our Life, shall be manifested then also ye with Him shall be manifested in glory."

When He was on earth He said: "Let not your heart be troubled; believe on God, on Me also believe." He links the twain together as objects of faith: "God and Me." When He is seated at the right hand of the

Majesty on high, He says through His servant: "Ye with Him." He links the twain together as subjects of glory.

Again He speaks through His servant: "The Son of God who loved me and gave up Himself for me"—"Himself for me." He links the twain together in a union without which there could be no linking together in glory, for it is "Christ IN you—Christ within you, the hope of THE glory." The only glory worth having.

"WHO LOVED ME AND GAVE HIMSELF FOR ME."

Galatians ii. 19, 20.

By Dr. T. NEATBY, London.

WHAT words are these from the lips and pen of the chief of sinners, snatched from the wrath to come in the hour when his mad and wicked rage was touching its highest point! What words for us to repeat with hearts throbbing their unspoken praise!

And did the Son of God love Saul of Tarsus? Was His eye upon him in compassion, in tenderest sovereign love, as the clothes of Stephen's murderers lay at his feet? Fathomless love! Love possible only in the bosom of the Son of God!

The importance of the place which Stephen's martyrdom occupies, its character as a sort of filling-up of the guilt of those who, with wicked hands, had crucified and slain the Lord of glory, and especially its relation to the subject before us, render desirable a few remarks upon it. The cross was the highest expression of the hatred of man against Him who had come down from God in the pure grace which seeks and saves the lost. But to the Lord's prayer, "Father forgive them; for they know not what they do," his murderers owed a "lengthening of their tranquility." Alas! that they should have used it to do despite to the Spirit of grace and to send a message by Stephen, "We will not have this man to reign over us!" Yet, just as Jesus of Nazareth was a Man approved of God by miracles and wonders and signs which God did by Him, so Stephen, the witness of a glorified Jesus, was not left without divine testimony. Those who had deliberately refused the miracles and wonders and signs which God did by the Lord Jesus, sinned against the Holy Ghost who shone in Stephen's face. Those who boasted that their great law-giver's face shone with the reflected glory of Jehovah, refused the *same* light when it testified that Jesus is Jehovah. The wickedness of man had reached its deepest depth. And Saul presided at that bloody scene! He consented to the death of a man in whose face the light of heaven beamed; a man, moreover, whose only crime was his relations with Jesus the Son of God.

It is permitted to us now to turn from earth with its gnashing of teeth upon the follower of Christ, and its stoning of that shining face—to turn to heaven and learn its choicest thoughts. At the right hand of the majesty there, Jesus stands to receive the spirit of His beloved and honoured witness. The circle which is filled with joy when one sinner repenteth was moved with fresh delight as the *standing* Jesus received that thrice happy spirit. Man had done his worst, and that "worst" was to put to sleep the object of his hatred. Hatred is never satisfied. It gnaws the heart in which it dwells. The unhappy murderers leave the scene of their wild and cruel rage with gnawings of hell in their bosoms. But love in its home above kept high feast at that self-same moment. Ere the devout men had raised for its burial the disfigured body but lately bright with the light of Jehovah-Jesus' face, the released spirit was received into the arms of eternal love. It gazes, satisfied, on the face of Jesus. The joy of Jesus like the flow of David's loving tears exceedeth! He has more joy in receiving Stephen to the paradise of God than Stephen has in finding himself "present with the Lord." But LOVE IS SATISFIED;—love in its full fountain in that eternal heart, and love in its blessed stream in that ransomed spirit.

From that height the eye of the Son of God is upon the chief of the persecutors as the mortal scene closes and as each takes up his clothes. Eyes as a flame of fire indeed, and yet full of unspeakable love! He looks down upon the blasphemer, the persecutor, the injurious man, not to take speedy vengeance, not to cry, "Depart thou cursed into everlasting fire." No, blessed Son of God!

Thoughts of peace and not of evil are Thine towards Saul of Tarsus Thine enemy!

"Who loved me." Not a step of all that path of rebellion and hatred against God in His highest and fullest manifestation of Himself but was known to the Son of God. Precious were the saints to the heart of Jesus; He calls them "*Me*" for indeed they were bone of His bone, and flesh of His flesh! Of old it was said, "He that toucheth you toucheth the apple of My eye." Doubly true was this of those whom Saul persecuted. Indeed it was not for their own sake that he hated the disciples of Jesus. It was solely because of the Name they bare. Hear his own testimony before Agrippa of the "many things" he did "contrary to the Name of Jesus of Nazareth":—"I punished them oft in every synagogue; and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even to strange cities." (Acts xxvi. 11).

Truly he *was* the chief of sinners. His malice against God manifested in flesh, his turning the highest attainments, the most lofty position and the most perfect righteousness in the flesh to frustrate the best work of God, and that in which His heart was most engaged—in this he was truly the chief of sinners. With what abhorrence do the pure eyes of the Son of God behold sin? And *such* sin, how it grieved Him at His heart!

The heart of Paul felt his own former guilt as he wrote his burning words of warning to saints in danger of going back to a system, the sworn enemy of Christ and of His cross. How he judged afresh the wicked course which Christ Himself cut short in His heavenly majesty, in His mighty grace as Saul neared the scene of further havoc among the saints. But deeper than his guilt was his Saviour's love. Higher than his rage at its highest against Christ was the love that knew it all, that saw it all beforehand, that felt it all and yet poured itself out in choicest blessing on his guilty head. How his heart thrilled again as he thought that *he* personally—the guilty persecutor—was before the eye of the Son of God when He yielded Himself to accomplish the ineffable purposes of God: *then* "He loved me and gave Himself for me."

And is there not a clear sweet-sounding echo in our hearts, beloved? Is there not more than an echo? Does not the fresh ministry of Christ to our hearts now call forth with renewed love this hallowed cry, "Who loved me, and gave Himself for me"? A cry sweetly personal! Had *I* been the only sinner to be redeemed to God by blood, Jesus my Saviour would have come, would have lived and died for me,—would have poured out His soul unto death on my behalf! *I* was before His eye—each child of grace can say—*I* was dear to His heart as He said, "Lo, I come to do Thy will, O God." It was for *me*, guilty, hell-deserving *me*, that He cried (drops of blood on His brow, and tears in His eyes) "If this cup may not pass from Me except I drink it, Thy will be done." It was for *me* that at last, in the thick darkness of the place of a skull, He cried, "My God, My God, why hast Thou forsaken Me?" Jesus, Son of God, what does this poor heart owe to Thee! What for the favour of God now! And what, for all the joys of Thy Father's house by-and-by!

And this, knowing *all* beforehand,—all the rebellion, all the guilt, all the heartless sin against perfect love in which we once lived. This, too, knowing all the waywardness and coldness of our hearts since we have tasted His grace! "Who loved me, and gave Himself for me."

Beloved brethren, with a heart moved as this priceless love and its precious fruits pass before the mind, let me press upon you the practical bearing of all this. "What I now live in the flesh," says the apostle, "I live by the faith of the Son of God, who loved me, and gave Himself for me." Shall we not seek in a deeper measure this present, abiding sense of the love of Christ which passeth knowledge? Shall we not seek that our hearts may be led captive by it; that our ear, our hand, our foot, sanctified by the sprinkled blood and anointing oil, may be given up entirely to Him who died for us and rose again?

Jesus, Son of God! take these feeble hearts, fill them with Thy PERFECT LOVE, work in them mightily by Thy good Spirit that, as Thou livest in us, so what we now live in the flesh may be by the faith of the Son of God who loved us and gave Himself for us.



THE CARE OF THE BODY.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians vi.

19. "**What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?**" That we may further gather the teaching of Scripture regarding our bodies, turn with me to Romans vi. In verse 6 we read of "the body of sin," in verse 12 "your mortal body," and in chapter vii. 24, "this body of death." Again, in Philippians iii. 21, "our vile body," or "the body of our humiliation."

Although, as to the body itself, moral evil does not attach to it, for it may be used as an instrument of righteousness as well as an instrument of sin—nevertheless, the scriptures referred to, show the degenerate character of even our corporeal nature. And, indeed, in view of these scriptures and of all experience, it cannot be denied that, even in our bodies there is an affinity for evil which renders them much more easily and readily instruments of sin than of righteousness. I mean that the material corruption inherent in our flesh through sin gives to our very bodies an affinity for, or inclination towards the moral corruption of our nature. Hence it is that the desires and appetites which are natural require to be reined in or held in check, so long as we are dwelling in these bodies of sin and of death, of mortality and corruption. Hence the necessity for a change of body in order to the enjoyment of the Sabbath rest of glory. How could it be complete without that change, which we so delight to anticipate, whether it be in resurrection or at the coming of the Lord, from the carnal, the mortal, the earthly, the corruptible, into the spiritual, the immortal, the heavenly, and the incorruptible?

In chapter ix. of this epistle (1 Cor.) we see a man in downright earnest to live for God. Before his mind, as an illustration of his position, is one striving to obtain the prize in one of the Grecian games. To excel in such sports involved a life of continual self-restraint. "Every man that striveth for the mastery is temperate in all things." So, says the apostle, "I keep under my body and bring it into subjection," and this word "keep under," is stronger in the original, and means to "beat it black and blue," rendered in the "New Revision" "buffet or bruise," implying a tendency to resistance, which requires strong measures to bring it into subjection. And thus he imposed a continual restraint upon even natural and lawful desires, with a view unceasingly to one end, one purpose of his life, viz., so to run as to win the prize, so to wrestle that in the day of awards he might be the victor crowned, and not the vanquished one disapproved.

But there is another side to this line of truth on which Scripture gives definite instruction. In Colossians ii. 22, 23, we read of "the commandments and doctrines of men," of "a show of wisdom in will, worship, and humility," and also "neglecting (or 'punishing, or not sparing') the body." There is such a thing as a "punishing of the body, which is not of any value against the indulgence of the flesh" (see Revised Version, Col. ii. 23). It may proceed from a false humility, such as our Lord refers to in Matthew vi. 16: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, and appear unto men to fast. . . . But thou, when thou fastest, anoint thine head, and wash thy face." It is not the will of the Lord that one should look as if their body was "neglected," filthy, and miserable. He commands on the contrary, "Wash and anoint." God would have His people to be a happy people, and to appear so to others.

The temperance in all things, the cleanliness, the sufficiency, the peace of mind, the rest of heart and conscience, the hopefulness of a life of faith and obedience to the Word of God, are all conducive to good health and comfort, and this of itself is in many cases a notable testimony for the Master whom we serve.

There are, no doubt, many exceptions. Some for the service of Christ have brought

themselves into poverty, suffering, yea, "nigh unto death." If it be in obedience to Him, and the outcome of faith and love, He will own it and recompense it.

But, *as a rule*, it is not the will of God that a Christian should neglect his body in any respect. Whilst not pampering or indulging in laziness or in luxury, any more than in positive sin, yet ought he to have the sleep—God-given sleep—which his body requires to fit him for daily duty; the needful food which, with thanksgiving and the blessing of God, is for his sustenance, and the raiment that is necessary for warmth and decency. Thus will he honour the God that "giveth us all things richly to enjoy."

20. **"Ye are bought with a price, therefore glorify God in your body."** The Lord Jesus, before He went forth to the cross, could look up into His Father's face and say—"I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do." Though His fixed purpose to glorify His Father brought Him at last to the cross, yet He laid down His precious life in the assurance that the Father would raise Him up and glorify Him with Himself. And as the object of His life was to glorify God, the same ought to be ours. Whatever of loss or suffering may be involved in obedience to the will of God, we have the same assurance which sustained His soul, "He which raised up the Lord Jesus will raise up us also." Even though we may be called to pass through death, nevertheless these bodies are precious to God and to Christ. They are part of that for which He covenanted when He came to accomplish the great redemption work.

The resurrection of the body is part of the triumph of Christ. Till then His triumphant power over the adversary is not fully manifested. So long as there remains the dust of one redeemed one in the earth, His triumph is not complete. We wait the moment when the dead shall be raised and the living changed. Then shall be the gathering together unto Him in the air, of which our gatherings together every Lord's Day are an ante-past and pledge. May we be taught by His Spirit to live more in the power of this blessed hope.

HOPE'S LITTLE SONG.

"Surely there is an end" (Prov. xxiii. 18; Rev. i. 8).

THE storm shall end in calm,
The sigh in thankful psalm,
The pain in heaven's balm.

The night shall end in day,
The dark in sunlight's ray,
The fight in rest for aye.

The journey, long and steep,
Shall end 'mid praises deep,
Where eyes shall no more weep.

Dark fears shall take their flight,
Swiftly as morning's light
Bursts on our raptured sight.

Sorrow shall end in joy,
Where pleasures never cloy,
Where nothing can annoy.

Murmuring give place to song,
Swelling, 'mid seraph throng,
The courts of heaven along.

Strivings with self and sin,
Discord and earthly din
Cease when the goal we win.

Misunderstood are we?
There opened eyes shall see
What 'twas our aim to be.

Coldness shall end in love,
In love's own home above,
Love that we daily prove.

Phantoms and tangled dreams
Flee from His golden beams
As glory o'er us streams.

Ourselves shall end in Him,
Whom shining seraphim,
E'er laud with praiseful hymn.

In Christ our Shepherd, Friend,
Who doth our way attend,
Who is our Blessèd END.

Sing, heart, oh! sweetly sing,
Safe 'neath His sheltering wing,
HIMSELF thy End shall bring.

Malvern Wells. ANNA WOODCOCK.

HIS fulness is as much at your disposal as if in your own hands. He keeps it in Himself that every blessing may be received richly doubled.—LADY POWERSCOURT.

"THE CHURCH AND THE GREAT TRIBULATION."

OBSERVATIONS ON A PAMPHLET BY H. W. H. BEARING THIS TITLE.—PART IV.

By H. W. FIGGIS, Dublin.

WITH reference to the special calling and character of the Church of God, the "mystery of Christ," it is necessary to remember that it is not the mere fact of blessing and salvation visiting the Gentiles, for this was no mystery, being plainly revealed all through the Old Testament scriptures, as far back as the original promise to Abraham: "In thy seed shall all the families of the earth be blessed."

In accordance with this line of Scripture prophecy the Gentile nations shall be blessed as such, through the means, and alongside of God's own nation, Israel; and this shall be brought about when the latter is once more given by God her place, as the head of all the nations; but the "mystery of Christ," which we have previously referred to, concerns those who lose their national identity, whether as Jews or Gentiles, and are "baptised by one spirit into one body," of which Christ is the glorious living Head.

This was the Divine secret exclusively revealed through the Apostle Paul, as set forth chiefly in the Epistles to the Ephesians and Colossians. Our principal objections to this theory of the Church passing through the tribulation, are:

1. It fails to distinguish between God's heavenly people, the Church, and His earthly people, Israel.

2. It hopelessly confuses the scriptures relating to these two, and therefore fails to "rightly divide the word of truth."

3. It draws a fanciful distinction between the time of the judgments of God and the persecutions of man.

4. It postpones the blessed hope of the Lord's return, to an indefinite period in the future, with a necessary intervening period between that and the present, and thus practically robs it of its comforting and sanctifying power.

5. It obscures and tends finally to extinguish the apprehension of the distinctive heavenly calling and character of the present dispensation; the special truth which, when revived by the Holy Spirit, amongst certain of God's people, in the early "brethren" movement, bore such rich and precious fruit, in personal devotedness to Christ, and unworldliness of heart and life.

If we should be asked: "Where, in the Book of Revelation, do we see the Church?" we reply, "Why should we expect to see the Church there at all unless in symbol or figure?" when it is a book dealing principally with the earth, and the prophecies relating thereto.

The threefold division of this book is clearly marked:

1. "The things which thou hast seen."
2. "The things which are."
3. "The things which shall be afterward."

(Chapter i., verse 19.)

The things which are, viz., the seven churches in Asia, giving us, in mystic panorama, the history of the Church on earth (chapters ii. and iii.), and "the things which shall be afterward" (chapter iv. and onwards); but if the crowned, throned, white-robed elders do not represent the Church, then whom do they symbolise? Redeemed sinners, certainly, from their white robes, and in resurrection glory also, seeing that they are on thrones.

The alteration in the translation of chapter v. verse 9, which is very beautiful, and which we fully accept, certainly does not exclude the elders *themselves* from being purchased or redeemed unto God, though it shows that the song of these heavenly beings had more reference to the redemption of others than their own, which is just what we would expect from the glorified Church in the heavens, with her Lord contemplating the working out of His wonderful salvation with others on earth.

Who are those "in heaven" in chapter xii. 10, who exult that "the accuser of *our brethren* is cast down"? They cannot be the earthly people of God, the Jews, for these are the very ones whom the accuser, when cast down out of heaven on to the earth, proceeds to persecute.

Who are they that "dwell in the heavens" (verse 12 in the same chapter) who are called upon to rejoice?

Who are they in chapter xiii., verse 6,

who "dwell in heaven," and who are associated with God Himself in the blasphemous utterances of the beast?

Who compose the armies of heaven in chapter xix., who ride forth following their Lord and Leader? Redeemed sinners, certainly, for they are clothed in fine linen, white and clean; but not the earthly people of God, the Jews, for it is to their deliverance that they ride forth with their Lord, and to the destruction upon Antichrist and his hosts.

What is this but, in vivid symbolism, the Lord, with His heavenly saints, His Church, whom He has previously taken to be with Himself, coming forth in power and glory, at the close of the three and a half years of Antichrist's career (which will also complete Daniel's seventieth week), for the deliverance of His people, Israel, from all their enemies, and the establishment of His kingdom upon earth.

The catching up of the Church into the heavenlies is the immediate cause of Satan being cast down out of the heavenlies on to the earth.

Revelation xii. 9-12.

The casting of Satan down on to the earth is the immediate cause of the rise into power of the Antichrist.

Isaiah xxiv. 21.
Revelation xiii. ["And *He* stood." R.V.]

The rise into power of the Antichrist is the immediate cause of his exalting himself above all that is called God, and leads to his demand for divine homage and worship.

Daniel vii. 25.

This claim is the immediate cause of his setting up his image in the temple at Jerusalem, called the "abomination which maketh desolate," and the refusal of a certain number of the Jewish nation to accord him this homage, and thus apostatize from God, is the immediate cause of the Great Tribulation.

Daniel ix. 27.
Revelation xiii. 15.
2 Thessalonians ii. 4.

Therefore the Church (God's heavenly people) does not pass through the "Great Tribulation," but has been glorified and with her Lord before these occurrences on earth begin.

It must never be forgotten that the Lord's personal return is a truth more for the heart than the head; not so much a subject for polemic discussion, as a present hope, to stir the affections towards the adorable person of our blessed Lord; and it becomes us to challenge the state of our hearts toward Himself, whatever be our views upon unfulfilled prophecy.

The passage in 2 Thessalonians i. 7, has been unduly forced to express what does not belong to it, and made to say that "rest" or relief, by tribulated saints, is not to be enjoyed *until the moment when the Lord Jesus shall be revealed from Heaven in flaming fire*, taking vengeance. But facts prove this to be false exposition; for both the apostle and the troubled, persecuted Thessalonian saints to whom he wrote have been at rest "with Christ" for many centuries.

It does not follow that because the Church will have rest in the day of our Lord's appearing in glory, that she will not have had rest prior to that event.

It is always safer to explain a difficult passage in harmony with others more plain and distinct, on the same subject; and the one in question is best read by taking the words, "And to you who are troubled rest with us," as being a parenthesis, and carry the connection from the previous verse 6, "Them that trouble you shall be recompensed with God's righteous judgment, *when* the Lord Jesus shall be revealed from heaven," etc.

Rest for the child of God from all trial and sorrow comes, should he fall asleep in Jesus; but for those who continue alive there is the double "comfort" (1 Thess. iv. 18, and v. 11), comfort concerning those who have fallen asleep in Jesus; but who have not, owing to their having fallen out of rank, lost their place in resurrection glory, and assured comfort to the living saints. That, however fiercely the storms of trial may blow, or however hotly the fires of persecution may burn, they need not suppose themselves overtaken by the Day of the Lord, with its fiery indignation and unparalleled horrors; for "God has not appointed

us unto wrath, but to obtain salvation by our Lord Jesus Christ"; that is, salvation in its full completed sense, resurrection for the sleeping ones, and change for the living ones, into the glorious likeness of the Son of God, which double event shall be accomplished "in a moment, in the twinkling of an eye," according to 1 Thessalonians iv. 17, and 1 Corinthians xv. 52.

It is very significant that the last survivor of the twelve apostles, the beloved John, who wrote towards the close of the first century, after the destruction of Jerusalem and the scattering of the Jewish nation, had brought to a close the special ministry committed to Peter, and, for the present, removed Jerusalem from her place of divine centre upon the earth; and also subsequent to the death of Paul, and the widespread departure of the Churches from the heavenly truths taught by him, gives us, in the Apocalypse (chapters ii. and iii.) the divine judgment upon and final rejection of the professing Church on earth as a formal witness for the truth, and exercises his ministry in the spirit of the enigmatical saying of our Lord (John xxi. 22):

"If I will that he tarry till I come. . . ."

carrying the believer, and each successive generation of believers, on through the Lord's personal absence, in the expectation of His return, as the consummation of their hopes, with the words that are dear to every true child of God:

"I will come again, and receive you unto Myself, that where I am there ye may be also. . . . Surely, I come quickly! Amen. Even so, come, Lord Jesus." (John xiv. 2, Rev. xxii. 20).

Correspondence.

POOR JEWS IN LONDON.

To the Editor of THE WITNESS.

DEAR FRIEND,—The terrible persecution and bloodshed of the Jews in Russia is not ceasing, and very many are driven out of that land, escaping for their lives, and a multitude of refugees are streaming into London at the present time. The distress amongst many of them is very great already, and as the winter advances it will no doubt be very bad indeed, as of course for such numbers of new comers work is not sufficient.

We are very grateful for the kind gifts and clothing sent last winter, which were of great help, and may I ask for the same kindness this winter, as the need will be even more intense. The distress will drive many Jews and Jewesses into the different mission halls during the cold months, and we should be pleased to show some of the Russian refugees that the Christians in England love and care for them. Many Jews are under the delusion that those are Christians in Russia who have been helping to murder their brethren, and so it is no wonder that some of them come to England with deeply-rooted prejudice in their hearts against Christians and Christianity.

Surely God has permitted many of these poor Jews to come in to our very midst to hear of the Messiah as their one true Friend, and so we would ask that your prayers be very constant this winter that many of these down-trodden children of Abraham may hear and receive the Gospel into their hearts.

Old and new clothing will be very acceptable for men, women, and children, and old boots especially for the men; and it would be esteemed a great kindness if some of the old garments were mended.

The only address for letters and parcels is 21 Lee Terrace, Blackheath, S.E. Will the senders kindly put their names inside and out of all parcels and bales, so that no mistake may be made in acknowledging them.—I am, yours faithfully in Christ,

ISRAEL ISAIAH ASCHKENASI.

21 Lee Terrace, Blackheath, S.E., November, 1906.

WONDERFUL WORKINGS OF GRACE IN INDIA.

To the Editor of THE WITNESS.

DEAR SIR,—Mail after mail has been bringing intelligence from many servants of the Lord as to a marvellous work of grace that is going on in the above land. We need not wonder at it. For years prayer has been ascending to God for blessing on the preached Word. I was struck with this three years ago when I was in India, and now God is answering in His own way.

Wherever a work of grace goes on Satan is busy, and he is seeking to hinder blessing by many things that are not according to the word and spirit of the Gospel.

It is impossible to give full particulars, so I append the briefest extracts, and trust that these will encourage the Lord's people everywhere to praise and thank His Holy Name.

MUKTI, April 18: "We have seen these last few days the holiest sights under heaven, and our hearts have been melted with love and

worship. Imagine a gathering of some 1700 in the large building here suddenly throwing themselves away in a paroxysm of prayer and entreaty, a tornado of supplication, clasped hands and swaying bodies, or hands stretching up to heaven. Hundreds of upturned faces glowing with longing desire, every eye closed, loud crying and entreaty, often with tears and sobs, or glad praise and thanks, hundreds of mere children lost in praise to and desire for Jesus; numbers going off into corners by themselves and with their faces to the wall sitting or kneeling on the floor, pouring out their praise and love to the Lord Jesus, while their faces are radiant with the glory of God."—HANDLEY BIRD, when visiting PANDITA RAMABAI.

TINNEVELLI, October 1: "The Spirit of God is working mightily in many parts of India. The very distress has turned the thoughts of many toward the Lord. For years the tide of prayer has been rising higher, and now that answers are seen in the mighty workings of God's Spirit here and there, the Lord's servants in this land are feeling more than ever the necessity of much prayer. Another sign that God's spirit is abroad is seen in the readiness with which the heathen listen to the Gospel, and the desire manifested by many of the out-castes to be taught more fully." T. H. MAYNARD.

GUNJUR, October 1: "India these last few months seems to be a new place. On all sides we are hearing of blessing and conversions. While speaking to a man the other day, he told me idolatry and temple worship are fast crumbling away, and we can see in the large towns that "caste" is little observed; but Christianity is not sought after, and if something is not done now, the land, which is exceedingly religious, will become atheistic. A great responsibility rests on the Church at home, as well as the workers out here." W. H. KING.

AMALAPURAM, October 2: "The Conference at Coimbatore was extraordinary, but given a number of hungry missionaries, feeling their need of God Himself and the power of His Spirit to make their service fruitful, with great unity and love manifested one to another, and what else could you expect? Much prayer preceded it. Of the 60 or more missionaries present, there were French, Germans, Swedish, Danish, Russians, Americans, Australians, New Zealanders, English, Scotch, Cingalese, Syrians, Tamils, Telugus, *all one in Christ*. It was not fresh teaching we needed, but faith in what we already knew to be the truth of God, and power to put it into practice." J. NORMAN MACRAE.

KOLLEGAL, October 2: "A revival has broken out in mighty power with all its wonderful manifestations amongst the girls. We are down on our faces before the Lord; it is such a solemn and yet blessed time." F. M'LAINE.

GODAVERI, October 4: "The Revival has come here. We had the privilege of being at Chittapetta shortly after it began there. On our return to Bendamurlunka the people seemed quite ready for blessing, and seeking earnestly. Things that were wrong were righted, sins confessed of many years' standing, and altogether God has worked in a wonderful way. There have been strange proceedings which we cannot understand. Satan has come in in so many ways, but our God will over-rule all for His glory." MISS M. ROBERTSON.

MALVALLI, October 10: "Although it is past midnight, I feel I cannot let the mail go out without sending you a few lines, so that you may rejoice with us. One day we were sitting in the front room, when suddenly there was a great stir heard in the Orphanage, and it dawned upon us that the Lord had begun to work among the boys. We at once got on our knees and asked the Lord to do a real, deep work; then, after calling the native brethren together, we went over to the Orphanage, and there was a sight to be sure—several boys praying and sobbing bitterly, confessing their sins to God and asking forgiveness. It brought the tears to one's eyes to see them; some were interceding for others, some repeating texts of scripture, yet one did not disturb the other." J. H. ASTON.

TINNEVELLI, October 14: "The Conference that was held at Coimbatore last June was the most fruitful one that I have seen all these 18 years since I left heathenism. Even the Europeans were greatly stirred and revived. When I was in Pandita Ramabai's place I was in the midst of a mighty revival. The believers there were intensely earnest and enthusiastic. The Lord is indeed visiting poor India with His grace and salvation." C. V. RAMASAWMI.

Let us continue in prayer that this marvellous visitation may be purified and deepened and widely extended, and that it may be the means in God's hand of undermining caste, and making a fuller opening for the Gospel. What God is doing in India He will do in this land, if we are only prepared for the blessing.—Yours in the Lord's service. THOS. M'LAREN.

7 Vinicombe St., Glasgow, Nov. 7, 1906.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

REPLIES ARE INVITED TO THE FOLLOWING:

WHEN DID ADAM DIE?—In the August number of the *Witness* the thought is expressed that the curse pronounced upon Adam in the garden, "In the day that thou eatest thereof thou shalt

surely die," did not take place until he died about 930 years later. Please explain what appears to be contradictory.

NO MORE SEA—LITERAL or FIGURATIVE? (Rev. xxi. 1).—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

TARRYING ONE FOR ANOTHER (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

THE DAY OF ATONEMENT.—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

THE TIMES OF THE JEWS.

QUESTION 522.—Will Israel be gathered as a *nation* to their own land *before* Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

Answer A.—There is no prophetic event *necessarily* to be fulfilled before the rapture of the heavenly people. When our God breaks His long mysterious silence the "first voice" will be as it were of a trumpet, saying, "Come up hither" (Rev. iv. 1); compare 1 Corinthians xv. 52, also 1 Thessalonians iv. 16. It appears to me to be the same trumpet in these three instances; and John in this verse appears to be a representative of the heavenly people, as Joshua, the high priest, is of God's earthly people in Zechariah iii. There may be a *commotion* amongst the Israelites before the church is called out of this scene, but it is clear to my mind that God will finish His heavenly purpose by taking His church home before HE HIMSELF "will set His hand again the second time to recover the remnant of His people," as in Isaiah xi. 11. My own conviction is deepening that there will not be a "hush" of warning to either the church or to the world before we hear the "trumpet shout" of our blessed Lord in the air, according to 1 Thessalonians iv. 16, "Even so, come, Lord Jesus" (Rev. xxii. 20). G. A.

Answer B.—From Acts xv. 14-16 and Revelation xi. 1, 2, it would appear that the tabernacle of David is to be rebuilt after a people have been gathered out of the Gentiles unto God. No events are set forth in Scripture as necessarily taking place before Christ comes in the air for His people, though many things must come to pass before He comes with His saints to judge the nations (see Romans xi. 25, 26, with Luke xxi. 24; and Psalm cii. 16). The restoration of the Jews to their own land will mark the inauguration of a time of rest from sorrow, fear, and bondage (Isa. xiv. 3; Jer. xxxiii. 16; Ezek. xxxvi. 24-28; xxxvii. 22-26; xxxix. 25-29), but there will be a faithful remnant who will pass in safety through tribulation (Rev. vii. 3-8; Zech. xiii. 9), and Scripture seems to indicate that Israel will be gathered as a nation to their own land after the return of Christ with His saints to the earth, *i.e.*, during the millennium (Zech. xiv. 11; Isa. lxvi. 15-20). J. L.

Answer C.—When one wants to have clear views on Church truth he must study Acts of the Apostles and the Epistles. Without them we would not even know that it was given in mystery in the Old Testament scriptures. The New Testament also states clearly the national conversion and salvation of Israel which is to follow on the judgment of the nations, and not on the completion of the Church (Matt. xxii. 37-39; Luke xxi. 24; Rom. xi. 25, 26). These scriptures are a Divine comment on the many prophecies concerning Israel's future. Isaiah lix. 18-21 compares well with Romans xi. The New Testament is silent on Restoration truths. It was by the representatives of the whole nation and in the land that the rejection of Christ commenced. There must come their great trouble, and then will their conversion take place. A cloud took the Lord Jesus away from the Mount of Olives; a cloud will bring Him there again; when the inhabitance of Jerusalem will look on Him whom they have pierced, and after their mourning will say, "Blessed is He that cometh in the Name of the Lord." For Restoration truths one must go to the Old Testament. This is very clear that Israel's restoration to the land is nowhere linked on, even with Church truth, in mystery. Church truth is unique. Though a matter which was in the mind of God from before the foundation of the world, the Church is composed of an election out of Jew and Gentile, right through the dispensation of grace, and the Holy Spirit is working out God's purposes as to its existence in the world. When God has done His work with the Church, He will take it home to Himself, and then resume His work with Israel. There are enough Jews in the land now, and I have no hesitation to say that they are representatives of the whole nation; but the time for the Gentile powers to come against them is not come yet. This too is hindered, indirectly perhaps, by the work of the Spirit in the Church. When it is taken out of the way then will all the evils follow, the development of sin by the man of sin resulting in great judgments, and the bringing about of Israel's salvation. H. B.

Editor's Note.—The restoration of Israel nationally to their land and city has two aspects. First, the Jews (not all Israel) return to Canaan. This is a national and political movement initiated and carried out in unbelief. The scenes of the latter-day events as depicted in the prophets, and also in Matthew xxiv., and in the Revelation, are all enacted in the Land and at Jerusalem as the centre. It is therefore clear that there must previously be a national return to Canaan of the Jews before these events. They are seen as in the land and are recognised as one of the nations of the earth, capable of entering into treaty relations with other nations, even with the great potentate, the head of the Roman earth.

This return to the land in unbelief has already begun. The number of Jews residing in Judea and Jerusalem has greatly increased of late years, and the Zionist movement gathers strength as it goes on, so that in a few years hence, the Jews in Canaan may be numerically competent to assert themselves in the Councils of the Powers. Jerusalem will be their centre of government and of worship. The Temple will be rebuilt, and the Temple services, with altar sacrifices and priests, restored much as in the days of our Lord. All this may go on even now before the Church is taken to heaven, or it may not be completed until after the Church is gone. The national movements of unbelieving Jews do not affect the Church. This is a restoration not much dwelt upon in the Scriptures, for God takes no pleasure in it, only it is necessary as a preparation for the scenes of the last days, which form so important a part of the prophetic Scriptures.

But the final restoration of *all Israel*, not only to the land and the city, but to God and to the acknowledgment of the Lord Jesus as Messiah and Lord—the restoration that God will bring about by His power and with His whole heart, and in which He will be glorified and greatly rejoice—cannot take place until the fulfilment of the seventieth week of Daniel's prophecy. Antichrist must have arisen, the covenant with hell must have been confirmed and then broken, the day of vengeance must have done its work, and the Lord have appeared with all His saints for the deliverance of the persecuted Jewish remnant, ere their final glorious, moral, and national restoration can take place.

THE WITNESS FOR 1907.

BY the grace of God we have now been enabled to send forth monthly issues of *The Witness* for 36 years, and trust to continue this service during 1907, if the Lord permit.

Our endeavour has been to insert sound Biblical expositions and doctrinal papers, simple statements of fundamental truths, and general matter calculated to promote godly edifying.

We have sought to avoid questions which gender strife, and dogmatic assertions, which, without appeal to Scripture, are so frequently laid hold of by carnal minds and pressed on the consciences of others as though their authority were divine and not human. At the same time, in view of differences of judgment among the godliest on many subjects we have endeavoured to set forth that which we believe to be the truth with grace and courtesy.

Many friends who used to render valuable help have departed to be with Christ, nevertheless the Lord graciously grants an abundant supply. During the months of 1907 we hope to insert:

THE CHARTER OF THE CHURCH. Revised Notes of Addresses on 1 Corinthians, and also Articles on other Subjects and Notes of Addresses. By the Editor.

REVIEW OF THE LIFE OF GEORGE MULLER, giving the Facts and Figures of his eventful career. By A. Marshall.

PICTURES IN THE BOOK OF ACTS; or, The Unfinished Work of Jesus. From the pen of Dr. Anderson-Berry.

ORIGINAL PAPERS from the pens of authors who have willingly helped in the past, including Dr. Neatby, George Adam, Dr. Case, Col. Molesworth, Franklin Ferguson, C. H. Hinman, W. H. Bennett, Alex. Marshall, R. M'Murdo, Wm. Shaw, J. Hixon Irving. Albert Midlane, T. Robinson, Dan. Crawford, the Editor, and others.

SAINTS IN WRONG PLACES. A Series of Studies on Saints of the Past for the Profit of Saints of the Present. By. T. Baird.

SELF-REVEALING TITLES OF CHRIST. By Dr. Case.

JOTTINGS ON THE PSALMS for Quiet Moments of Meditation. By Thomas Robinson, Barrow.

VOICES FROM THE VINEYARD. The Bristol Orphan Homes, the Autobiography of George Muller, Great Missionaries, &c. By Alex. Marshall.

Great variety of Bible Notes, Pearls from old Seas, Poetry, Correspondence, Questions and Answers, and Missionary News.

We earnestly desire the help in prayer of all our readers. J. R. C.

and William Dudgeon. Next monthly prayer meeting, Nov 30...**Counties' Evangelization.**—Christians interested in the work of God in the villages had a refreshing and cheering time at Devonshire House on Nov. 16. Some of the evangelists who have been labouring during the summer in the counties near the Metropolis, gave accounts of the wondrous ways of the Lord. All the speakers spoke of the deep need in the villages and the increasing hardness of heart manifested; but over all grace had triumphed, and this year the manifested results have been greater than ever. In some places little assemblies have been formed, but in other districts the future presented a difficult problem. Amongst others present were Messrs. Bell, Jordon, Stunt, Kyd, Hoste, Major Cox, General Rice, and Surg.-General Partridge....The 12th Anniversary of the opening of **Springfield Hall, Tottenham,** was held Nov. 3..Dr. Hunter gave an interesting account of the Lord's work in Belgaum, illustrated by lime-light views, at **Richmond** on Nov. 7. Good attendance...A photo. and brief record of Wm. Lincoln of **Beresford Chapel**, with picture of hall and some account of same, will be given in *The Pathway* for Jan., and should be of interest to Beresford friends the world over...Mr. Ephraim Venn was prevented by another breakdown in health from taking up meetings at **Clapton Hall** in Nov.; but Mr. C. F. Hogg undertook the work, and had a good time. Our brother Venn is medically ordered to take complete rest for a lengthened period. Remember in this "affliction"...Mr. J. Murray-Duncan gave three special addresses on Romans in Cramner Hall, Old Town, **Croydon**. Several helped and awakened. Six were baptised on Nov. 7. Prayer asked for special mission by Mr. Jas. M'Kendrick, Jan. 6 to 18...During the afternoon meetings for children in **King's Hall,** Mr. F A. Glover had the joy of seeing many profess conversion ....Our veteran brother, **John Conner**, afflicted with a serious malady, is getting weaker...Dr. M'Killiam, of Blackheath, is to preach in **Clapton Hall** during Dec.

NOTES.—Mr. J. C. Hooper, of Coventry, has been giving helpful addresses to believers in **Wolverhampton**, Walsall, and other Black Country towns ...Mr. A. Lawes paid a visit to Clumber Hall. **Nottingham**, Nov. 4-6; ministry helpful. Mr. E, H. Broadbent also gave an interesting account of missionary work in neglected parts of Germany, Russia, and elsewhere on Nov. 20... Mr. J. Monypenny has been preaching in Romeo Street Hall, **Liverpool**...Mr. Greer, of Armagh, spoke to believers in Gospel Hall, **Prescot**....The theatre at **Wyke**, near Bradford, is taken for the winter. Messrs. Hodson and Ainsworth are having the joy of preaching to audiences of 1000 or more....Mr. Wm. M'Farlane had two weeks' Gospel Meetings in Gospel Hall, **Warrington,** the work of the Spirit being manifest in the salvation of souls, amongst whom were Primitives, Welsh Calvinists, and Baptists. The last week was devoted to helping young converts...Mr. J. W. Ashby had 6 weeks' Gospel Meetings in **Newmarket**; some professions, believers blessed, 4 baptised....Dr. Matthews and Mr. A. Lamb had 3 weeks' meetings in Wycliffe Hall, Hightown, **Manchester.** Saints helped; one or two professed ...Mr. E. H. Broadbent, from South-Eastern Europe, paid a most helpful visit to **Birmingham**, Oct. 27 to Nov. 7, addressing meetings at Handsworth, Smethwick, Erdington, Selly Oak, and Bible Hall, Broad Street. Mr. Pomeroy, from Algeria, also spoke to crowded audiences at Cape Hill Nov. 9, and in Bible Hall.. Mr. Jas. M'Lachlan, of Bradford, paid a helpful visit to **Tyneside**, where Mr. Geo. Masson is having meetings at **Wylam**, then goes on to **Gateshead**...Mr. Wm. Marshall had good times in **South Shields**....Mr. J. W. M'Lachlan had 3 weeks' special meetings in **Chard** with deepening interest and blessing...Mr. Wm. Hamilton has been 3 weeks in **Cardiff**; good meetings, with blessing to both saint and sinner...Believers in the dark, religious village of **Oxted** give praise for blessing, and solicit a continuance of prayer for progress...Mr. E. A. Thomas commenced special meetings in **Hoylake** Nov. 18... Mr. F. A. Glover had meetings in **Wellington**, Som.; a few cases of blessing among the young men; 500 employés of Fox's Serge Factory assembled at the breakfast hour to hear the "glad tidings; some blessing also in **West Thurrock**, Essex. Asks prayer for pioneer work in Sussex villages during December ...Mr. R. Gilder had blessing at **Southend** and Westcliff; is now visiting Essex villages... Mr. Geo. H. Cooke had 3 weeks' meetings in **Warfield,** about a dozen professing; is now preaching at **Holyport** with increasing interest....Mr. Jas. M'Kendrick had good times in Wensum Hall, **Norwich**...Our aged brother John W. Wright, of **Cockermouth**, after spending 5 months in Canada visiting many of the smaller assemblies, has returned cheered by his tour.

IRELAND.

BELFAST.—Mr. D. Rea has brought his **large tent** meetings to a close for the season, and purposes having some meetings in some of the halls throughout the city ...Mr. Diack has been in **Matchett St. Hall** during the past month, and is still going on... Mr. Sam. Meneely has commenced Gospel meetings in **Mourne St. Hall**; signs of encouragement.

NOTES.—Mr. H. B. Thompson has been in **Cookstown** since November 4; still going on...The Annual Believers' Meeting was held at **Lessans** on November 3; large attendance. Messrs. D. Rea, Wm. Gilmore, R. M'Clay, and J. Megaw gave help.

AMERICA.

UNITED STATES.—Annual meetings at **Long Island City**, N.Y., were good. Some old faces missed—others in their place. Ministry by brethren Matthews, Muir, Hunter, Stack, Waugh, Bradford ....**Pittsburg,** Pa.—Had a visit from bro. Stack, which was appreciated by the saints.....Bro. W. Matthews was at **Harrisburg** for some meetings. Ministry profitable to all... Bro. T. D. W. Muir spent a Lord's Day in **Rochester**, N.Y., on his way home from New York to Detroit. We have been forced to vacate our hall, and have rented another. Our address now is—95 East Main Street. Communication to Mr. A. S. M'Kenzie, 103 South Ford Street, Rochester, N.Y....Dr. E. A. Martin has gone for a trip to **Michigan**, where it is hoped he may be a help to saints....Mr. David Oliver is on the Pacific Coast, visiting the assemblies of **California**. Mr. W. L. Faulknor has returned, after 18 months in the East, to California. Mr. C. W. Ross expects to

YOUR OWN SUNDAY SCHOOL PAPER. By taking Fifty Copies of *Boys and Girls*, the Favourite Illustrated Gospel Paper for Children, monthly for the year you can have OWN TITLE and List of all Meetings added on top of front page for 21/ (or $5.25) the lot; or 75 copies for 30/ (or $7.50); 100 for 40/ (or $10), complete, post paid. Samples sent free anywhere. PICKERING & INGLIS, Glasgow.

spend some time in California this winter....**Dutchkills Conference**, Nov. 6 Addresses by brethren E. Stack, T. D. W. Muir, Wm. Matthews, B. Bradford. Mr. Muir had one meeting at the following: Bedford Av., Brooklyn; Newark, N.J.; and 125th St., N.Y.... Mr. J. M. Carnie is having meetings in **St. Louis**, Mo. ...**Philadelphia** Conferenee, 29th December to 1st January, in Dickinson Street Hall.

CANADA.—There was a large attendance at the **London** Conference held on "Canadian Thanksgiving" in October. We had four days of meetings. Stimulating and helpful ministry by Messrs. Smith, Muir, Kernohan, M'Geachy, and others. Messrs. M'Lintock and Telfer followed up with Gospel meetings. Attendance fairly good....Messrs. Scott and Goodwin are holding encouraging meetings in **Moose River**, Nova Scotia. District opening up for the Gospel. Labourers needed to go in and possess the land.....Mr. R. J. Dickson is seeking to preach Christ in and around **Winnipeg**, Manitoba. A busy and growing city.... Mr. W. M. Rae has been encouraged in the Gospel meetings in **Moosejaw Sask**, where a hall is being built for the assembly....**Edmonton**, Alberta—Mr. J. J. Rouse expects soon to be joined by Mr. Wm. Robertson, and they hope to begin an effort in the Gospel in Strathcona, across the river....A small but good Conference was held at **Wyebridge** in October. Helpful ministry was given by Messrs. Beattie, Hicks, Binch, and J. Paul...Mr. F. Watson, who was labouring in **Arnstein**, is down with typhoid fever, but is slowly recovering. Mr. J. Lyons, who helped in the Toronto tent this summer, hopes to come here for Gospel work in November...Mr. and Mrs. D. Munro, of **Toronto**, have not been well since their return from Scotland....Mr. David Morrison (formerly of Kilbirnie, Scotland) has been preaching the Gospel in **Hobart**, Simese Co., Ontario ...The Conference at **Bancroft** was good. Messrs. Richard Irving, Geo. Munn, and others ministered the Word. About 125 broke bread on the Lord's Day. This was indeed a delightful sight in such a "back woods" district ...Annual Believers' Meetings at **Peterboro'** were good. Ministry was fresh and suitable by Messrs. Geo. Munn (Hamilton), Irving (Belleville), Lockett (Kingston), and others. Grand Opera House was rented for meetings. Four professed conversion.

SOUTH.—Mr. J. H. L. Ewen, **Montevideo**, writes: "Most cheering is the open door in this city for the Gospel. Our open-air meeting every Sunday morning would delight you to see. Work goes on on the morning of Sunday like the other days, and this hinders many of the Christians from being with us. Thousands of tracts and gospels are being distributed in the monthly fair."... Mr. John Mitchell, **Caracas**, writes, Oct. 27: "Several articles are appearing in the leading 'daily' giving the reading youth an ill-digested hash of Darwin and his school; only they go out of the way to attack the Word of God. On the other hand, the attack of the religious papers is more fierce and more false than ever. I have been laid aside with congestion of the liver for some weeks; all remedies have failed to remove the pain or slight fever. This throws more work on Mr. Crane, but he puts his shoulder to it, and the Lord helps him much."

EUROPE.

Spain.—Mr. W. Willies, writes, Nov. 14: "Have not yet taken a hall at **Zamora**, but have a nice little gathering in our house from time to time. At **Villaluve** the believers keep together, though we have been disappointed in some who came regularly to the meetings. It is difficult for some to break with Rome. Mr. Proudfoot at **Tabara**, 30 miles from us, is seeking to open out work on a larger scale; expect a visit from Mr. Wigstone."....Mr. J. Harris, writes, Oct. 22: "I am glad to say God is giving blessing in **Ronda**. In the immediate neighbourhood there are about 100,000 souls. Good work has been done from time to time by occasional visits of missionaries and colporteurs from **Gibraltar** and district, so that the time is quite ripe for an established work."

AFRICA.

CENTRAL.—Mr. James Anton, Sept. 28, writes: "Sent off a telegram to-day with the sad news of the death of our beloved **William George**. He went to Mwenda's for a few days to relieve brother Last. Made him promise that if he found the heat trying he would at once come back. On the Saturday he wrote saying he felt his legs very tired and heavy. On Sunday at 3.30, when the women were gathering for their meeting, a boy came in with a note saying Mr. George was very ill (blackwater fever). We three dropped on our knees to seek guidance and help, and in ten minutes I was off on my cycle for a 31-mile ride. All went well the first 14 miles, but then my tyre burst, and I had to walk the remaining 17 miles in the darkness. Happily I got three natives on the way who went with me with spears. We got into Kampenba at 11.30 with bleeding feet, to find Captain Gheur with our brother, who had now had the fever 21 hours, and was very weak. He was so pleased to see me, and said, 'I do not know what God will do, but He is over all fevers.' The captain left about 2.40 a.m. to go to the fort and get some food, and attend to his duties, promising to come back later, but he went down with fever and was not able to return. Bro. Last, who came on behind with machilla, medicines, bedding, etc., arrived at 3.30, and was a help and cheer. About 2 p.m. brother George ceased to struggle, so I said to brother Last this is the final stage, he cannot swallow or speak. We must talk about necessary business. Prepared the cycle for a quick run to Koni to make arrangements. Had got everything completed when I saw him sinking. Called the boys, who had scarcely gathered when he breathed a peaceful adieu to this world, and was present with the Lord. Left brother Last to see to the grave, and I started for Koni at 3.15. Arrived safe about 7.30, dead beat; had to be helped up the hill. All the natives gathered to hear the news, and I cannot describe the scene; natives weeping like to break their hearts...At daybreak we started, a long sorrowing company, for **Mwena**, five miles off, and there, after a little rest, the Chef de Poste from Lukafu came along with soldiers, and we started our funeral service. We sang, 'O God our help in ages past,' then prayer, then I spoke on 'I Am the Resurrection and the Life,' followed by Kapekeli and Sunta, who appealed with

BRIEF RECORDS, with Photos of Servants of God, in *The Believers' Pathway*. In *Dec.* Dr. Maclean, of Bath. In *Jan.* Wm. Lincoln and Beresford Chapel. In *Feb.* Wm. George, of Central Africa. Much other matter. ½d. monthly.

such earnestness to the large crowd. Brother Last had a word, then we commended ourselves to God, and laid his body by the side of his wife. Now with hushed hearts we look to our God for grace and strength to live and serve Him with more earnestness and zeal than ever." Extracts from Wm. George's **last letter**, Sept. 13: "On Oct. 1 it will be ten years since I reached Luanza with our dear brothers, Gammon and Last. In the same month I shall reach my 40th year of life, and in the same month my 23rd year in Christ. Oh! how good is the God we adore, and the promise holds good: 'I will never leave thee nor forsake thee'."

ASIA.

China.—Mr. A. Robertson, **Lao-ho-kou**, writes Sept. 11: "Mr. Whitelaw and I went out to Huchia-lou to see about getting the small house we have taken there put into order. After some necessary repairs and alterations, Mr. Whitelaw hopes to go there to live, taking with him a Christian teacher. By this means, and with systematic help from Lao-ho-kou, we trust to establish a definite testimony."

India.—Mr. W. H. King, **Gunjur**, writes Oct. 31: "On our return from Malvalli we felt led to pray for two men, and after some time thought we should speak to them. When I called them they said, 'At 12 o'clock as we went to our dinner we both decided to serve the Lord,' and you can imagine how we fell on our knees at once and praised the Lord. This step will mean much to them, for they are caste men, and as soon as they are baptised they will be turned out of their home, but one of them said to me, 'I do not mind losing my land, crops, house, and cattle, so long as they give me my little children.' We think one of them will have great influence, for he has power among the men of the village. One man told me, 'As soon as Narana (one of the men) is baptised, many will follow him'"....Mr. T. H. Maynard, **Solapuram**, writes Oct. 21: "In India a new era has commenced in the history of missions. New hope and energy inspires the workers everywhere"....Mr. Musa Bhai, **Ceylon**, writes Oct. 3: "Two schools where the Christian teachers are paid by the Tea Estate owners are being regularly worked. Two more estates are open for work amongst the coolie people" (*see Wonderful Workings, p. 197*).

Straits Settlements.—Mr. W. Macdonald, Penang, writes: "Seven more confessed our Lord in baptism. An increasing interest in the Gospel in the south of **Province Wellesley**, the British territory on the mainland. Dr. Amner is greatly desiring some help. His is the next station to this, northward 200 miles by sea."

AUSTRALASIA.

NEW ZEALAND.—Mr. T. H. Salmon is encouraged in his Gospel labours among the navvies on the **Main Trunk Railway**; some conversions and signs of more....**Feilding** has had blessing lately; three baptised and four received....At **Brightwater** 13 have been baptised, and Mr. A. Alexander is having very good meetings...**Christchurch** has had the joy of a few converts, and the assembly has had a reviving...Mr. Woods, of Victoria, is seeing souls saved at **Burnside**...Mr. F. Ferguson has had a series of meetings in **Wanganui**, using his dispensational chart; meetings were helpful.....The two **Gospel Carriages** are starting again for the season.... On September 8 Mr. and Mrs. Witty and Miss Amy Roper left for missionary work in **Ceylon**; commended of saints in New Zealand.

DEATHS.—Nov. 1, at Galashiels, **John Manderson**, aged 35; esteemed highly for his work in the district...Nov. 7, at Strathaven, **Gavin Scoullar**, in his 71st year. Met with believers in Marble Hall, Glasgow, in the early days; has witnessed a good confession ever since...Nov. 5, at Newmains, near Wishaw, **James Walker**, aged 20. Converted on the roadside on Dec. 7, 1902, the sole support of his widowed mother with a family of 5. His was indeed a bright testimony in life and in death...**W. George**, *see Africa.*

ADDRESSES.—Believers meeting in **Ashford**, Kent, have removed to the hall at the back of Bank Street, opposite Norwood Street. Good opening meeting on Nov. 11...

Sums Received by THOS. M'LAREN, 31 Barrington Drive, Glasgow (in fellowship with Editors of *Echoes of Service*, Bath), up to November 15:

FOR WORKERS AT HOME AND ABROAD.

	£	s	d		£	s	d
Troon S.S.	1	5	0	Sisters, B.C., Hamilton	1	0	0
J. L. S., Buxton ...	5	0	0	Motherwell *a* ...	5	5	9
Clydebank *a*	1	0	0	Maybole *a*	1	10	0
Anonymous	0	2	6	A Sinner saved ...	0	5	0
Port Glasgow *a* ...	1	2	3	Dumbarton *a*... ...	2	0	0
Anon., Bristol ...	1	0	0	R. B., Langholm ...	2	10	0
Motherwell *a* ...	5	18	10	Anonymous	0	2	6
Strathaven *a*	2	11	0	Abingdon H., P'tick *a*	1	15	5
C. V. R., India ...	0	2	0	Lerwick *a*	1	0	0
Two Sisters, B.-of-Weir	0	10	0	Mrs. A., Chicago ...	2	0	0
Broxburn *a*	3	10	0	C. F. H., Rockhampt'n	2	0	0
R. N.	0	10	0	2 Cor. 9. 15	2	0	0
Hull	0	5	0	Harmony H., Govan *a*	1	5	0
Blyth *a*	1	2	6	Larkhall *a*	1	15	0
Anon., Glasgow ...	0	3	0	Evie, Orkney *a* ...	3	0	0
Kilbarchan *a*	1	10	2	Newmains Miss. Band	5	0	0
Miss M., Selkirk ...	1	3	0	J. M., Doncaster ...	0	13	0
Aitcheson Trust ...	30	0	0	Parkholm H., Glas. *a*	2	10	0
A. M'F.	1	0	0	Plann S.S.	0	10	0
Anonymous	0	2	6	S.	25	0	0
Strathaven *a*	6	10	0	Anon.	0	2	6
Springburn S.S. ...	1	3	0	Sisters, P'rkh'mH., Gl.	4	10	0
Scottsdale *a* Tasmania	10	0	0	Four Children, Bootle	0	3	6
Picardy Pl., Edin. *a*	1	8	0	Jarrow *a*	1	0	0
Castle Douglas ...	0	10	0	In His Name... ...	0	5	0
Stanley H., Manc'r *a*	1	0	0	Newark, U.S.A. *a* ...	1	6	9
G. H., Gibraltar ...	1	0	0	Burnley *a*	1	0	0
Kirkintilloch *a* ...	2	0	0	Anon.	0	1	6
Aitken St., Dalry S.S.	1	0	0	R. M'G., Glasgow ...	2	0	0
A Sister, Pollokshaws	0	5	0	*a* Assembly Gifts.]	£154	4	8

INDIAN ORPHANS.

	£	s	d		£	s	d
In the Master's Name	0	5	0	Mrs. P., Glasgow ...	0	5	0
Lanark *a* (80th) ...	2	3	7	T. C. B., Tasmania...	3	0	0
Miss P., London ..	0	15	0	Evie, Orkney *a* ...	0	10	0
Mr. & Mrs. M., Birm'g'm	0	15	0	W.R., South Africa ...	3	8	0
Craven A., Shrewsb'y *a*	0	11	0	Troon ... ... S.S.	0	15	0
R. N.	0	1	0	Wellcroft H., Glas. "	1	10	0
Hull	0	5	0	Garscube H., Glas. "	0	15	0
Mrs. S., Tasmania ...	1	0	0	Shotts ... ... "	0	15	0
Miss M., Selkirk ...	0	3	0	Williamansett, Mass. "	1	10	0
Mr. & Mrs. S., Glasg.	0	10	0	Southampton... "	0	15	0
Castle Douglas ...	0	10	0	Stanley H., Manch'r "	3	0	0
Kirkintilloch *a* ...	1	0	0	Alexand'a H., H'ns'y "	0	15	0
Jessie	0	3	0	Ashton-in-Mak'rfield "	0	15	0
Lanark *a* (81st) ..	2	11	10	New Stevenston (81st) "	1	4	7
Broxburn *a*	1	0	0	Annbank ... "	0	10	0
A Sinner saved ...	0	5	0	S.S. Sunday School.]	£31	6	0

PASSAGE AND OUTFIT OF MISS HANCOX TO INDIA.

	£	s	d		£	s	d
Leith *a*	1	1	0	Sisters S. of W'k, Falk'k	3	4	2
S.	10	0	0	Echoes of Service ...	10	0	0
Newton Mearns *a* ...	0	10	0	Sister, Falkirk... ...	0	2	6
Newton, Half-way *a* ...	1	4	0	Hebron H., Glasgow *a*	3	18	0
Bailie's Caus., H'milt'n *a*	2	10	0	Neilston *a*	1	1	0
Wolseley H., Glasg. *a*	5	0	0		£38	10	8

OFFICE EXPENSES.

Leith *a* 2/; Clydebank *a* 2/; Strathaven *a* 1/; T. Y., Newton Mearns 2/6; Sisters, Bailie's Causeway, Hamilton, 1/; Anon. 6d.; C. F. H., Rockhampton 10/; Harmony Hall, Govan *a* 2/; R. M'G., Glasgow 2/6.—Total, £1 3 6.

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