

THE
Believers' Magazine

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

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

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For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

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"THE COMING OF OUR LORD JESUS," with Scripture References, given with this Number.

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JANUARY, 1927.

Made up, December 20th.

SCOTLAND.

CHRISTIAN CONFERENCES at beginning of 1927.—In addition to those announced in our December issue of **The Believer's Magazine**, the following have now been arranged and will (God willing) take place on the following dates in January and in February, 1927:—**Newmilns**.—Co-operative Hall, on January 4. Speakers expected—Dr. Bishop, Wylam; James Stephen, R. D. Johnstone, and others. **Baltic Hall, Glasgow**, February 5. Correspondence to T. M. Stewart, 6 Newhall Terrace, Greenhead, Glasgow. John Ritchie and others are expected to speak. **Glasgow**.—In Lorne Hall, Paisley Road, Plantation, the New Year Annual Conference will (God willing) be held as usual on New Year's Day, at 1 and 5.30, when the following, with others, are expected to minister the Word—Messrs. John Ritchie, John Brown, William Rodgers, Omagh. Annual Conference in Wolseley Hall, 434 Rutherglen Road, on Saturday, January 15. Expected speakers—W. J. Grant, Thomas Richardson, George Westwater, if the Lord will. **Overtown**, by Wishaw.—Annual Conference in the Miners' Welfare Institute, on Saturday, January 29, 1927, at 3.30 p.m. Speakers expected—Mr. J. Charleton Steen, Mr. Thomas Richardson, Mr. William Thomson, Mr. Andrew Borland. **Dalry**, Ayrshire.—Annual Conference will (God willing) be held on Tuesday, January 4, 1927, in North Street Hall, beginning at 3 p.m. Speakers expected are Mr. John M'Alpine, Troon; Mr. James Stewart, India; and others.

REPORTS.—Gospel work is being carried on in a school at **Cults**, near Aberdeen, by young men from Aberdeen Assemblies. The Annual Fellowship Meetings of the various Assemblies in **Aberdeen** City and suburbs was held on a recent Wednesday evening, at which words of godly counsel was given by various speakers. Gospel work for the winter has been resumed on Sunday evenings in The Palladium, near Castle Street, where a class not usually reached, come to hear God's good news. A preacher from Wales has been evangelising in a cinema in **Aberdeen** city, and goodly numbers are coming to hear the Gospel as preached there by him. Sunday evening services are being continued in a Picture House in Jamaica Street, **Glasgow**, where

a class not generally reached by Gospel meetings come to hear the Word of Life, Alex. Marshall and others have preached there. W. S. King and others gave help in ministry of the Word in **Forfar**, at the recent Conference there. **Arbroath**.—Goodly numbers from Dundee and other surrounding towns assembled for the Conference here. John M'Gaw has been giving help in the Word in **Banff**, **Macduff**, and other places in the N.E. coast. **Wick**.—A new new hall, recently opened for the Gospel, is well filled on Sundays with Gospel hearers. Walter Anderson has continued meetings in a country place near **John o' Groats**. J. M. Nicholson of Stornoway is encouraged by goodly numbers of hearers to the Gospel message there and in the surrounding districts. George Bond has been visiting and preaching in the **Voe** districts of Shetland. Edward Rankin, from Ireland, continued his special effort in the Gospel in **Springburn**, Glasgow, with fruit, a number of whom have been added to the Assembly in Hillside Place. James Stewart, missionary from India, had meetings in the village of Barrmill, with good attention to the Gospel from those who came to hear it. Joseph Glancy had good and fruitful meetings in **Loanhead**, near Edinburgh. Horatio Wallis, of Shetland, has visited and preached in **Burra Isle**, an isolated spot. All communications for the **Annbank** Assembly are henceforth to be addressed to Mr. Thomas Cuthbert, 169 Mossblown, Annbank Station, Ayrshire. **Uphall**, West Lothian.—The Assembly of Believers hitherto meeting in Alexander Hall, Uphall, now meets in Ross Hall, Uphall. Correspondence to James M'Connell, Lyme Bank Cottage, Uphall, West Lothian. **Kirkcaldy**.—Mr. Henderson, of Inverkeithing, gave addresses to Christians in the Dunniker Evangelistic Hall on Wednesday evenings of November, which were for profit and spiritual blessing of Christians here. Correspondence for **Uddingston** Assembly, should be addressed to John M'Neish, Mayfield, Uddingston.

ENGLAND.

ANNOUNCEMENTS.—**Scilly Banks**.—The Annual Conference of Christians will (God willing) be held in Hope Hall, Scilly Banks, Cumberland, on Saturday, January 1, 1927, from 2 to 5 p.m., and on January 2 at 3 and 6 p.m. Speakers expected are

Mr. W. M'Alonan, Motherwell, and **Mr. John Feely**, Newmains, Lanarkshire. **Birmingham**.—Missionary Conference in Friend's Meeting House, Hull Street, April 23 and 25. Correspondence to C. H. Whitehouse, 14 Houghton Road, Handsworth.

REPORTS.—**London**.—Annual Meetings for Reports of Tent and Bible Carriage work in the South and South-West of England were held in Bloomsbury Chapel, Shaftesbury Avenue, October 23. Messrs. Henry and W. Steedman, Scotland, had meetings in Adamsdown Hall, Cardiff, from 7th to 18th November. They were largely attended, and the Word was fresh and with power to all who heard it. Fred. Glover reports times of ingathering at Pokesdown, St. Albans and Bedminster. Prayer is requested for campaign at Chudleigh, in January. John Gilfillan had well-attended meetings at Hoylake and Neston.

IRELAND.

GOSPEL LABOURERS are engaged in preaching the Word as follows:—**Dr. Matthews** at **Ballywatermoy**. Messrs. Goold and Stewart at **Doonan**, with blessing on the Word. Messrs. Beattie and Lyttle at **Moy**. Messrs. Megaw and Rodgers near **Fintona**. Messrs. Wright and Hutchison at **Omagh**. Messrs. M'Cracken and Poots near **Eleven Lane Ends**, where the people came well in to hear the Word of Life. **Mr. Baillie** at **Portadown**, with blessing. **Mr. Hughes** at **Comber**, with good and fruitful meetings. **Ballymaechesan**.—Meetings of believers were large and profitable ministry was given by Messrs. Poots, M'Cracken, Stevenson, Goold, Hawthorn, and Bertie Stewart. Messrs. Bernard and Norris have been preaching in the Central Hall, **Bangor**, with encouragement. **Mr. Knox** has been preaching at **Cookstown**. **Mr. Curran** at **Qully**. **Mr. Whitten** at **Tiraconoway**, with good and fruitful meetings here. **Edward Hughes**, of Barrow, had a number of well attended meetings, with blessing on the Word preached, at **Comber**, Co. Down. **S. Davidson** has had blessing at **Ballinaboob**. **Joseph Glancy** had four weeks in new Gospel Hall, **Portstewart** with great interest. **Kirkpatrick** at **Clonroot**, people coming out well.

CANADA.

Earlton, Ont.—Messrs. Widdifield and Steen saw fruit here, and in **Charlton**, where a number were saved and baptised. **New Brunswick**.—**A. Goodwin** has preached in various parts of this province, in the open-air and elsewhere. **Ravencraig, Sask.**—

Mr. W. Wilson had good meetings here in October. Believers passing this way will find a welcome in the home of **Mr. E. Fletcher**, **Ravencraig, Sask.** **Dr. H. A. Cameron**, of Detroit, sailed for Scotland from Montreal, by the s.s. "Letitia," and visited **Grangemouth**, where he spent his youth, and was welcomed by the Assembly there, which he sought to help by his ministry of the Word. **Hamilton, Ont.**—The annual Conference was held here on November 6, 7, 8, in Oddfellows' Hall. The usual large company was present, and the Word was suitably ministered by a number of the Lord's servants who were there to give the message. **Forest**.—The Yearly Convention was held here as usual at Canadian Thanksgiving time, November 7 and 8, to which a goodly number came together to wait on the Lord for His message, to meet the needs of His people. And He did not disappoint them. **Winnipeg, Man.**—The annual Convention of Christians was held here in Bethany Hall, Main Street, on November 7 and 8, when a large company came together to hear the Lord's message through a number of His servants, who waited upon Him for reasonable ministry as He guided them to give it. **St. Catharines**.—**Mr. Baillie** had a series of good meetings here, and is now working in a place nine miles off. **Collingwood**.—We had a large and happy Conference here, Messrs. Shivas, M'Cartney, Steen, and Widdifield taking part. **Peterboro**.—The Conference here was large and good, **Bre. Bruce, Smith, Miller, Watson**, and others taking part. **Deer Lake**.—Messrs. Widdifield and Miller had two weeks of well attended meetings here. **Grand Bend**.—**Robert Telfer** had meetings here, illustrated by a large chart. **Victoria Road**.—We had some recent visits here from Messrs. Bruce, Miller, and Lyon. **Lang**.—Messrs. Bruce and Miller had meetings here after the **Peterboro** Conference.

UNITED STATES.

CHRISTIAN CONFERENCES were held in the following places, with much blessing on the Word spoken:—**Richmond Hill**, November 7 and 8; **Punxautawney, Pa.**, November 13-14; **Waterbury, Conn.**, November 5; **Pittsburg, Pa.**, November 25 to 28; **Oakbank, Cal.**, November 25 to 28; **Philadelphia, Pa.**, December 31-January 1; **Los Angeles, Cal.**, December 24-26.

REPORTS.—**Philadelphia**.—**W. J. M'Clure** has been preaching in a new hall at 314 Chew Street, with blessing to both saved and unsaved. **Irvington, N.T.**—The Assembly here, begun in 1923, continues to in-

crease. There are 25 believers now in its fellowship. Communications to this Assembly may now be addressed to Samuel T. Matthews, P.O. Box, 140 Ardsley, N.Y., U.S.A. **Toledo, Ohio.**—Matthew Cairns, who came here from Motherwell, and was for some years in Detroit, Mich., and later in **Toledo**: where there is no Assembly. But it is infested by Seventh-Day Adventists and their doctrines, which are full of grievous errors. He feels the lack of the true fellowship of saints there, as there is no scripturally gathered Assembly there. **Torrington, Conn.**—Messrs. Marshall and Warke had good tent meetings here, with increasing interest and fruit, and hope to follow up the work there. **Pittsburg, Pa.**—S. Kellar had some good meetings here, and Mr. John Ferguson followed up with ministry of the Word to young believers. **Stratford, Conn.**—Messrs. Bradford and Rankin moved their tent from **Bridgetford**. A number were saved, and several baptised there. **Pontiac, Mich.**—D. M'Geachy had four weeks of meetings here, then moved on to **Ferndale**, where Douglas and Stewart continued with much encouragement. **Lewistown, Mont.**—Charles Hoghler had blessing on the Word here, and had joy over some, who came to know the Lord. **Westbrook.**—Messrs. Dickson and Thorpe had blessing on tent work here, and the Lord opened other doors for His Gospel among the people who came to hear it in goodly numbers, and some received it unto salvation. **Pawtucket, R.I.**—J. Conoway had some meetings here, passing on to **Boston** and to **New Bedford Conferences**. **Torrington, Conn.**—A recent Assembly was formed here lately, twenty-one in number. Fifteen believers were lately baptised, and others are to follow. J. Erskine hoped to begin meetings in **Pomona**. **Monrovia, Cal.**—The Assembly here continues to grow in numbers and grace, and is looking for a further increase from the Lord's hand. **Riverside, Cal.**—S. Green had good and fruitful times here, with conversions to God. **St. Charles, Mich.**—James Kay has visited these parts, some professing faith in Christ. **Philadelphia, Pa.**—Mr. Conoway had a good and profitable time in **Baltimore**. His address is now 725 Sommers Road, West Oak Lane, Philadelphia. **Raleigh, N.C.**—S. M'Ewen met with a mishap to his leg, but he is recovering slowly. **Rochester, N.Y.**—Messrs. Hazelton and Ferguson had well attended meetings here. **Springfield, Mass.**—J. Pearson had large and good meetings here, with additions to the Assembly. **Duluth, Minn.**—R. Gratias had over two weeks' meetings here, with conversions. **Charles**

City, Iowa.—Messrs. Kellar and Smith had encouraging meetings here. **Michigan Centre, Mich.**—Messrs. M'Millan and Stewart are having a series of good meetings here, with encouragement. **Petersburg, Va.**—W. P. Douglas had good and profitable meetings here. **Pomona, Cal.**—Messrs. Erskine and Greer had good times here. John Moneypenny is expected soon. **Hammonton, N.J.**—C. R. Kellar paid a short visit here, and had meetings. **Lansing, Mich.**—James M. Kay, eldest son of our late brother, James Kay, had a fruitful series of meetings here, with conversions to God. **Barrington, R.I.**—Dickson and Thorpe had several weeks of fruitful meetings here. **Pawtucket, R.I.**—Mr. J. Marshall had a series of good meetings here.

EUROPEAN LANDS.

NORWAY.—Mr. Alexander Mitchell, of **Skien**, who went out as a missionary to the **Faroe Isles** in 1899, and has been labouring in Norway for over 27 years, tells of God's faithfulness throughout these years. He has seen many sinners brought to the Lord, and is seeking to lead on in His ways, many of the Lord's people. He visited **Denmark**, and found there many open doors for the Word of the Lord, and expects to go again shortly to that land for the work of God. His elder son George, is a true helper in the Lord's work, and an acceptable preacher of the Word. Mrs. Mitchell passed to her rest with Christ some years ago, and also their youngest boy, in December, 1925.

AUSTRALASIA.

NEW ZEALAND.—Albert Aiken has been visiting in many of the back blocks here, with the Gospel. Messrs. Rowland and Boyce have begun the season's work in the district around **Ashburton**, where they left off their visitations last year. **Hope.**—A well attended meeting of fellow-believers from this district was held here, and much interest manifested in the outgoing of a new motor carriage for work around this place and district. Mr. G. Menzies had a long and fruitful time at **Napier**, where a number were added to the Assembly there. Mr. J. Spottiswoode had five weeks' meetings at **Napier**. A number were saved, and a few baptised there. **Hastings.**—At Nelson Street Hall here there was a baptism of four believers, who were brought to the Lord during the visits of several servants of Christ lately. Matthew Logg had a series of meetings in **Wanganui East**, and afterwards went for meetings

(Continued on page iv).

The Coming of our Lord Jesus

BY THE EDITOR.

INTRODUCTION.

WE desire, in the following series of Short Papers, to gather the testimony of God concerning the Great Events of the future, as they are found in the Holy Scriptures, and to present the same in a simple form, for the help and blessing of young believers, and others, who may not yet have had opportunity to search the Scriptures on the subject of the personal return of their Lord, or to give themselves to the study of other parts, of the Prophetic Word. We shall endeavour to avoid speculation and controversy, and limit our searchings and meditations, to those things which are clearly revealed by God, for the edification of His beloved people. Next to the believer's personal salvation by grace, and his present position and portion in Christ, there is nothing that can possibly be of greater value to God's people's souls, than to read aright, and learn from God's Word his interests and share, in the glories that are to come. To that glory, grace has already called him (1 Pet. iv. 10), and until he reaches and shares it with his Lord, he can never be fully satisfied. It is to the future that he looks, and God has graciously revealed as much concerning that future, as He sees to be needful, to sustain his faith, and nourish his hope, while yet a pilgrim here.

The events of the future may be said to embrace two great circles, viz., the heavenly, and the earthly. God has purposes concerning the heavens, and His heavenly people. He has also His purposes

concerning the earth, and those that dwell therein. He will glorify Christ in both. First, in the heavens above, next in the earth below. The hope of the believer and of the Church, is the personal Advent of the Lord from heaven. The hopes of Israel, and of the world, are connected with His return to the earth. To enable the eye of the reader to distinguish the leading events in the heavens above, and on the earth beneath, various colours have been adopted to represent them, as in our diagram.

These SHORT PAPERS do not aim at discussing the points sometimes raised in arguments FOR and AGAINST the subject of the personal return of our Lord. This is taken for granted in these papers, and assumed as both *personal* and *premillennial*. Their object and purpose, is to present to the hearts of the Lord's people, "That Blessed Hope," as a theme for their hearts. And its accompaniments in eternal blessing, among us *now*, in the lives of all who have trusted in the Lord Jesus for their personal salvation "with Eternal Glory," 2 Tim. ii. 10, puts it. And to exhort fellow-saints, and more especially young believers, to rejoice in the hope of the glory of God, which is eminently a hope that lifts up the heart, and purifies the lives of all who "abound in hope" (Rom. xv. 13), through the power of the Holy Spirit, who dwells in them.

He will come and will not tarry,
He will fold them to His breast;
He will make his watchers happy,
In a calm and holy rest:
He will give them satisfaction,
For their days of waiting here,
Shall we be among the watchers,
When our Master shall appear?

Things that Please God.

DEUT. xiv. 1 TO 21.

AN ADDRESS TO YOUNG BELIEVERS.

JAS. F. JOHNSON.

OBERVE, beloved, the marvellous display of the grace of God towards us in this Old Testament Scripture. Written nigh forty centuries ago, under the direct control and guidance of the Holy Spirit (2 Peter i. 21), we have the assurance given to us 1500 years later, that these very things that "were written aforetime, were written for our learning that we, through patience and comfort of the Scriptures, might have hope" (Rom. xv. 4). With what earnestness, then, should we ponder these precious truths, and with what diligence seek to apply them to our daily lives. This portion of the Word, was addressed to those who were the children of God, and constituted an holy nation in the midst of the peoples. That which characterised the nations round about them, must not be found in the lives of these highly favoured ones; they were to be peculiar unto the Lord. Jehovah had put a difference between them and the nations, and this distinction must be maintained, maintained in practical separation and holiness. Hence their manner of life, even to their daily food, must be of a different order; it must be food pleasant to God, suitable to sustain His people while they walk in testimony for Him. Now, all these things were written for us, who are called to bear testimony in these days of darkness and apostacy, and these solemn and searching truths should find expression in the lives

of God's peculiar people to-day. The things which mark out a man as belonging to the world, will not be found in those who have an heavenly citizenship, and whose desire is to please God. On the other hand, there are certain distinctions which should characterise every child of God, and these things we get in figure in Deut. xiv. It is the pathway of His people, that God would bring before us in this portion, hence we are directed to the feet—that which is in association with the earth. Observe, the animal that was good for food, and therefore pleasing to Jehovah, was to have its feet "cleft into two claws." This cleft and parted hoof, speaks of separation or division. Moreover, beloved, it is no new-found-out doctrine, but a Divine principle that has its place throughout the whole Book of God. Commencing in Gen. i. 3, Elohim divides between light and darkness; in hades we find "a great gulf fixed" between the righteous and the ungodly, and in the future state, eternal separation will be made between saved and unsaved. But God would have His people marked by the "cloven hoof" now, so the beloved apostle writes by the Holy Spirit, "Let every one that nameth the name of The Lord (R.V.) depart from iniquity" (2 Tim. ii. 19). you will turn with me to the Book of Joshua, chapter vi., verse 1, you will see God's people in separation power, and I will ask you to mark well the words, "Jericho was straitly shut up because of the children of Israel." No compromise, a clear cut dividing line, and the people of God were those who made the line and forced the separation. May the Holy

Spirit help us to rightly understand and truly appreciate the solemn fact, that it is only as we are characterised by the cloven hoof of separation, that we can be pleasing to God. No compromise, no half-measures will do : God will have us for Himself in separation in every phase of our life—(1) Socially, (2) Domestically, (3) Religiously, (4) Commercially. Our friends must be, and only be, those who are also marked by the cloven hoof. How can two walk together unless they are agreed? and the child of God has nothing in common with those who are still in the world, and walking in darkness. The surest way to spoil your testimony and displease God, is to walk in fellowship with unsaved, worldly friends. "A friend of the world is the enemy of God" (Jas. iv. 4). "If any love the world, the love of the Father is not in him" (1 John ii. 15). Association with the world that rejected and brutally murdered the One, who is my Saviour and Lord. Never. But God would have us walk in the power of a more marked separation than that of friendship; He would have you, dear young believer, marked by the cloven hoof as you choose your life partner, and in this connection the Holy Spirit endites you not to be "unequally yoked together with unbelievers" (2 Cor. vi. 14). I am aware that this Scripture has a much wider application than the matrimonial aspect, but it applies very forcibly to the marriage state, and it is to this, I would direct you at this moment. O the havoc, the spoiled lives, the blighted testimonies, the dishonour to His Peerless Name, that has been wrought through

unholy unions. I remember with sorrow two dear young sisters in one family, who are to-day in this sad state, through the unequal yoke. May great grace be given to you, dear young lambs of the flock, enabling you to take God into account in this most serious step, and thus be kept in His smile. But further, God would have us a separate, a "cloven hoofed" people religiously; He would have us "come out and be separate" (2 Cor. vi. 17). It was the religious populace who, clamoured for the Lord's death, that put Him outside the camp, and that sent Him back to glory, by way of a felon's cross. It is outside the professing religious church that we see Him to-day, the meanwhile some poor deluded son of Adam usurping His place as head of the church. The religious assemblies have their costly vestments, their gorgeous buildings, their ceremonies, their unsaved choirs, their paid priestcraft. They have all these things, but, alas! the Lord Himself is outside. Now, beloved, the place that is pleasing to God, is the place where His beloved Son is, and if He has been put outside (Heb. xiii. 13), you can only bring delight to the heart of God as you are found with Him there. Just another word before I close: our God would have His people a separate people commercially. "Thou shalt not plough with an ox and an ass together" (Deut. xxii. 10). That is, the clean and the unclean shall not be yoked together in a common yoke. Nothing but disaster can come from such an association. It may appear profitable, if reckoned in cold £ s. d., but what a price is paid for it—coldness of heart,

indifference to spiritual things, spoiled testimony. It may not be convenient to become associated with a child of God in business; very well, better plough the lonely furrow in fellowship with God. He would have us all, body, soul, and spirit for Himself, and Psalm i. says, "Blessed is that man that walks the separated path." It does not say it will be a popular path; indeed, it will be very unpopular, but it is the blessed path and most of all, it is pleasing to Him. May we graciously be helped, each one of us, to walk this separated path to His praise and glory. Amen.

No Compromise.

IT is a serious matter to compromise the truth and honour of God by giving countenance to that which vitally effects the character of the gospel.

"He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds" (2 John 9-11). The doctrine of Christ, embracing, of course, His Deity, His death on the cross, His resurrection, His ascension to the right hand of the Father, is absolutely essential, and the man who does not hold this doctrine is not to be received into our houses. All friendly intercourse with him is positively forbidden, because the claims of Jesus Christ are infinitely above the demands of courtesy, and we can escape the guilt of partaking of his evil deeds only by complete separation.

Lessons from Life of Abram.

PART VI.—ABRAM AN ALTAR BUILDER.

By J. CHARLETON STEEN, LONDON.

HE builds his altar to Jehovah, and he invokes that Name. This present evil world is our home, not one second after God gives, us a saving vision of Calvary. For from that moment "our citizenship is in heaven" (Phil. iii. 20). Calvary is that which brings about a *willing* divorce from this guilty scene.

"I thirst, but not as once I did,
The vain delights of earth to share.
Thy wounds, Immanuel, all forbid
That I should find my solace there."

He passes through it, and views it in the spirit of the Psalmist, "Woe is me, that I am constrained to dwell with Meshech, and have my habitation among the tents of Kedar" (Psa. cxx. 5). Before we read anything of his tent, we find him raising his altar. He is a great altar builder. Lot can build a ceiled house in Sodom, he can sit at its gates as a magistrate, but right throughout the life of "The friend of God," wherever you find him in fellowship with God, you find him with his altar and his tent, the two essentials of a pilgrim life (Heb. xi. 14-16).

He leaves the valley of Shechem for a mountain between Bethel and Hai. Bethel, *i.e.*, the house of God, and Hai, *i.e.*, a heap of ruins, and there he pitches his tent and builds his altar and *invokes the Name* (v. 8). The word "called" should be "invoke." It is into the Name, in the Name, and under the Name of Jehovah. He claims all that *the Name is*, for his protection (see Ezra iii. 2-3). It is not a

Babel he builds, but a Bethel. We learn much by the joining by the spirit of God of "tent and altar." How many of God's dear saints have made shipwreck here. They have put such a distance between their tent and altar, then the altar is forsaken, and they are wrecked. Others pitch their tent where there is no altar, and many of choice do this. This, too, is *fatal*. Then, again, note the Spirit's words, "He *pitched* his tent, he *built* his altar." The altar was far more to him than the tent. The tent could be *pitched* anyhow or time, but the altar of his Lord must be *built*. Let us pause and ask ourselves, What do I know of this great principle? Is the altar more to me than the tent? We read that Solomon was seven years building God's house, and we say that was great; but when we further read that he was fourteen years building his own, that detracts from his seven years in building God's. Paul, in Phil. iii. 21, writes concerning Timothy, "For I have no man like-minded, who will naturally care for your state. For all seek their own not the things which are Jesus Christ's." That was not *building* the altar. It was *pitching* the altar and *building* the tent, and not a tent, but a ceiled house in Egypt. Again, we would learn from the principle of *building* the altar and *pitching* the tent, the necessity of keeping all pertaining to the hall where we gather round Him absolutely clean and in excellent repair, and we would be more anxious to have its *exterior* invitingly attractive and clean to the passer-by. No dirty paint, broken windows, or other delapidations, for is it not the place of

the Name to us. Will we, too, give to Him, in connection with His place, what we would not tolerate or allow in our own home? As I see the delapidation and dirt of some of our halls, and then see the spick and span cleanliness and repair of the homes of the brethren, I sigh at the *built* tents and the *pitched* altars, and I remember the awful sin of Malachi's days, when anything would do for the Lord (see Mal. i. 7-8).

May God teach us our lessons from Abram's *pitched* tent and *built* altar, so that that which characterised the *friend* of God throughout his pilgrimage may, too, be true of us, and that in all the wanderings of our spiritual experience in the school of God, whether it be the place of Shechem, the plains of Moreh, or Mamre, Bethel or Hai or Beersheba—for in our altar and tent may bear testimony to the fact, that we are strangers and pilgrims in the earth, and that our eternal home is *over there*, where He is at God's right hand. And may the blessed hope of His *near* return brace us up, in the midst of all our testimony for Him here. This is the purifying hope which lightens the darkest day, and delivers the christian from men's schemes and projects. It lifts the burden of earth and its cares, for each day holds within its bosom, the possibility that ere the morrow we shall see Him as He is.

"Oh, think! to step on shore, and that shore heaven.

To take hold of an hand, and that hand God's hand.

To breathe a new air, and to find it celestial air.

Oh, think! to pass from the storm and the tempest,

To one unbroken calm, to wake up and find it glory."

The Power of the Cross.

THE saints of earlier days were wont to sing, with much fervour—and enjoyment.

"We're a pilgrim band, in a stranger land,
Who are marching from Calvary;
Where the wondrous Cross, with its gain and loss,
Is the sum of our history."

It was a song according to the heart of those who had known the separating power of the Cross of Christ, and who had been severed from things beneath the sun, by the power of that wondrous Cross. There is a tendency in our times to forget this great initial step of Christian life, namely, the separation of the heart and person of the believer, from the present world, by the Cross of Christ. The devil would have it so. His aim is, to connect the Name of Christ and Christianity with earthly things. To yoke that which is opposed to God, and that which professes to own Him, together. And this co-partnery is to be called—"The Christian World." But this can never be, with God. The very name is an anomaly. The world is the empire of Satan: it is in rebellion against God: it has rejected Christ. A Christian, is one who has received Christ, and whose interests are identical with His. His life is in Christ: His portion is in heaven with Christ. The world cast out the Master: it will cast out His servant also. This is what the early followers of the Lord experienced. They were persecuted, and cast out: they suffered bonds, and death itself, for His Name's sake.

But time has brought about a change. Alas, that it should have to be owned—

in the saint, as well as in the world. The world has assumed the Name of Christ, and in order to meet it halfway, the saints of God have in many cases laid aside the stigma of the Cross, and gone down to embrace the world. But the world is the same at heart as it ever was. It has no room for Christ. It has not repented of that dark deed of Calvary. If He were here again doing the same work, and speaking the same words, it would give Him the same treatment as it did before. It has not changed. The Cross still stands unchanged, not only as the proof of God's love, but as the expression of man's hatred of Christ. That Cross is the believer's glory. He welcomes its brand. He rejoices in its separating power. The language of His soul is—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto Me, and I unto the world" (Gal. vi. 14, marg.). Such is the power of the Cross, when allowed to operate on the heart and ways of the saints of God. It separates alike from the world's religion, its follies, and its sins. The saint, on whom the Cross is wielding its power, will not be found in the arena of the world's political strife.

The Eternal One.

THOU art the everlasting Word,
The Father's only Son!
God manifestly seen and heard,
And heaven's Beloved One!

In Christ, most perfectly expressed,
The Father's glories shine,
Of the FULL DEITY possessed,
Eternally Divine!

Satan's History and Activities.

PART VIII.—HIS ACTIVITIES, IN THEIR LAST STAGES.

BY F. A. TATFORD.

THE present Dispensation is a *parenthesis* between the 69th and 70th "weeks" (*i.e.*, weeks, or sevens, of years) of Daniel ix. 25, and during this age, the middle wall of partition between Jew and Gentile is broken down (Eph. ii. 14). At the close of this dispensation, the threads which were dropped at its introduction, will again be picked up, and Jew and Gentile will again be differentiated both by God and by Satan. Through the instrumentality of a great maritime power (Isa. viii.), the Jews will return to their own land in unbelief, rebuilding both their city and the Temple, and restoring the old system of worship and the Mosaic ordinances. A Jewish king will be raised up of Satan, to reign over the regathered people in Palestine, named "the king" in Dan. ii. 36-39 and Isa. xxx. 33, and "the beast" in Rev. xiii. 11-17).

In Europe, Satanic influence will be manifested in the revival of the Roman Empire in the form of a confederacy of ten kingdoms, ruled over by a great Emperor (Dan. vii. 7-8, 23-25). This man, inspired by Satan, will commence with the subjugation of three European kingdoms (Dan. vi. 24), but will ultimately be recognised as suzerain, by seven others (Rev. xvii. 12, etc.). In Asia, Satanic activity will be characterised by the formation of a northern confederacy under the protection of Russia, or Gog

(Ezek. xxxviii.), counterbalancing the power in Egypt, of the King of the South (Dan. ii.).

The prophecy of Daniel reveals, that the Roman power will enter into an alliance for seven years with the Jewish king and his people, with the promise to protect the Palestinian State from the inroads of the northern enemy ("the Assyrian" of Isa. x., etc.), and to preserve religious liberty.

Perceiving the usefulness of religion, as a means of securing the unification of his empire, the devil will introduce his great deception, Babylon the great. After the rapture of the true church, thousands of *professing* Christians will be left behind, and they, together with the Roman Catholic Church, the Greek Church, Spiritualism, and every other conceivable sect and cult, will be gradually drawn into one complete whole, indwelt by Satan, as the true church now is indwelt by God the Holy Spirit. Apparently this is to still develop until the professing church of that time rules the world—the woman sitting on the beast (Rev. xvii.). By this means, the devil will seek to blind men's eyes, and turn them away from God. And having succeeded in his purpose, he will discard all the false system of religion. The political power will strip the great "Babylon" of her possessions and power, and popular Religion will then give way to blatant atheism and rank infidelity (see 2 Pet. iii. 3).

While these things are happening upon the earth, the Evil One will still be active in the heavenlies. After the rapture of the true church, Christ will set up His "bema," or judgment-seat, for the indi-

vidual manifestation of true believers (2 Cor. v. 10). It seems extremely probable that the arch-enemy will appear then, as well in the character of "the accuser of the brethren," to report the sins and failings of their lives in the world. At the close of the examination, however, he will be finally cast out of the heavenlies, after warfare with Michael and his angels (Rev. xii. 7-9). The duration of the dragon's sojourn on earth is stated to be 1260 days, or $3\frac{1}{2}$ years. From this it appears, that His expulsion from heaven, will take place in the middle of Daniel's seventieth week.

Satan being cast out into the earth, pandemonium will ensue (Rev. xii. 12), and for a short time he will fill the world with unexampled horrors. Immediately upon his downfall, he will inspire the Beast—the then Roman Emperor, to break his treaty with the Jews, and, with the help of the false Jewish king, to suppress the temple worship and ordinances (Dan. ix. 27). The Beast will then enter the temple and sit there as God, claiming Divine honours and worship for himself and the Beast (2 Thess. ii. 4; Rev. xiii. 12). This masterpiece of Satan—"the abomination of desolation" in power, marks the commencement of "the great tribulation"—the period during which all the judgments of God will be poured out upon this earth (Rev. vi. 16), and wars, rumours of wars, famines, pestilences, and earthquakes will be followed by every conceivable catastrophe. The Jewish king, acting as the devil's ecclesiastical representative, will proclaim himself to the Jews as their Messiah, and to apostate Christendom as

the Christ. And those who refuse to acknowledge him as such, will be persecuted and, in many cases, martyred. All will be compelled to carry, either in their hand or on the forehead, the name or the number of the name of the Beast, and no trading will be allowed without these signs of their allegiance to him as their Lord and Master (Rev. xiii. 16-17). For $3\frac{1}{2}$ years, the chosen land will then be the scene of tribulations, such as have never been known on earth before. Besides, the awful judgments of God, the full hatred of the Evil One will find its vent in religious and political persecution, in war and bloodshed. The activity of demoniac and spirit hosts, will also be greater than ever before, and their numbers will then be increased an hundredfold (Rev. ix.).

—o— "Satan's Defeat."

ALL alone and ill, one midnight
Heaven seemed drawing very near;
Faith and sight together mingled,
Made the pearly gates appear.

"Ah!" said Satan's subtle whisper,
"You must face grim Death at last!"
For he knew not (and how could he?)
That death's bitterness was passed.

"FACE Death? Never!" was my answer,
Death was FACED on Calvary's tree
By my Saviour, and the Christian
Nothing but Death's BACK can see!

At the sound of Calvary's triumph
Satan fled in haste from sight,
And beside me stood my Saviour,
Clad in robes of purest white.

Christ, my Lord, is Satan's Victor,
His defence is real and true,
And to see His own who trust Him,
He will lead them safely through.

Melchizedec and Aaron.

THEIR RELATIONSHIP TO CHRIST, WHOM THEY
 TYPIFY.

BY ROBERT M'PIKE.

CHRIST, as to His High Priesthood, is *after* the order of Melchizedec, and *after* the pattern of Aaron. The reason He could not follow the Order of Aaron is, because the Aaronic priests died, and therefore it was a successional one; but Christ, after the Order of Melchizedec, has entered upon a Priesthood, that is "for ever." The Aaronic priests were not suffered to continue by reason of death, but this Man, because He continueth for ever, hath an unchangeable priesthood (Heb. vii. 23, 24). In Him following the Order of Melchizedec, it is only as to order or appointment, and duration, not as to pattern, which will be true of Him as King-Priest, in the opening of the Millennial period when Israel will be blessed, and with them all nations of the earth.

We of this present dispensation, who have professed faith in Christ, compose the Church, and have no relation to Christ as King, here, while on earth. We are His Bride, and He is the Bridegroom, a much closer relationship. The attitude of Melchizedec to Abraham, will be the attitude of Christ to the remnant, after they have passed through the valley of tribulation, victorious, when He comes upon the scene unexpectedly, and ministers to His own, of bread and wine. The reason why Christ does not now follow the Melchizedec pattern, is, that it is after the trial that He ministers, which will be true, as I said, of Christ in a future day; while in the

Aaronic Pattern, we have one who can give timely help and grace, in our present trials to succour us. "Wherefore He is able to save to the uttermost all that come unto God by Him" (Heb. vii. 25).

Another thought is this, that Melchizedec did minister only, even as Christ as the Priest of the MOST HIGH GOD (God's millennial title), will dispense blessing and comfort in that beneficent reign of righteousness. While Aaron not only ministered to the people, but was an intercessor also (chap. vii. 25), and this is what we do not find in the Melchizedec Pattern, which is connected with blessing only, and Christ therefore follows the Aaronic Pattern, though after the *Order* of Melchizedec. While we only are concerned with One who has gone in, never as One having come out. For as Christians, we have to do with a Priest who is gone into the Holiest, Israel has to do with a priest who has yet to come out. We have only to do with One who has entered in (chap. vi. 20; ix. 24). He does not come out to bless us, as Melchizedec did to Abraham. But we have a much higher privilege, that of going into the very Holiest of all, to be blessed, and to enjoy His presence there. Thus I lay stress on this fact, that the exercise of the Melchizedec Priesthood is connected with blessing only. In the 7th Chapter of Hebrews, we have contrasted, the Order of Melchizedec and that of Aaron, not the pattern at all, for Christ must follow the Melchizedec Order, if He is to be a Priest for ever; as in the subsequent chapters viii., ix., and x., we have Christ fulfilling the Aaronic Pattern in His work in the

Sanctuary above, which the Lord has pitched and not man.

Christ, therefore, as to His present exercise of Priesthood, is after the Order of Melchizedec and the Pattern of Aaron. His superiority over the Aaronic Priesthood and Order are these :—

- (1) HE EVER LIVETH (chap. vi. 24), while the Aaronic priests died (chap. vii. 23).
- (2) HIS PURITY (chap. vii. 26), while the Aaronic priests had sin (chap. ii. 27).
- (3) NO NEED TO OFFER FOR HIMSELF (chap. vii. 27), While the Aaronic priests had so to offer.
- (4) A SUPERIOR SACRIFICE (chap. x. 12). AN INFERIOR SACRIFICE (chap. x. 11).

WHAT HE IS DOING NOW, IS AFTER THE AARONIC PATTERN, because

- (1) HE INTERCEDES (chap. vii. 25).
- (2) HE MINISTERS IN THE SANCTUARY OF WHICH THE TABERNACLE WAS A PATTERN (chap. viii. 1-5 ; chap. ix. 11, 23, 32).
- (3) HE REPRESENTS THE PEOPLE BEFORE GOD AS AARON DID (chap. ix. 24).

The groundwork of all that Christ does in the Holiest, is after the Aaronic Pattern. The Dispensational thought for Israel is this, that their High Priest is within the veil, and this day is to them one long day of Atonement, which will end when He comes forth to the people in a future day, as the High Priest of old came out to Israel, and then He will fulfil His exercise as King-Priest (Zech. vi.). There was no

perfection in the Levitical priesthood. Because of the imperfection of the priests, and of them being subject to death. Mark this, though, it is not the Pattern I am speaking of, but the Priesthood : the imperfection lay not in that (*i.e.*, the Pattern), but those who functioned in it, so of necessity there must arise another priest, after the Order of Melchizedec, and not be called after the order of Aaron (chap. vii. 11), for the law made nothing perfect, but the bringing in of a better hope did (chap. vii. 19).

His superiority over the Aaronic Priesthood is very marked. First, those priests were made without an oath, but this with an oath, for the Lord sware and will not repent : thou art a priest for ever after the Order of Melchizedec (chap. vii. 21). Second, He was holiness in Himself, in contrast to the sinfulness of those priests, for He needeth not, as those priests did to offer sacrifice first for His own sins, and then for the people's, but this He did once when He offered up Himself (chap. vii. 27). Thirdly, as surely as Melchizedec was greater than Aaron—for he and Abraham paid tithes to Melchizedec—how much greater in superior personality is the Eternal Son of the Living God, for He was made the surety of a better covenant established on better promises (chap. vii. 22 ; viii. 6). Let us then *consider* the Apostle and High Priest of our profession Christ Jesus (chap. iii. 1). He will yet come into the exercise in all its fulness of the Melchizedec priesthood in the millennium, when He shall reign as the King Priest in righteousness and peace.

The Preacher, and Bible Lover's Column.

EVANGELISTIC NOTES AND OUTLINES.

The New Birth and its Results.

- A Great Personal NECESSITY (John iii. 3, 5, 7).
- A Real Experience (Gal. vi. 15; 2 Cor v. 17)
- How it Takes Place (1 John v. 1; 1 Pet. i. 23).
- How it is Evidenced (1 John iii. 8-10; 1 John v. 2).

Forgiveness of Sins.

- PROMISED by the Lord (Matt. xii. 3).
- PROCURED at the Cross (Eph. i. 7).
- PROCLAIMED in the Gospel (Acts xiii. 38).
- POSSESSED by Believers (Acts xxvi. 18).
- ASSURED to all Believers (1 John ii. 12).

Eternal Life.

- The UNBELIEVER has it not (John vi. 53).
- It is the Free GIFT of God (Rom. vi. 23, R.V.).
- It is IN Christ (Rom. vi. 23, R.V.).
- FAITH RECEIVES it (John iii. 15).
- BELIEVERS HAVE it now (1 John v. 13).
- SINNERS REJECT it (1 John v. 40).

Disciples of the Lord.

- The Gospel MAKES them (Matt. xxviii. 18).
- The Apostles' Practice (Acts xiv. 21).
- God's Badge to distinguish them (John xiii. 35).
- Their Path and Purpose (Luke xiv. 21).

CONCISE BIBLE STUDIES FOR BELIEVERS.

The Christian's Calling.

- To Holiness (1 Pet. i. 15).
- Out of darkness into Light (1 Pet. ii. 9).
- To Patience (1 Pet. ii. 21).
- To Blessing (1 Pet. iii. 9).
- To Eternal Glory (1 Pet. v. 10).
- To Glory and Virtue (2 Pet. i. 3).

Essentials to Spiritual Progress.

- Wholesome Food (1 Pet. ii. 2; Josh. i. 8).
- Cleanliness of Life (Psa. cxix. 9; 1 Pet. i. 22).
- Good Exercise (1 Tim. iv. 7; Heb. v. 14).
- Fresh Air (Matt. xvii. 1-8).
- Periods of Rest (Mark vi. 31).

Settled Questions.

- The Sin Question (1 Pet. ii. 24).
- The Salvation Question (John v. 24).
- The Standing Question (Eph. i. 6).
- The Safety Question (John x. 28).
- The Sonship Question (Gal. x. 6-7).
- The Surety Question (Heb. vii. 25).

Riches in Glory.

- A Saviour in Heaven (1 Pet. iii. 22).
- A Sure Hope in Heaven (Col. i. 5).
- A Life Hid in Heaven (Col. iii. 1-3).
- Our Citizenship in Heaven (Phil. iii. 20).
- A Great High Priest in Heaven (Heb. iv. 14).
- Our Inheritance in Heaven (1 Pet. i. 4).
- Our Names written in Heaven (Luke x. 20).
- Our Father in Heaven (Matt. v. 16).

The Young Believer's Question Box.

Did Judas Iscariot eat the Lord's Supper?—We believe not. John xiii. 30, shews that he went out before it began.

Is Antichrist a system, or a person?—Clearly a person, called in 2 Thess. ii. 8 (R.V.), "The Lawless One."

Is Psalm c. applicable to the present time?—No, it is a millennial song. "All people that on earth do dwell" cannot praise the Lord just now: they must be born again first.

Is Isaiah xi. 6, literal or figurative?—It will be literally fulfilled no doubt, when the Prince of Peace reigns. The wolf and the lion were not always "wild beasts;" it was after man fell, and Satan became ruler, that they became so. When he is sent to the bottomless pit, and the Lamb on the throne becomes earth's Ruler, then the beasts will own His sway, and lie down together in peace.

In what sense are believers "kings?"—The Revised Version gives "a kingdom," which is more correct. For the present, the saints are in "the kingdom, and patience in Jesus" (v. 9), but the time will come, when they will "reign with Him" (2 Tim. ii. 12; Rev. xx. 4).

Are believers who have fallen asleep in a state of consciousness?—Yes, else how could it be "gain" and "very far better" (Phil. i. 23-24, R.V.)? No believer who knows and enjoys Christ, while here in the body, could say he is "willing rather" (see 2 Cor. iv. 8) to go into nonconsciousness. The moment that the believer is released from the body, his spirit is "with Christ"—"at home with the Lord." The soul-sleeping theory is the twin of "non-eternity," and both are of their father, "the devil."

Should a Christian go to marriages or burials, where Romish priests officiate?—No one who owns the Priesthood of Christ, and reverences the Word of God, will ever be found fraternising with, or in

any way countenancing the abominations of Popery. Yet, alas! when worldly friendships, and fear of giving offence, are allowed to prevail, how small such evils appear, in the eyes of many. A look at them from the "Mount of God" would change their character in a moment, and much else that is opposed to God, but is highly esteemed among men.

What does Rom. ix. 3 mean? How could Paul wish himself accursed from Christ?—Newberry and Rotherham give, "I was wishing." Paul is evidently referring to what his desire was, when he was yet unconverted. He then was so ignorant and bigoted, that he was wishing himself to be "anathema from Christ," and the remembrance of this, caused him to have grief and continual sorrow of heart, for those of his brethren and kinsmen according to the flesh—the Jews—who were still wishing the same. It is impossible that Paul, or any true Christian, could wish himself to be "accursed," or separated from Christ.

Are the words of Isa. liii. 6, true of all men, or only of believers?—Primarily, they refer to the confession of a remnant of Israel, in the latter day, who confess their sins, and the sin of their fathers, and own Jesus of Nazareth their Messiah, and Sin-bearer. The words certainly apply to all, but they would only be true on the lips of those who have been convicted of sin, and have believed on the Lord Jesus. To argue that as some would-be preachers of the Gospel have done in our own hearing—that because this verse says, "the Lord hath laid on Him the iniquity of us all," therefore the sins of Christless and unbelieving men "cannot be on themselves," is utter nonsense. Scripture teaches that the sins of unbelievers ARE on themselves (2 Tim. iii. 6), that they will die IN them (John viii. 26), and be punished FOR them (Col. iii. 6), if unrepentant at death.

In my Bible I find at the top of several chapters in Isaiah, "Blessings of the Church," "Privileges of the Church," and such like. Is this correct?—There is nothing in Isaiah, or in any other part of the Old Testament, unfolding the "blessings and privileges of the Church." The calling of the Church, was a mystery in Old Testament times (see Eph. iii. 5), and only revealed after Christ's death and resurrection, and the descent of the Holy Spirit. There are certain blessings common to saints of all ages, but the distinctive privileges and blessings of the saints in this age, in other words, of the Church, have a character of their own. The UNINSPIRED

headings of chapters, often lead men astray. The writers of these, evidently had little conception of dispensational truths, and consequently what God had written concerning Jerusalem and Zion, they tell us are "blessings of the Church." But we must not so interpret God's Word. When he says Jerusalem, he means Jerusalem; and when he describes the blessing of "the seed of Jacob," we are not at liberty to interpret them to mean the Church. By "spiritualising," Scripture, after this manner, **is** may be made to say anything.

Do you think that Christians should sell, or supply, intoxicating drinks to companies of the unconverted?—We fail to see how any Christian, who understands his calling, as a witness for God in the world, could have any connection whatever with "the drink traffic." One thing is certain: the Christian testimony of any man who is thus connected, will not have much weight with either saint or sinner. It will be a long time before any who look upon him at his business, will take knowledge of him that he "has been with Jesus." He will find some difficulty in applying text, "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6), and perhaps more still, in obeying the precept, "Whatsoever ye do, in word or deed, do ALL in the Name of the Lord Jesus (Col. ii. 17). Would he say that he gave men drink until they became drunkards, in that Name? No Christian, can surely abide in such a calling "with God."

Answers to Correspondents.

J. N., ONTARIO.—The hymn beginning, "To Calvary, Lord, in spirit now," was written by Sir Edward Denny, to whose pen we are indebted for many of the best hymns we use in worship. How many hearts have been drawn Christ-ward while that hymn has been sung. And how often it has formed the key note of the Assembly's worship when given out in the Spirit's leading, at the beginning of the meeting.

EMMA B.—You will never gain anything by arguing with a prejudiced parent on the subject of Believer's Baptism, or by attacking his minister or church, even if both should be wrong. "A meek and quiet spirit" (1 Pet. iii. 4)—which is always a becoming "ornament" in a Christian female—is likely to do far more to remove prejudice, and make

a way for you to obey the Lord in being baptised, than denunciations or arguments. We know of many who have been in a similar position, and who were even threatened with expulsion from their homes if they were baptised, who by patient endurance and quiet waiting upon God to open a way for their obedience to His Word, had not only their heart's desire granted, but they by shewing a Christ-like spirit, under severe trial, so commended the doctrine of the Lord, that their bitterest opponents were won to Christ, and to follow Him into the waters of baptism.

"YOUNG PREACHER."—With only partial knowledge of the circumstances in which you are placed, it would be impossible for us to give you any definite advice as to your path, but we would offer the following general remarks which we trust may be helpful to you. As a rule, it is not prudent for a young believer to "go out preaching" singlehanded, without seeking, at least, the fellowship of his brethren. If there are none of your fellow-saints able or willing to go out to the open air, or among the villages with you, surely there are some whose fellowship in prayer you might count upon, if you mentioned, or asked some elder brother to mention your desire for fellowship in spreading the Gospel. If you fail to get any help or sympathy, you had better examine yourself, before you blame your fellow-believers, for it would be a very extraordinary thing indeed, if they were ALL wrong and you alone right. In any case, you should seek to ascertain why there is a lack of fellowship with you in your efforts. May it not be that they have been conducted in a way, or in a spirit, that godly ones having discernment, were unable to approve of.

A. B., FIFE.—An assembly of God's people is undoubtedly in a very low spiritual condition if it does not seek to have prayerful and practical fellowship with God-sent labourers in "the regions beyond," especially with those who have been called of God to go into the dark places of heathendom with the Gospel. It is one of the greatest privileges that an assembly of saints can have, to shew loving, and hearty fellowship, with such. But as you truly say—"We need to make sure that we are not supporting those whom God has not sent, or qualified for such work, and whose ways are not subject to the ways of God."

W. M., LONDON.—We consider it would be entirely wrong to place a "box" or "plate" at the door of an evangelistic meeting, where unconverted people could drop in their contributions, and thus

be encouraged to think they can help to support "The Lord's wrkr." It is done no doubt, as much else is, because it is a custom, but we are satisfied that it is against the letter and the spirit of Scripture. God does not want the money of unconverted people. Why, then receive it, or should we beg for it?

S. D., GLASGOW.—If you are invited to preach in a sectarian mission, you are not expected to speak of anything that will disturb its "constitution," or lead believers in it a step further in obedience to God, than its "rules" prescribe. It is all very well for those who go there to say, they go "with an open Bible," and "with liberty to declare the whole counsel of God," but it is perfectly well known that few, if any of them, ever say a word beyond what all are perfectly agreed upon. We know of one honest servant of Christ, who was asked to preach, in one of these places, and who wisely spoke what God gave him, and he was told he would not be asked back. No; there is not a "Mission" or "Association" with a code of man-made rules on earth, that will stand the whole of God's truth to be spoken in it. It would break it up, and usher the children of God who are in it, into a larger and wider sphere, where they may range through the length and breadth of God's pastures, no man forbidding them. Those who have tasted the sweets of such liberty, will never put themselves willingly into bondage. Others may, but we do not follow such, nor envy their lot.

E. H. L., MANCHESTER, asks—Is the Lord's prayer to be used by believers of this dispensation? The "Lord's prayer," as it is generally called, (Matt. vi. 9-15), was given by the Lord to His disciples, while the earthly kingdom was in prospect, and He did not even then limit them to the actual words, but said—"After this manner, therefore pray." The "manner" may well be observed by saints now. It begins with God's Name, His "kingdom" and His "will." God's claims first, then our wants—"our daily bread." But in view of the Spirit of God coming to indwell believers, the Lord said—"Hitherto have ye asked nothing in My Name: ask and ye shall receive" (John xvi. 21). This clearly shews, that the "form of prayer" called "The Lord's Prayer," is not sufficient for saints indwelt by the Spirit now, nor do we ever find it was used by the early disciples. Rom. viii. 26 and Jude 20 indicate that no "form" of prayer is necessary, or consonant with the intercession of the Spirit in the believer.

Present Day Perplexities.

E. A. G.—There is no end of speculation in regard to the condition and employments of departed saints, and their interest in things below. All we know, or care to know is, what the Word has made known (see 2 Cor. v. 8; Phil. i. 23). Beyond that, you do well not to pry, otherwise you may fall into the trap of Spiritualism.

"YOUNG BELIEVER."—If you can afford the time to study Greek, without neglecting your soul's condition, and forsaking your sphere of service given you by the Lord, all right; it will no doubt profit you in the study of the Word, if kept in its proper place. But we cannot advise you to put yourself into the hands of an ungodly tutor, to learn it.

H. C.—One of the devil's most effective devices for the spiritual ruin of young believers, is the unequal yoke. It usually begins with levity and flirtation, and as the heart of the backsliding believer gets further and further from God, the devil makes the yoke fast, which binds an heir of heaven to a child of hell, for life. The wonder is, that God's people, and especially those who minister the Word, do not more frequently raise a warning voice, and speak out with no uncertain sound. God's plain unvarnished truth on this subject. It is greatly to be feared, that just because such matter of fact subjects are likely to be unpalatable to those who most need them, A guilty silence is maintained for fear of giving offence. We hope to begin a series of plain papers on the subjects of "Love, Marriage, and Home," especially for young converts, shortly, in "The Believer's Magazine."

A. E. B.—With such a Scripture as 1 Cor. i. 10 before us, it is impossible to believe that God approves of His people "agreeing to differ" on matters concerning which He has spoken. There is room in God's Assembly for diverse degrees of knowledge, as there is for varied stages of growth; But clearly it is not His will that there should be contradictory teachings and conflicting opinions regarding the most elementary truths concerning the gathering together and fellowship of His saints. We do not doubt that there may be companies of believers who drag along in what may be called "unity," each holding his own opinions, or what is perhaps more common, with no fixed principle of fellowship at all. But whatever may be the attractions of such a position, it has virtually surrendered all claim, to be a gathering of God's saints unto the Name of the Lord Jesus, owning His supreme authority.

The Bible Annotator.

Notes and Jottings from Bible Margins.

KEY NOTES OF THE GOSPELS.—MATTHEW presents Christ as King; MARK as Servant; LUKE as Man; JOHN as Son of God.

GENESIS gives the Election of God's people. Exodus, their Redemption and Separation; Leviticus, their Acceptance and Worship; Numbers, their Walk and Warfare; Deuteronomy, their Government and Testimony.

FOUR STAGES OF FAITH.—In 2 Tim i. 12—"I know whom I have believed, and am persuaded He is able to keep that which I have committed unto Him." Four stages of faith are here expressed: Belief, Persuasion, Commitment and Assurance.

A SEVENFOLD SPIRITUAL CONDITION described in Paul's Epistles.—The ROMANS were obedient (Rom. xvi. 19); The CORINTHIANS, carnal (1 Cor. iii. 1); GALATIANS, legal (Gal. iv. 9); EPHESIANS, faithful (Eph. i. 7); PHILIPPIANS, joyful (Phil. ii. 26); COLOSSIANS, fruitful (Col. i. 6); THESSALONIANS, hopeful (1 Thess. i. 10).

ANSWERS TO BIBLE QUESTIONS.

QUESTION 1.—"Eternal Life" and "Immortality" are NOT synonymous terms, although often confused. Eternal life is the *present* possession of all believers in Christ (John iii. 36; 1 John v. 13), but of no others. "Immortality" will be "pit on" by the saints who are alive, at the coming of the Lord Jesus; "Incorruption" by the saints who are raised at the same time (see 1 Cor. xv. 53-54). The unconverted have not life: they will never have immortality, yet they exist, and shall consciously exist for ever. "Immortality" does not apply to the soul, but the body, and only to believers. Unscriptural expressions, and a wrong application of these terms, has done much to provide arguments for holders of "Conditional Immortality," which is only a veiled term for "Annihilationism," one of the devil's favourite sops for the ungodly.

QUESTION 2.—The time of the sons of Israel in a strange land was 400 years (Acts vii. 6)—from the birth of Isaac (the seed) to the exodus. The "sojourning" as strangers of the sons of Israel was 430 years (Exod. xii. 40), dating from the call of Abram. This is confirmed by Neh. ix. 7, and Gal. iii. 16.

at **Upper Hutt**. Frank May has again returned from Australia to New Zealand, and has spent three weeks, in meetings in **Wellington**. F. Hunter has been preaching in **Auckland**, in William Street and Hove Street Halls. Messrs. Pearson and Willacy have been preaching in **Hastings**, and visiting the place from house to house. J. Chrystall has visited recently around **Halcombe, Hunterville, Owango, and Taumarunui**. D. Balneaves had two weeks at **Waitara** tract distributing, and preaching in the open-air, and has been labouring at **Orowa Downs** since. G. H. Cule had meetings at **Rongoreia**, and in country places around; also at **Taikorea** and **Bulls**. B. Fox spent two Lord's Days in **Auckland**, and purposes going to **Onehunga** for meetings. W. Johnson had good meetings at **Pleasant Point**, and has since then been at **Timaru**, with well attended meetings. H. C. Isaac had meetings at **Nagaere** and **Waltham**. R. Tyler has been visiting and preaching in **South Australia**, where he has seen fruit from the Gospel preached there. Robert Miller, after three years' absence in Britain and Canada, expects to arrive shortly in **Wellington**, New Zealand, where his home is. J. Binskin has been at **Nelson** and **Timaru**, and has been visiting country places round.

Fallen Asleep.

John Bruce, Glasgow, November 10, aged 71 years. For over 40 years in Cathcart Road and Parkhead Assemblies. He was active to the end of his course. **Mrs. Eleanor Smith**, wife of Robert Charles Smith, of Darlington, on October 8, aged 64. In Christ for 47 years, a "succourer of many." **Captain Robert Neville**, Bendigo, Victoria, on September 19, aged 72. Born in Glasgow, Scotland, in 1854. Converted to God on 7th February, 1887, and was an officer in the Union Steamship Co. for 41 years. He was led, through reading God's Word, into fellowship with believers who gather in the Name of the Lord alone, and this position he loyally maintained all the years, up to the end of his course. He was a typical sailor, with a manly bearing, which gave confidence to all who sailed with him, and commanded the respect of all his crews, and also the passengers who sailed with him to and from New Zealand throughout all the years of his service. He had a fine gift for preaching the Gospel, and was in the habit of evangelising on his ship, and when ashore, he was in the habit of preaching the Word, in the various halls of the assemblies

in the ports his vessel called at, and also in the open air. Captain Neville was much sought after as a true helper of God's people, and was instrumental in leading many to the Lord at the ports at which his vessel called at the coasts of New Zealand, Tasmania, and Australia. In the eight voyages that he made with troops during the war time, it was no uncommon sight to see Captain Neville standing on the vessel's deck, with his Bible in his hand, preaching the Word to attentive and appreciative audiences of his crew and passengers, on the voyage. From about February of last year, his health failed, his heart was weak, and during his latter days of increasing weakness, he found much comfort from dwelling on the truths he had preached to others so faithfully and consistently through more than fifty years of his testimony and witness to the Lord's faithfulness and love. A brother in Christ sent him a message from Psalm xxiii., in his last illness, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," to which Captain Neville replied with his accustomed cheerfulness, "No; no valley of shadows here. All is light and glory." A few minutes before he passed in to see the King in His beauty he exclaimed, "I shall be like Him, and with Him, and so shall be for ever with the Lord." And thus the anchor dropped, the port was reached, and Captain Neville was "at home" with the Lord whom he loved, and had faithfully served for over half a century. His dear family were all around him as he passed away from them, and for his widow and the bereaved household, we bespeak a remembrance in the prayers of the children of God everywhere. **Mrs. Jones**, Upper Hutt, on October 5, aged 87, one of the first believers who gathered in the Lord's Name there. A consistent Christian, and a true witness for Christ. **Mrs. Archibald M'Dowall**, Ayr, aged 82, passed peacefully to be with the Lord. She maintained a godly and consistent testimony as a Christian for many years, and was much respected by fellow-believers in Ayr for all the years she was in the Assembly there.

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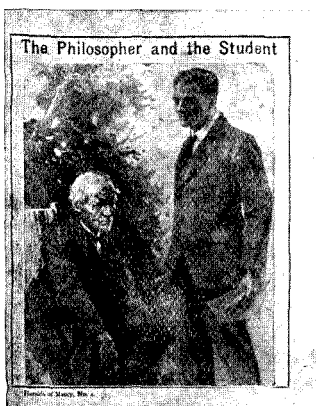
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FEBRUARY, 1927.

Made up January 24th

SCOTLAND.

ANNOUNCEMENTS.—Annual Conference of Believers in Baltic Hall, **Glasgow**, on February 5, at 3.45 p.m. J. Ritchie, C. F. Hogg, J. Miller, James Wilson expected. Ayrshire Half-yearly Conference of S.S. Teachers in Waterside Street Hall, **Irvine**, on Wednesday, 16th February, at 6 p.m. Gavin Currie, James Moffat, and James Anderson will take part. **Greenock.**—Caledonia Hall, February 5, at 3 p.m. **Leith**, February 5, at 3 p.m. Ayrshire Missionary Conference at **Glegarnock**, on 26th February, at 3 p.m. Tom Baird, New York, and A. Whitelaw, China, expected. Christian Conference in Co-operative Hall, Dunlop Street, **Kilmarnock**, on February 19, at 3. C. F. Hogg, Tom Baird, James Wilson, and others expected. **Shettleston.**—Annual Conference in Shiloh Hall, Ardholm Street, Saturday, February 19, at 4 p.m. **Pollokshaws.**—Annual Conference in Greenbank Hall, on Saturday, March 5, at 3.30. W. J. Grant, E. H. Broadbent, W. Reid, and others. **Glasgow and District** Sunday School Teachers' Meeting in Parkhelm Hall, 360 Paisley Road, on February 19, at 5 p.m. James Milne, R. M'Adam, James Wilson expected.

NEW YEAR CONFERENCES.—Reports of these to hand tell of large and profitable gatherings, with ministry calculated to lead to a closer walk with God and the ways of His Word. **Aberdeen.**—Packed halls, and with profitable ministry by Geo. Goodman, C. F. Hogg, J. M'Alpine, and others. **Kirkcaldy.**—The largest meeting yet held. Hall crowded with Christians from all parts. Uplifting ministry by Messrs. Marshall, Hagan, Leggat, Moodie, Duncan. **Motherwell, Hamilton, and Larkhall** all report large meetings, with cheering messages by the ministering brethren present. **Kilmarnock, Ayr, Prestwick, Newmilns, Kilbirnie, and Auchinleck** had excellent Conferences, with ministry of a high order. Over 2000 Christians from all parts filled the City Hall, **Glasgow**, on January 3. Practical ministry by Dr. Bishop, J. Charleton Steen, Wm. Rodgers, and W. A. Thomson. Mr. Tom Baird, from New York, arrived in Liverpool on December 14, and has taken part in New Year meetings throughout Scotland. **Peterhead.**—Conference was held on January 4. Large meeting. Helpful ministry by

Messrs. Hogg, Tipson, Gilmour Wilson, Arthur Gilmour. Mr. Hogg continued for some meetings after Conference.

REPORTS.—**Kilmarnock.**—J. Charleton Steen gave helpful addresses on "The Tabernacle," in the Temperance Halls, 16th to 27th January. Large audiences and much interest, especially among young believers. **Ayr.**—A special Gospel effort is being conducted by Tom Rea in James Street Gospel Hall. Large numbers attend, every night and souls are being saved. A farewell meeting to commend to the Lord Mr. and Mrs. James Stewart returning to India was held in Victoria Hall on 12th January. A cheering time. **Glasgow.**—J. C. M. Dawson gave Bible readings in Wellcroft Halls on Friday evenings of January. Very encouraging meetings have been held on Sunday evenings in Central Picture House. One or two have professed. Forbes Macleod had a special mission in Union Hall, with some blessing. Walter Anderson has been laid aside, but is now able to be about again, and hoped to open up tent at **Downreay** on January 16. Thomas Hynd continues Gospel meetings in **Ladybank** and **Kettlebridge**, Fife, where several have been saved and added to the Assembly. Owing to industrial crisis the Conference announced for **Bothwellhaugh**, March 6, is cancelled. **Aberdeen.**—Fred Elliott has opened a three weeks' Gospel campaign in Assembly Hall. Opening meetings very encouraging.

ENGLAND.

ANNOUNCEMENTS.—**Nottingham.**—Annual Conference in Clumber Hall, February 5, at 3.15. **Manchester.**—Annual Fellowship Meetings in Gospel Hall, Derbyshire Lane, Stretford, February 5. **Newton Abbot.**—Young People's Conference in Gospel Hall, Queen Street, February 17:19. **Oldham.**—Werneth Hall, February 5. **Swindon.**—Regent Hall, February 9, at 3; 10th, at 7.30. **East Ham.**—Missionary Conference in Assembly Hall, Barking Road, February 26, at 4. **Exeter.**—Half-yearly meetings in Civic Hall, Queen Street, March 9, at 11 and 2.30. Communications to F. Pester, 23 Barnfield Road, Exeter. **London.**—S.S. Workers in Metropolitan Tabernacle, March 26. **Bolton.**—S.S. Teachers in Hebron Hall, March 26. **Birmingham.**—Missionary Conference in Friends' Meeting

House, Hull Street, April 23 and 25. Correspondence to E. H. Whitehouse, 14 Houghton Road, Handsworth. **Stroud**.—Annual Conference in Acre Street Rooms, on April 15th, at 2.45 p.m.

REPORTS.—Prayer is asked for Special Gospel effort to be made in Acre Street Rooms, by Mr. Luther Rees, commencing February 20. Fred Glover commenced a Gospel campaign at **Chudleigh** on January 15, and hopes to go to **Mark** in February. **Manchester**.—A Gospel campaign will be conducted by Percy Beard in Hope Hall, Ardwick Green, commencing February 18. R. Scammell gave special addresses in **Stretford** Gospel Hall during January, which were largely attended by the Lord's people. **Nottingham**.—Conference in Clumber Hall on December 27 and 28 is said to have been the best for years. C. F. Hogg, Wm. Hoste, and James Stephen gave help in the ministry.

IRELAND.

REPORTS.—S. Wright and J. Hutchinson had special Gospel effort in Ebenezer Hall, **Belfast**. Davidson at **Ballywatermoy**. Beattie and Goold expected to begin in new hall, **Limnavady**. Curran has finished at **Quilly**, some saved; expected to begin at **Drumenagh**. Stewart at **Cullybackey**. M'Cracken and Poots near **Clare**. God has blessed His Word, and souls have been saved. Hawthorn at **Granshaw**. Expected to begin at **Banbridge**. Lyttle expected at **Clones**. Knox at **Cookstown**, where God has blessed His Word. Glancy at **Port-Stewart**, where the Lord has graciously blessed His Word. Whitten at **Killykerigan**. Meneely at **Clough**, Co. Antrim. Believers' meetings at **Cookstown**, Hall packed. Ministry by Rodgers, Creighton, Irwin, Stewart, Knox. **Magherafelt**.—Very large meeting. Ministry by Curran, Dawson, Megaw, Davidson, Johnsen of Norway, Stevenson. Believers' meeting at **Armagh** was large. Ministry by Dr. Matthews, Lyttle, M'Cracken, and others. **Granshaw**.—Believers' meeting was good. Ministry by Hawthorn, M'Cracken, Hutchison, and others. **Newtonards**.—Believers' meeting was large. Ministry by Dawson, Campbell, and others. Believers' meeting at **Killykerigan** was good. Ministry by Messrs. Johnsen of Norway, Jones, Goold, Whitten, and Stewart. Believers' meeting at **Quilly** was pretty large. Ministry by Messrs. Johnsen of Norway, Jones, Goold, and Curran. John Gilfillan commenced a Gospel effort in **Larne** on January 9. Good many unsaved attending. Quite a few have professed conversion at **Markethill**, where J. Poots

is labouring. W. Stevenson is having special meetings at **Ballymacaskin**, S. Gilpin helping.

CANADA.

REPORTS.—R. M'Crory had three weeks of largely attended meetings in the "Junction" Hall, **Toronto**, and Bre. Gillespie and Nugent Gospel meetings in the Brackendale Hall. T. D. W. Muir spent three weeks in the Swanwick Avenue Hall, and had well attended meetings. **Niagara Falls**.—Several have been baptised and added to Assembly of late. Correspondence to R. J. Hartley, 607 Nelson Crescent, Niagara Falls, Ont. **Vancouver**, B.C.—Bro. O. C. Fish has had meetings in North Vancouver. **Deseronto**, Ont.—F. G. Watson had three weeks' meetings with good interest. **Montreal**, Que.—Bre. Silvester and H. Harris have had good times here, a good many professing salvation. **Collingwood**, Ont.—Bro. Widdifield had meetings at **Redwing**, and is now here with Bro. Shivas. Meetings are good. **Grimsbay**.—Bre. Steen and M'Cartney are having meetings with interest. **Toronto**.—Mr. M'Crory is having meetings in West Toronto; Mr. Muir in Swanwick Ave.; Bre. Gillespie and Nugent in Bracondale. Some have professed at each place. Mr. J. Pearson had a Lord's Day in **Lansing**, and two nights in West End Hall. Bre. M'Kelvie and Bunting, just out from the North of Ireland, had a night in Central Hall, **West Toronto**, and West End Halls. Ministry appreciated. They purpose going to labour in the Western Provinces. **St. Catherines**.—Bre. Baillie and Winters are encouraged in a hall nine miles out, some having professed. Mr. Oliver is expected. **Sarnia**.—Meetings held by Bro. D. Oliver have been good.

UNITED STATES.

ANNOUNCEMENTS.—**Bridgeport**, Conn.—Annual Convention in Gospel Hall, Bishop Avenue, on February 19, 20, and 21.

REPORTS.—W. J. M'Clure has been holding meetings in **Philadelphia** and **Bryn Mawr**. W. P. Douglas has spent several weeks in **Richmond** and **Petersburg**, Va., with help to the Lord's people. Wm. Pinches has been visiting **Sault Ste Marie** and in the Canadian "Soo." Bre. C. Kellar and L. M'Bain had helpful meetings in **Detroit**, and later at **Saginaw** and **Bay City**. The annual meetings at **Chicago** were largely attended, and about 700 broke bread on Lord's Day. Messrs. Ross, St. John, O'Brien, and others took part in the ministry. The

Oakland Convention at "Thanksgiving" was well attended. Healthful words were spoken by Bre. Erskine, Moneypenny, Blair, Rouse, and others.

NEW ZEALAND.

REPORTS.—Frank May has been ministering the Word at **Pohangina** and **Fielding**. M. Logg had meetings for believers at **Upper Hutt**. Robert Miller arrived back home to **Wellington** on 7th November, after three years' absence. A few hours later he met with an accident while mounting a tram-car, breaking his arm. He is making a good recovery. J. Stout had four weeks meetings at **Mornington**. The North Island Gospel Carriage, worked by V. Mair and A. Aiken, is now among the Maoris. Very large gatherings and much liberty in ministry marked the Labour Day meetings at **Auckland**, **Christchurch**, and **Woodlands**. Much interest us being manifested in the Gospel Postal Work by assemblies in New Zealand. Many thousands of Gospel books are being mailed monthly to places unreached by the Gospel preachers.

WEST INDIES.

Mr. James Fraser, who labours in **Hope Town**, Abaco, Bahamas, writes of a further hurricane that has swept these islands, the worst they have yet experienced. This is the third of these storms experienced this year, the first in July, the last in October, the speed of the wind it is estimated travelling at 125 miles per hour, the last storm reaching 150 miles each hour. In **Hope Town**, where it is reckoned there are about 500 houses, 25 of these were levelled by the hurricane. The tide rose so high that Mr. Fraser's house was afloat, and the dwellers had to flee with the children in arms to a place of refuge. A general collapse followed, and most houses were twisted, and scarcely a single house remains undamaged. Boats in the harbour were so knocked about that the dwellers did not know where their homes used to be, and large numbers of the people have lost everything. **Marsh Harbour**, a town some 10 miles from Abaco, had almost all its dwellings wrecked. The people had to take refuge in trees and on the hills, and the natives have lost everything, and are in great distress, for the tidal waves came with such force that coffins were washed out from the cemeteries and graves emptied of the dead. Three Gospel halls on the islands have been wrecked, and the prospect of replacing them is very dark. A few believers in **Hope Town** meet to remember the Lord in the breaking of bread, in a small empty

room, and last Lord's Day the people gathered for an open-air meeting, which was well attended by a people in great distress, many having only what clothes were on their backs. Amid all their distress and destitution, Mr. Fraser and his household thank God that their lives have been spared, and will value prayer to God by fellow-believers, for those who have suffered from the effects of the disaster. Such events do not generally drive people to the living God in the day of their distress.

WORLD WIDE.

J. W. Clapham, in a letter from **Haifa**, Palestine, tells of encouragement in his work there. The Jews are flocking back to Palestine in thousands, but are in a restless and unhappy state. There are good openings for service amongst them, and real interest shown by many in the Gospel. **China**.—The sad condition of things in this country "calls for earnest prayer." Amid the war and turmoil the missionaries and native Christians are in much danger and distress, many of the latter having lost their lives. The enemy would close the door for the Gospel, but God can keep it open.

PERSONALIA.

Our brother, **Forbes Macleod**, sails for New Zealand on March 11, by the P. & O. s.s. "Moldavia," arriving Sydney May 5. **Alexander Marshall** has again been laid aside with throat trouble, but is now easier, although not able for meetings. An epidemic of influenza has broken out in Norway. Among other sufferers is our brother, **Alex. Mitchell**, who left Scotland 37 years ago for missionary work in the Faroe Isles, and later in Norway.

Fallen Asleep.

Thomas Gregg, Cloagh, Co. Antrim, on 20th November, 1926. 57 years in Christ, and over 50 years a true shepherd and a father in the little assembly at Cloagh. **Mrs. Harrison**, The Points, Wylam, November 27. Opened her house for Gospel meetings before the assembly here was formed. One of the earliest baptised and in the meeting from its commencement, January, 1905. Will be missed by many of the Lord's servants in distant lands for whom she was a diligent worker. **Mrs. Hogg**, on January 3, aged 45, wife of our brother David Hogg, Philadelphia, P.A., daughter of James

(Continued on page iv).

The Coming of our Lord Jesus

PART II.—THE BELIEVER'S PROXIMATE HOPE.

BY THE EDITOR.

THE personal return of the Son of God from Heaven, is the true hope of the believer, and of the church. This is the great event to which the Lord Himself has directed the hearts of His people. It was for this, that the saints of early days were looking. The Church, in her early love and beauty, was waiting for her Lord, as the expectant bride with yearning heart waits for her bridegroom. To see the One who loved her, and who was loved by her, was her hope. But the mists of tradition soon arose, and that blessed hope was obscured. Love waxed cold, and worldliness set in. Then, the desire for the speedy advent of the Lord declined. And soon the doctrine was conceived and spread abroad, that He would not, and could not come, for many generations, and for century after century, this has held the field, and even now, is believed and accredited as truth, by thousands who bear the Christian name. Strange are the theories, and manifold the speculations, that have been conceived and propagated, since the Church's proximate and proper hope was hid to the eye of faith; some so crude, and irrational, that they have turned the subject into ridicule; others are so ingeniously set with perverted Scripture, that even God's true saints have been misled.

It is with an earnest desire to lead young believers read and search the Word of God for themselves, and to find therein that "testimony of the Lord" which is

sure, and maketh wise the simple, that the present brief series of simple papers appear. May He who walked with the two on the Emmaus road, and expounded to them in all the Scriptures the "things concerning Himself," causing their heart to burn within them, draw near to us, and so speak to us through them, that our longing, yearning cry shall henceforth be, "Come, Lord Jesus."

THE LORD'S OWN PROMISE.

It was in an upper room in the city of Jerusalem, with His eleven true followers gathered around Him, that the first plain intimation of His personal return fell from the Lord's lips. His disciples were sad and troubled at the thought that He was about to leave them, and that they were to be left without Him, in a dark and evil world. It was just then, that the words were spoken—"In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and 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. 2-3). This is "*The Promise*" (Heb. x. 36) and "*Our Hope*" (Heb. x. 23, R.V.). The manner and the accompaniments of His return, are made fully known in the Epistles, by the Spirit, but here from His own lips, we have the first promise "I will come again." And it is from Himself that we hear of it for the last time, in the words spoken from the highest heaven, "*Surely I come quickly*" (Rev. xxii. 20). The wonder is, that any should have mistaken the meaning of His words. Surely they can only mean, that He Him-

self is coming. The One who said "I go," is the One who says "I come." The testimony of the heavenly visitors, who came forth to speak to those who witnessed His ascension to the right hand of God was, "This *same* Jesus, who is taken from you into heaven, shall so come in like manner as ye have seen Him go" (Acts i. 11). It was Himself, the Eternal Lover of His people, who was taken up from the midst of His disciples in the act of blessing them, who gave the promise of John xiv. 3. And it is the Lord Himself, who "shall descend from heaven with a shout," to receive His people to His heart and His home. Yet, it has been asserted by men of influence, and widely received, that the only "coming" of the Lord, for which Christians are to look, is a "spiritual" coming, or "a coming to the heart." Now, we do not for a moment doubt that there is a sense in which the Lord comes and takes up His dwelling in the hearts of His people (Eph. iii. 17). Equally true it is, that to one who loves the Lord, and keeps His words, both the Father and the Son will come, and dwell with him, and make their "abode" (or mansion, the word is the same as in verse 2), (John xiv. 23). But neither of these, nor any season of spiritual reviving or refreshing which may come to the saints on earth, is the fulfilment of the promise of the Lord—"I will come again and receive you unto Myself." This is the Believers proper hope. And nothing short of Himself, and of being for ever with Him, will satisfy the hearts of His redeemed.

"Him eye to eye we then shall see,
Our face like His shall shine."

A Simple Classification of the Epistle to the Romans.

Chap.

- | | |
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| 1. No Excuse for Sin's Practice. | } Unfold the Gospel. |
| 2. No Escape from Sin's Penalty. | |
| 3. No Exception to Sin's Presence. | |
| 4. No Merit for Sin's Pardon. | |
| 5. No Share in Sin's Propitiation. | |
| 6. No Licence for Sin's Perpetuation. | } Show its effect on the believer himself (internal). |
| 7. No Rest from Sin's Pursuit. | |
| No Condemnation from Sin's Pardoner. | |
| 8. No Accusation from Sin's Propitiator. | |
| No Separation from Sin's Purifier. | |

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| 9. No Reply Against God's Plan. | } A Parenthesis concerning Israel. Paul could hardly bear the thought that they were outside (Chap. 8)! |
| 10. No Distinction between God's People. | |
| 11. No Finding out God's Purposes. | |

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| 12. Private Conduct. | } Show its effect on the believer's Conduct (external). |
| 13. Public Conduct. | |
| 14. Church Conduct (to xv. 13). | |
| 15.—13 Personal Matters. | |
| 16. Salutations. | |

"Doctrinal, to inform the Judgment;

Practical, to reform the life" (Matt Henry)

DR. W. H. BISHOP.

Life's Sacred Mystery.

"What thou knowest not now, thou shall know hereafter" (John xiii. 7).

LIFE is a mystery, here the tangled skein
Unravell'd cannot be;
The threads are far too knotted, and 'tis vain
To try and get them free.

Yes! life is strange and tangled here below,
There seemeth scant design:
In Heaven, a living, loving God will show
'Twas wrought with skill Divine.

Fellowship in the Gospel.

PART I. BY WILLIAM HOSTE, LONDON.

BEFORE considering this special aspect of Fellowship, it may be profitable briefly to examine the subject of Fellowship in its more general senses.

The original idea was "following" the same leader; "fellow" being allied to "follow." All in fellowship then would be "followers" of the Lord Jesus: His precious blood the basis, His person the centre of the fellowship, and He Himself giving character to it. All must be excluded which does not harmonise with Him; all included, which does. In reality at the bottom of every question of reception lies the fundamental query, "Has Christ received him? Does Christ refuse him?" To be told that the words, "Wherefore receive ye one another, as Christ also received us to the glory of God the Father" (Rom. xv. 7), only lay down a principle of social intercourse fails to satisfy. Something deeper is involved, as indeed verse 5, with which the "wherefore" connects so closely, seems clearly to imply. Certainly no looseness of reception is implied. The Lord Jesus was the Guardian *par excellence* of the holy claims of God. The sum of the message He brought was "God is Light." His was a holy love. No Cain was ever received by Him for the beauty of his offering; no Pharisee for the eloquence of his prayers; no Esau for the bitterness of his tears; no mere professor for all his self-commendation. But how wide and warm was His welcome to the self-

condemned, the broken and the contrite, the repentant, the humble, the believing! With what open arms and overflowing heart did He receive a Nicodemus, a Zacchaeus, a repentant robber, a contrite Saul! At the same time the Word of God gives no uncertain answer, to that unsound teaching, which is being disseminated by voice and pen to-day, that if any one presents himself for fellowship, and professes to be a Christian, no questions should be asked. This is negated at once by the need, recognised in the New Testament, of letters of commendation, even of those in fellowship, from other assemblies. How much more is care needed in receiving any for the first time! In the solemn passage in 2 John 10, it is not merely, "If there come any unto you," and "bring a false doctrine," but "bring not this doctrine" fails to bring the true. This suggests an ominous silence; the testimony is not positively wrong, it is defective, and it is only by probing that the silence is explained, there has been a failure in the professor to abide in the doctrine of Christ. He must neither be received into the house, nor wished Godspeed. The expression, "the doctrine of Christ," means much more than the doctrine concerning Christ, that "He is come in the flesh" (v. 7), but the doctrine He taught, as touching the fundamentals of His Person, Work, Word, and the penalty of rejecting Him. It is the fashion to speak of the apostle John as all love. But we must not overstep the balance of truth here. Few writers of the New Testament contain such severe passages as are found in his Epistles.

Lessons from Life of Abram.

PART VII.—“ABRAMS' PATH” (Continued.)

Gen. xii. 9; Gen. xiii. 18.

BY J. CHARLETON STEEN, LONDON.

“AND Abram journeyed, going on still towards the south” (v. 9). Here we see Abram leaving the place of *Divine* testimony, and going towards the south, “and *still* going,” *i.e.*, gradually further and further. Once backsliding begins, who can tell where it ends! Truly, it places us in a far country of alienation from our Father. This step of Abram’s in v. 9 was a very wrong step, and a very disastrous one, as we will see. Please note there is no *altar* or *tent* in v. 9. These are left in v. 8, and Abram is not only away from Bethel, but he is also away from the *God of Bethel*. In that land of *no* testimony, there was a grievous famine. Instead of this fact causing Abram to consider his ways, and return to his God (see Amos iv. 6, 7), it drives him further away, even into “Egypt,” to sojourn there. I am sure the famine in itself was not the cause of Abram’s fall. He had fallen in spirit first, and the testing famine finds him away from God, and just like other men, and he goes down before it like ninepins. We sometimes speak of a saint’s fall happening at such a time, and in such a way, but not so, like this famine, sin crossed his path and found him away from God, and all it did was to *manifest* that sad fact. The outward manifestation of a fall that had taken place in the spirit of the saint long before. It found him out of touch, out of communion with his Head, a neglecting of his knees and his Bible.

Abram goes down to Egypt for deliverance. What is he doing there? He is denying his wife. In the Word of God women stand for principles, men for actions, or as one has put it so clearly, “Women represent standing, men represent state.” This fact is very solemn indeed. Jezebel was a *vile* principle. Ahab simply *acted* it out. Women either make or break men. The hand that rocks the cradle rules the world. In the book of the kingdom, God is so careful to give the mother of the King—“His mother’s name was,” &c., revealing thus to us the power that was behind the throne, the principle that had governed the making of the King’s character. So when, in Egypt, he was denying principles for which he would have died to maintain when in fellowship with his God. We learn here that you will only hold the truth while you hold the God of the truth. Hence Paul’s message to the overseers of Ephesus, “I commend you *to God* and the word of His grace” (Acts xx. 32). How far Abram had got away into a land of no altar, a land in which it was impossible to have a testimony, or raise an altar. He could not worship God there; his posterity after him could not worship God there (see Exod. viii. 25-27). No; the altar and tent life could not *live* there. There was reproach there, not for his God, but for his sin. Pharaoh reproves him and brings the blush of shame to his face. Thus the world to-day rebukes the Christian for his unchristlike behaviour. The wrong was Abram’s, not Pharaoh’s, to-day, it is the church’s, and not the world’s. Alas! that we should be stumb-

ling blocks to the poor world by our departure from God, and our inconsistent behaviour.

If Abram had forgotten God and got, like the prodigal, into a far country, and wasted his divine substance there, God had not forgotten Abram, and Gen. xiii. opens with his restoration, "And Abram went up out of Egypt . . . to Bethel, into the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar which he had made there at the first; and *there* Abram called on the Name of Jehovah" (Gen. xiii. 1-3). Please note, he is not only *restored* to God, but he is *restored* to his testimony. He is brought right back to the very spot from which he backslid; not to verse 9, but to verse 8 of Genesis xii. But think of the terrible consequences of his backsliding. He never gets over it; he carries the scar to his death, his sin's consequences are ever with him; he "reaps corruption." In Egypt, when away from God, he gets to know Hagar, the Egyptian maid, and she returns with him. From her he gets Ishmael, and from Ishmael we have with us to-day the problem of all problems. The great *Moslem* question, "The curse of Islam," traced right back to verse 9 of Genesis xii, the backsliding of the friend of God. If he had never departed from his God he would never have known Egypt, and if he had never known Egypt he would never have known Hagar, and there would have been no Ishmael in his life, and the Moslem curse, his own nation and the world would never have experienced. Well might we hearken to God

when He speaks and says, "Know therefore and see, that it is an evil thing and bitter that thou hast forsaken the Lord thy God" (Jer. ii. 19).

In his backsliding he added to his material wealth, for by denying God's principles he lets Pharaoh and Egypt make him rich, but this added wealth only creates further difficulties. How often do we witness this principle working to-day in the assemblies of God's people. The all things our God gives in Romans viii. 32, are governed by the two words, "*With Him*," and it is *only* the all things received *with Him* that count, or are in any way a blessing. Of course, Abram's gains in Egypt were not *with Him*, but were *without Him*, hence the sorrow. There is an old proverb which says, "What comes over the devil's back goes under the devil's belly," and how very often have we seen it to be true. How very different is the same Abram in Gen. xiv. 22. There Abram can afford to refuse it, for he has been enriched of God.

In his going up out of Egypt and back on *Divine ground*, other troubles soon begin. Two principles are in operation. Abram is where he is at Bethel, because God gathered him there. While he is in fellowship with Jehovah, he could be nowhere else. "Lot," on the other hand, should not have been there at all, for God's word to Abram was, leave him in Mesopotamia; but human influences and affections operated, and Lot is taken by Abram outwardly into a fellowship in which he never was. With Abram it was "*Truth*," with Lot it was "*Uncle*." "Can two walk together unless they be

agreed?" (Amos iii. 3). Hence the strife. The sadness of it is emphasised in those words, and the Canaanite and the Perizzite dwelled *then* in the land (Gen. xiii. 7). What a sight and what a testimony to the ungodly ones, of brethren living in strife! The friend of God settled it in a much simpler way than we do. He let Lot the younger have his choice. He had no right to any choice, but Abram, in the spirit of Philippians iv. 5, "Let your yieldingness be known to all men," &c., let Lot have his choice, and, alas! what a choice. It reminds us of the words, "For there must also be schisms among you, that they which are approved may be manifested" (1 Cor. xi. 19). God will always manifest the approved. Here, in this strife, Abram was vindicated and approved of God. Lot lifted up his eyes at the bidding of his uncle, and made his sorry choice. Abram lifted up his eyes at the bidding of God, and was blessed. Lot chose for himself, God chose for Abram.

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

After Lot had gone, then God comes in and abundantly manifested and blessed Abram. Gives to him the whole land of Canaan, promises him a seed as innumerable as the sand on the sea shore, and to this seed the inheritance will be *for ever*. See the renewal of this promise to Isaac (chap. xxvi. 3), to Jacob (xxxv. 12), to all the three (Exod. vi. 3-8).

Then Abram removed his tent (Lot gone), and dwelt in the plains of Mamre, which are in Hebron, and built there an

altar to Jehovah (Gen. xiii. 18). Thus this chapter finishes. It begins with Abram in Egypt. It ends with him in the closest fellowship with his Lord, and thus fit for his great conflict in chap. xiv., for communion is essential for conflict and victory.

—o—
"He Is Coming."
—

BRIDE of the Lamb, awake! awake!
Why sleep for sorrow now?
The hope of glory, Christ, is thine,
A child of glory thou.

The spirit through the lonely night,
From earthly joy apart,
Hath sigh'd for one that's far away—
The Bridegroom of thy heart.

But see the night is waning fast,
The breaking morn is near;
And Jesus comes, with voice of love,
The drooping heart to cheer.

He comes—for oh, His yearning heart
No more can bear delay—
To scenes of full unmingled joy,
To call His bride away.

This earth, the scene of all His woe,
A homeless wild to thee,
Full soon upon His heavenly throne,
Its rightful King shall see.

Thou, too, shalt reign—He will not wear
His crown of joy alone!
And earth His royal bride shall see
Beside Him on the throne.

Then weep no more—'tis all thine own—
His crown, His joy divine;
And, sweeter far than all beside,
He, He Himself is thine.

SIR EDWARD DENNY.

Satan's History and Activities.

PART IX.

By F. A. TATFORD.

EVEN Satan's power, however, is limited, and God's purposes must ultimately be fulfilled. When that tremendous power is at its height, and wickedness has reached its culminating point, the Son of Man will appear in glory, with the hosts of His saints, to execute judgment upon all (Zech. xiv. ; Jude 14 ; Rev. xi.). The armies of the Beast and the False Prophet will then be destroyed in the plain of Megiddo (Rev. xix. 17-21), and the two great leaders will be cast alive into the lake of fire (Rev. xix. 20), whilst the devil, who inspired them, will be judicially bound and sealed in the abyss, there to remain helpless for a thousand years (Rev. xx. 1-3).

The Son of Man will then bring back His people into the land, removing the rebellious and punishing the sinners, and after the judgment of the living nations (Matt. xxv.), will establish on earth "the kingdom of the heavens." The opposition of the Russian power at the introduction of the millennium, will meet with its due reward, and the mighty forces of Gog will be scattered upon the mountains of Israel, to perish without help (Dan. xi. 45 ; Ezek. xxxix. 4). Then for a thousand years, Christ will reign over the peaceful earth in righteousness and equity, and all will be blessed with peace and happiness. Every joy shall find its fulfilment, and "the earth shall be full of the knowledge of the Lord" (Isa. ii. 9).

The millennium, however, is only a dispensation, having its limits, and must therefore come to an end. Throughout its duration Satan will necessarily be inactive, but at its close, he will again be loosed for "a little season" (Rev. xx. 7). Yet what a sad picture of a created intelligence! Unchanged in character or purpose, his one end and aim will remain the same—the frustration of God's will. With bitter hatred he will use his liberty to organise a last desperate attempt to overthrow the Almighty, gathering together *all* the forces of evil, and *all* the nations of the earth against the beloved city. Inspired by their mighty leader, the tremendous armies will seek to make war on the Lamb and the saints, but only to find bitter retribution in consuming fire from heaven (Rev. xx. 9). His plans dissolved and his strength for ever broken, Satan will be powerless then before God, who will pronounce his eternal, irrevocable doom. Once the anointed cherub and the favoured one of God, he will be cast into the lake of fire, to be "tormented day and night for ever and ever" (Rev. xx. 10).

Probably there is no sadder picture portrayed in God's Word, than the story of Satan. From the heights of glory, he will find his abode in the lowest depths of hell, among the millions of his dupes and former slaves. A more miserable condition for such an one would be impossible to conceive.

The present time is, to Satan, the struggle for his own existence, as well as the realisation of all that has been his ambition in the ages past. The warfare is no mere passing amusement for him, for he, in desperation, is facing a terrible

and awful judgment if he cannot succeed in his purpose. The spectacle now presented to all enlightened beings of the universe is that of a mighty celestial being, the god of the earth, who was by creation, the full measure of perfection, both in wisdom and beauty, making his last and most desperate warfare, both to realise his own ambition and to thwart every movement of the Most High; knowing that in failure, there is no ground for mercy, but only the terrible and eternal doom that has been so long predicted. He knew when he formed this God-dishonouring purpose, that it must either wholly succeed or that he himself must fall into terrible judgment from the hand of Almighty God.

Faced with such a mighty antagonist, the children of God need daily to draw upon the grace and strength which is laid at their disposal. The revelation given in Scripture of the power of the great opponent of the truth, surely inspires the heart with praise and gratitude for the wonderful deliverance which has been wrought for them by the Son of God, but at the same time emphasises the need for complete dependence upon Him, in whom is all strength. The susceptibility of the flesh, and the subtlety of the devil, combine to weaken the defence, but the believer wars not at his own charges. All the resources and rich treasures of God Almighty—*His* strength, *His* power, *His* might—are accessible to the child of God through Christ, whilst “the angel of Jehovah encampeth round about them that fear Him, and delivereth them” (Psa. xxxiv. 7).¹

Modern Allurements

BY FRANKLIN FERGUSON, NEW ZEALAND.

WE are living in an evil day, and when the love of many towards Christ is waxing cold. Worldly friendships, society aspirations, love of pleasures, popular recreations, and costly extravagance, are eating the very life out of Christian testimony, and effectively destroying the pilgrim character. So that in very many instances there is a surprising lack of the things which should distinguish the professed child of God from the children of this world. “How is the fine gold become dim!” (Lam. iv. 1) may well be remarked.

When King Balak of old could not induce Balaam to curse Israel, he and his people showed themselves sociable, and, with apparent friendliness, called the Hebrews to come to their sacrifices. Moreover, unholy alliances were contracted with the daughters of Moab, so that the fierce anger of God was kindled against His people whom He had redeemed and separated from the nations, and whom He meant to keep always and altogether separate that they might be “a special people” unto Himself. The chastisement that fell upon Israel for their unfaithfulness was most solemn. A plague swept off twenty-four thousand of them from the earth (Num. xxv. 9).

Nowadays, many Christian parents who have professedly been separated from “this present evil world” (Gal. i. 4), seem desirous that their children should be introduced into what the world terms “Good Society.” Friendships are formed and permitted, with those who are strangers to God and His ways. Social position may

indeed be gained, but this always at a grievous loss to the soul. Perhaps there ensues a complete alienation of the heart, from the things of the Lord, and an undisguised distaste for anything spiritual. Let us remember that between Christ and the world there is nothing in common, and His cross should be the permanently separating barrier between them (Gal. vi. 14). There can be no society better than the people of God, whom He describes as "the excellent of the earth" (Psa. xvi. 3, R.V.); and no friendship better than Christ Himself, who is enough the mind and heart to fill, both here and in Eternity.

There is also an inordinate thirst everywhere for pleasure, that leading evil characteristic of the last days (2 Tim. iii. 4). Everything must be mixed with pleasure, or it will soon be turned down. Sobriety is getting out of fashion, and we must not take anything now, too seriously. Even the preaching of the Gospel must be "bright," and the Services "attractive," albeit the Holy Spirit came that He might convict men of sin, righteousness, and judgment (John xvi. 8). Our Christian gatherings also must have a spice of "entertainment," to suit the spiritual degeneracy that has set in. Religious Babylon is permeated with this spirit of amusement, and all its Church affairs and observances must be made to please the people. Let us beware of every innovation from that quarter to gratify the flesh in us; for it must grieve the Holy Spirit of God. We want the realised presence and power of God, and all else is out of place.

Another allurement is Recreation, which is going mad these days, and Christians

are being caught in its grip. A pleasant walk, a little gardening, fishing, some home hobby, etc., were once the recreations indulged in—good for body and mind alike. But now it is the Tennis party, on the Golf Links, at cricket, at football, and on the bowling green—mixing of the saved and unsaved together. In the evening, it is the social party, the popular music, the "sacred" Concert, and last and worst, the "Pictures." You cannot tell us that such things as these, are God's intended means for the recreation of His redeemed ones who are purchased with the blood of His crucified Son. It is impossible to think of recreation in association with the enemies of God! God says, "Come out from among them and be ye separate" (2 Cor. vi. 17). Pleasure is essential for our wellbeing; but we have it in Christ Himself, and in the simple things that His own hand has provided.

Lastly, what unrestrained extravagance is taking possession of the people, and the children of God are falling a prey to its ravages! Things that are plain, neat, simple, comfortable, and inexpensive, are being exchanged for the up-to-date, fashionable, and costly things, in houses, furnishings, elegant clothing (sometimes hardly decent), golden ornaments, etc. This copying of the world ill befits a heavenly pilgrim and stranger! What an amount of money is wasted on costly and extravagant things, that could be used for God, and laid up in heaven!

Oh, for a return to a simple, Christ-honouring life, that which becomes the followers of the One who was meek and lowly!

Prayer, and its Value.

II.—AN ADDRESS BY W. J. M'CLURE, GIVEN IN
MIAMI, FLORIDA, U.S.A.

THE USE OF PRAYER.—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. iv. 16). Come *boldly*, does not mean impertinently, the way some folks pray is, as if God would not do what they want Him to do, and *when* they want Him, then they would cease to believe in Him. "Come *boldly*" does not convey the thought of coming irreverently, but come with the confidence of a child to a Father, knowing the worth of the NAME we bring, and the true sympathy of the ONE to whom we come.

Two Christian men, knelt in prayer together, the elder of the two had been delivered from that legality so manifest among the world's sects, which is often seen in the very common way of approaching to God in prayer, in the words, "Almighty and Everlasting God." The younger man had not been so far delivered; and as he heard his friend speak to God in a very familiar way, how that if they were to attend a Conference which they wished to attend, then he would need a pair of shoes and some other things. When they arose from their knees, he sought mildly to reprove the older man for what he thought was undue familiarity with God. But the old man merely remarked, "But ye ken, He is *my Father*." This explained all.

"Come boldly to the throne of grace," for God's *mercy*, for the past, and for *grace* in order that we may not fall into such

failure in the future. But for that ninth hour's work, it would have been a throne of Judgment, but by virtue of that work, it has become to us a *Throne of Grace*.

THE EFFECTIVENESS OF PRAYER.—"Our fathers trusted in Thee; they trusted and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded" (Psa. xxii. 4, 5). The ONE who is speaking here, is our Lord Jesus, and His witness to the faithfulness of His Father, to all the saved of past ages, is very pathetic, in view of the fact that His Gethsemane prayer must now go unanswered. "If it be possible, let this cup pass from Me," must for *our* sakes remain unanswered although prayed in an agony. As the Holy One, He thinks of what lies before Him, and tells the Father how, during ages of the past, "Our fathers trusted in Thee, and *Thou didst deliver them*." Blessed witness this, to the fact, that our God is a prayer-hearing God.

It is interesting and inspiring, to look into the Word, as to how God answered His people's prayers. The religious world has come to a point, when they seem to think prayer is a waste of time. We have seen it stated, that prayer only brings the one who prays into harmony with the mind of God, but He does not make things different, events just happen according to eternal laws, and all that prayer does, is to reconcile us to them, as they happen.

The witness of our blessed Lord, in Psalm xxii., gives the lie to all this. And all the history of His people give the lie to it. Prayer changes things. Prayer made the sun to "stand still." Prayer

shut the heavens, so that there was no rain for three years and a half. Prayer opened heaven and brought abundance of rain. Prayer revealed the secret of Nebuchadnezzar's dream, which all the wise men of Babylon could not solve. It changed the word of the king, and saved a multitude of lives. Prayer raised the dead. Prayer opened the prison and set Peter free, though he lay chained to two soldiers.

But it is hard to select examples, where there are so many, so we will just turn to the story of the invasion of Palestine by Sennacherib, as we have it in Isaiah, chapters xxvii.-xxxvii. The outstanding feature of that invasion, was, the contempt of that mighty king for God, and the ridicule which he poured on trusting God, as seen in chap. xxxvi. 4-5, 7-15. Verse 7 tells us, "But if thou say to me, we trust in the Lord our God." Verse 15, "Neither let Hezekiah make you trust in the Lord." Verse 18, "Beware lest Hezekiah persuade you, saying, The Lord will deliver us."

That great king thought that he had them in the hollow of his hand, and that no power could deliver them out of his hand. And had he been told, that Hezekiah was spreading the blasphemous letter which he had sent him, before the Lord, it would have excited his mirth and that of his captains. Prayer! what did he care for prayer? But what was the result? That night, an angel of the Lord went forth and smote in the camp of Sennacherib 185,000 men, and in the morning the survivors saw their late companions in arms, lie cold in death. Heze-

kiah's prayer had been very effective, and Sennacherib shamefacedly then stole back to his own land. But God had not done with him yet. For as he went into the idol temple, to worship his god, two of his own sons slew him, and that tongue that had wagged against God, would then wag no more. For God had heard prayer.

But it is not alone in the Bible, that we see the proof of this. For hundreds of God's people, know it by experience. George Müller, of Bristol, began and carried on Ashley Downs Orphanage, in which thousands of children have been, and are being fed, clad, and educated, through prayer. And in the course of its history, there have been times when their breakfast was not in the house for the morrow, but this fact, was told to none but God. The work was begun to be a testimony to God, as a God who hears prayer, and so again and again, they proved the truth of that word, "They trusted in Thee and were not confounded." And believing prayer still brings its answers from heaven, by a prayer-hearing God to His people, who lean upon His faithful Word, to meet their need, as Phil. iv. says He ever will.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a safe retreat;
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all besides more sweet—
It is the bloodstained mercy-seat.

There is a spot where spirits blend,
And friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat.

The Preacher, and Bible Lover's Column.

OUTLINES OF GOSPEL SUBJECTS.

Conversion to God.

Conversion Demanded (Matt. xviii. 3).

Conversion Explained (Acts xi. 21).

Conversion Exemplified (1 Thess. i. 9).

Conversion Refused (Acts xxviii. 27).

Faith's Activities Towards Christ.

It RECEIVES Him, as God's Gift (John i. 12).

It RELIES on Him, as Personal Saviour (2 Tim. i. 12).

It RENOUNCES all for Him, as Lord (Phil. iii. 8).

What God Makes all Believers.

Made the RIGHTEOUSNESS of God in Christ (2 Cor. v. 21).

Made NIGH in Christ's Blood (Eph. ii. 13, R.V.).

Made ACCEPTED in the Beloved (Eph. i. 6).

The Words of Eternal Life.

The Lord HAS them (John vi. 68).

The Preacher SPEAKS them (Acts v. 20).

The Sinner RECEIVES them (Acts vi. 41).

The Spirit USES them (1 Pet. i. 22, 23).

CONCISE SUBJECTS, FOR BIBLE STUDY.

Called of God.

By His Grace (Gal. i. 15)—The Cause.

Through the Gospel (2 Thess. ii. 14)—The Message.

Out of Darkness (1 Pet. ii. 9)—The Transition.

To Eternal Glory (1 Pet. v. 10)—The Goal.

Progress, in God's Grace.

SAVED by Grace (Eph. ii. 9)—Deliverance.

STANDING in Grace (Rom. v. 2)—Position.

TAUGHT by Grace (Titus ii. 12)—Education.

GROWING in Grace (2 Pet. iii. 18)—Spiritual Progress.

SPEAKING with Grace (Col. iv. 6)—Conversation.

MINISTERING Grace (1 Pet. iv. 10)—Edification.

Conditions of the Heart.

A Broken Heart (Psa. li. 17)—Confesses Sin.

An Opened Heart (Acts xv. 14)—Receives the Word.

A Single Heart (Eph. vi. 5)—Serves Faithfully.

A Pure Heart (1 Pet. i. 22)—Loves Fervently.

A True Heart (Heb. x. 22)—Draws Near to God.

A Purposed Heart (Acts xi. 31)—Cleaves to the Lord.

An Evil Heart (Heb. iii. 12)—Departs from God.

God's Holy Word.

Divine Inspiration (2 Tim. iii. 16)—Its Origin.

Absolute Purity (Psa. xii. 6)—Its Character.

Supreme Authority (Psa. cxix. 128)—Its Power.

Perfect Unity (John x. 35)—Cannot be Broken.

Eternal Permanency (1 Pet. i. 25)—Endurance.

The Young Believer's Question Box.

Is Micah iv. 1-2, past or future? Clearly future. The "last days" of Christendom's degeneracy are present (2 Tim. iii. 1). But those of Israel's blessing are still future.

Of what value is the Book called "The Apocrypha?" "The Apocrypha" is a collection of fourteen ancient writings, of some historical value as the work of men, but in no sense whatever are they inspired of God. Like most of the "ancient writings," it no doubt contains many traditions, and fables, which God's people are wiser to be in IGNORANCE of.

What kind of "restoration" does Gal. vi. refer to? Is it restoration of soul, or restoration to the fellowship of saints? The word here translated "restore" is elsewhere rendered "perfectly joined together" (1 Cor. i. 10), and "mending their nets" (Mark i. 10). This makes its meaning sufficiently clear. A net overtaken by a storm and thus broken, is repaired; the broken parts being "perfectly joined together" by a skilful and careful hand, before it is cast again into the deep. So a saint, overtaken in a fault, is to be repaired—mended, the broken communion restored with God, and the saint again made "perfect" (see 1 Peter v. 10, where the same word is used), to stand the trial, and so "furnished" (2 Tim. iii. 17) to endure the warfare of Christian life. To bring one back to the fellowship of his brethren, whose heart has not been brought back to God, is a farce, and will soon result in another and yet deeper fall. A "spiritual" man makes it his first business to set souls right, to restore to a proper spiritual condition, to bring heart and conscience into exercise before God. All else is worthless, and only a mere white-washing of the sepulchre. True fellowship with saints, springs from really genuine fellowship with God, without which there can be none.

What does 2 Peter i. 19 mean? In what sense does the Day-Star arise in our hearts? The order of the words, as they stand in the Authorised Version, may raise this question. Dr. S. P. Tregelles (and Rotherham's Translation, which is from the Greek text of Tregelles) renders it thus:—"We have also more fully confirmed to us the word of prophecy, to which ye do well that ye take heed IN YOUR HEARTS, as unto a light that shineth in a dark place, until the Day-Star arise." The apostle bids saints take heed in their hearts to the prophetic Word, which is as a light shining in a dark place.

That Word shews the man of God his way, amid the increasing darkness, and perils of the last days. He walks in its light: his thoughts are formed by it—not by current opinions, or by newspaper accounts of the progress and prosperity of the world, social, political, and religious—and warned, instructed, and enlightened, he knows how and where to walk. When the Day-Star—(a title belonging to Christ) as the coming King and Ruler—arises when He comes, believers will no longer require this lamp, for he will then be with Christ, far above the darkness. “Until” then, “take heed in your hearts” to the prophetic Word, or sure Word of prophecy, which gives true light in the present and future.

Answers to Correspondents.

“YOUNG BELIEVER.”—If you find that the reading of these wretched pamphlets, that some one sends you by post, distracts your soul, and leads you away from God, into barren controversy, you should cease reading them, and burn others as they come to you. What leads away FROM God, is manifestly not OF God.

A. L., FIFE.—It is not absolutely necessary, nor at all times desirable, that the hymn should be READ THROUGH before it is sung. If the one who, led by the Spirit, gives it out, has not been favoured with a measure of education to enable him to read it correctly at the edification of all, it would be better simply to give its number.

A. H. S., LOUTH.—Isaiah lviii. 13 does not primarily apply to this dispensation, yet it is part of “all Scripture,” from which we may learn practical lessons. It would not be a safe mode of exposition, however, to change “Sabbath” into “Lord’s Day,” and apply it accordingly. The “Sabbath” was a “shadow” of Christ (Col. ii. 17).

GOSPEL MEETING.—You need not expect to “get the people”—especially the careless and indifferent—unless you put out some effort. There are many attractions in our day. Nevertheless, a praying, working assembly of saints, who “go out and compel” their neighbours to come and hear the to, and those who speak who have something to say, will never be without hearers or conversions.

“YOUNG WORKER.”—Do not be discouraged from the want of a hall. A kitchen is often the most suitable place for beginning Gospel work in a new district. And it may be, that this is all that you

have grace or gift to carry on, for the present. Begin low, and do not “despise the day of small things.” Some of the richest ingatherings of souls we have ever seen, began in “kitchen meetings.” Neither large numbers, nor huge arrangements, insure good work done for Eternity. As many mighty rivers rise, and for miles flow in obscurity, deepening and widening as they go, so does all real work for God. Look you well to the QUALITY department: God will look after the quantity.

“CHANGING HIS MIND.”—When one gives up the truth, or by wrong conduct, or force of circumstances is no longer able to carry it out, he generally seeks to gloss his backsliding over, by saying that he has got “further light,” or “changed his mind.” This is a mere subterfuge, to conceal his real condition, and sooner or later he will manifest himself. But, in the meantime, saints should mark the man, and see that he does not “draw away” disciples after him.

PREACHING IN CHAPELS.—A correspondent writes:—“I feel myself at perfect liberty to go and preach in any of the chapels in town, so long as I am not asked to subscribe to all their doctrines and practices.” This is a very common defence, set up by those who profess to be “outside all sects” in their worship, but who nevertheless claim liberty to go “inside any sect” to preach and teach. In the first place, we do not believe that any one who has been taught of God the evils of sects; and their open and flagrant departure from the Word of God, both in constitution and in practice, and the awful hindrance they have been to the people and work of God, will ever be found helping to build them up, or attracting others to them. It seems never to enter the minds of those who boast of their “liberty,” to preach in chapels, or to other sectarian companies, that by so doing, they OPENLY IDENTIFY themselves with their principles and practices in the sight of men. How are others to know whether they “subscribe” to their doctrines and practices or not? The fact that they are there, is demonstrative proof that they bid them “Godspeed,” and this, in the reckoning of God, is to be a “partaker” with them (2 John 11). If you preach God’s Gospel in a theatre, or at a fair, no one regards you as a sharer of what usually goes on there, but when one appears in a chapel to preach, he is regarded by all as “the minister,” for the time being, and he is there for the purpose of promoting and building up “the cause.” Permit me to add, if you go into a chapel,

openly disclaiming all connection with sectarianism, and speaking the truth that will lead God's people out from it, you will not be often invited there. It is a remarkable fact, that most of those who go as visitors among sects, soon become so blind, that they see little or no evil in them, and become intolerant of any who point out what God's Word says to the contrary. At last they drop into some sect, as "ministers" or "members," and there stay. If sects are of God, they should not be left; if of the world, they should not be helped.

ENQUIRER, LONDON.—There is no warrant in Scripture for you to immediately separate yourself from a company of the Lord's people gathered unto His Name, and from all others who in any way acknowledge or associate with them, because of what you believe to be a "departure from the truth." The disorders you name, should be pointed out, and the Word of God spoken faithfully and graciously for their "correction" (see 2 Tim. iii. 1-6, where the word used implies "a setting upright of something fallen"). This will doubtless carry conviction to all who desire to know and do the will of God, and at the same time manifest who are disorderly. 2 Thess. iii. 14, shews what your attitude toward the latter ought to be. No doubt the "short cut" out of a position, where faith and patience are on trial, is, to make a "leap" outside of it. But this is not of God.

Practical Hints and Suggestions.

Pioneer Work.—"It has been a great blessing to a number of our Christian young lads, to go out to a village two miles from here on the Lord's Day afternoons, each with a handful of tracts. The place has the reputation of being a drunken and 'degraded place.' And from what we have seen, the description is pretty correct. Nevertheless, the people have souls, and they are not too bad for Christ. They receive what we give them thankfully, and I believe we will soon have a cottage meeting there."

Quoting Scripture Correctly.—All (especially those who preach and teach the truth) should learn to quote the words of Holy Scripture as God has given them. It is deplorable to hear the inspired Words of God misquoted, altered, and added to, as they often are. The real cure for this is, to memorise them as God has given them, and to have them dwelling in the heart yielding joy and power.

A Gospel Lamp.—"We have lately got a Gospel lamp for our open-air meetings during the winter. Already we find this to be a capital idea. It brings the people close up around us. And by its light the speaker is able to read the Book of God, which is an immense advantage in open-air preaching. On three panes there are printed texts, and on the fourth, an intimation of our inside Gospel meetings. I can recommend the Gospel lamp as a good thing for open-air work."

Hospital Work.—"Three of us, all servant maids, get out one night a week, and we go to the hospital, visiting in the female ward for an hour. The dear sick ones are always so glad to see us. We sing several Gospel hymns, leave them Gospel booklets, and often have a nice opportunity of speaking a word to each patient. If any other young sister has a spare hour, this is a good way of spending it."

Tea Table Talks.—We were acquainted some years ago, with an aged Christian woman—a real mother in Israel. She had a heart for young believers, and an eye that constantly watched over them. When she saw any becoming worldly, and forsaking the meetings, she would invite them to "a cup of tea." If she knew two believers not to be over friendly, she would be sure to invite them on the same evening, and, around that humble tea table, great and good work was done for Eternity. There was no gossip, no idle talk, few names were mentioned, no slighting remarks were ever made. But after tea, there was a short Bible reading with prayer, and many can testify that by this dear woman's humble ministry, they were kept, or recovered from the backslider's path.

After Meetings.—It is always well to give an opportunity for interested or anxious ones to remain after the Gospel has been preached, for personal conversation. Many have been helped to a fuller knowledge of the Gospel; halting ones have been brought to decision for Christ, and many particular difficulties dealt with, in such meetings. Let them be seasons of earnest prayer and solemn dealing with souls. Nothing could be more unseemly, than light, flippant, gossiping, and hymn "ranting," such as one often hears at such times. At the same time, do not let us fall into the idea that conversions may ONLY THERE be looked for. Some of the clearest cases of conversion to God we have seen, took place while the Word was being publicly preached.

Wilson, Old Kilpatrick. Saved in Abingdon Hall, S.S., Glasgow, when a child, baptised and received into fellowship there when 12 years of age. Last two years in U.S.A. Bore a good testimony. **Frank Brett**, evangelist, Hereford, on December 3, aged 68 years. Taken home in his sleep. **John Manderson**, Liverpool, on December 19, aged 70 years. An earnest soulwinner who will be missed. **Robert Milnes**, Pugwash Junction, Nova Scotia, October 18, aged 47. Laboured assiduously in tents and halls throughout Canada. **David Suiter**, Philadelphia, on November 21, aged 56. Took an active interest in the publishing and distribution of Gospel literature. **Daniel M'Fie**, San Francisco, on November 15t, aged 75. Saved 50 years ago in Glasgow, he has been in fellowship in San Francisco for 39 years. **Albert Smith**, Brisbane, for 33 years a faithful helper and shepherd of the saints at Bethany Hall, S. Brisbane. **Mrs. E. W. M'Gavin**, at Sydney. Laboured for many years with her husband in India, Italy, and N. Africa. Now "at home with the Lord." **Alexander Barron**, merchant, Udny, Aberdeenshire, a faithful man, with a good testimony for the Lord and His Truth, whose life for many years "adorned the doctrine" of the Lord in all that district, where he was well known and very much respected.

EDITORIAL NOTES.—The *Believer's Magazine* has found its access to many new circles of readers since the year began, and we tender our hearty thanks to all who have helped to introduce and commend it. We do not "boom" the Magazine, nor try to popularise it by introducing to its pages secular and semi-religious matter, to "catch" the crowd who have "itching ears" for every new thing, but seek to give what we believe God will bless to the separation and edification of His people, who have exercise of soul as to His will and His way for them.

Booklets for Young Believers, giving simple, practical help on the path, dealing with the Word of God, Baptism, Separation, Church Fellowship, and Truths young Christians need to know, are very much in demand at present. We have made up well assorted packets to meet all needs, which can be posted for present use at 1/4, 2/9, and 5/- to any address.

Tract Bands and Village Workers, visiting the homes of the people with the printed Gospel message, are preparing for a busy season's work. And there are more of such workers than we ever saw before.

Let them have hearty, practical fellowship in their work. We receive instructions from Christians to send supplies of Gospel Books and Tracts to active workers with whom they desire to be "partners" in this work, and gladly select what we believe will best suit their purposes. Parcels at 2/6, 5/, 10/, and up to 20/- of finely assorted supplies go by post or rail, carriage paid, to any part of the British Empire, direct from our office.

Postal Gospel Work is being taken up enthusiastically by many Assemblies and Bible Classes. If the people cannot be got into halls to hear the Gospel, let us send the printed message to them by post. The recently formed *Postal Workers' Band* in Prestwick have posted over 13,000 packets of Gospel books world-wide since its commencement in January, 1926, and have heard of several cases of true conversion as a result. Hints as to how best to conduct this work will be gladly given by Mr. A. Garven, Berelands Road, Prestwick, Ayrshire.

New Books and New Editions Of Tried and Proved Volumes.

Jesus Christ, the Interpreter of the Father, by our esteemed contributor, William Hoste, B.A. These papers were much appreciated by readers of *The Believer's Magazine* when they appeared monthly in its pages. They have now been issued in a neat volume. Cloth—Price, 2/- net, by post 2/4.

The Book of Ruth. Bible Readings to Christian Girls. By J. L. Ritchie. A beautiful exposition of this book so full of spiritual help and teaching. Antique Cover, 1/- net, by post 1/2. Cloth Gilt for Presentation, 2/- net, by post 2/4.

The Tabernacle, its Types and its Teachings, by Thomas Newberry, has been re-issued at 2/- net, as has also his volumes on *The Levitical Offerings*, 2/- net, and *Solomon's Temple*, 2/- net. The three bound in one volume—Cloth Gilt, 5/- net.

Sums Received for the Lord's Work and Workers.

Westray	..	..	..	£1	0	0
J. G. K., California	..	..	..	3	0	0
J. N., Glasgow	..	..	..	1	0	0
*Dorrigo, N.S.W.	..	..	..	7	12	0
J. L., Rutherglen	..	..	..	2	0	0

Total to January 20 £14 12 0

* Assembly gifts.

Servants of Christ, who have gone forth at His bidding into unevangelised places, where there are no assemblies of believers, preaching the Gospel in Halls and in the Open-air, should especially be remembered by the Lord's stewards to whom He has entrusted money, and by Assemblies who value such work and seek to encourage it.

A Friendly Talk about Good Books

During Fifty Years of practical experience in the publication of Christian Literature, we have come to know the kind of books that best help God's people in their Spiritual life and Scriptural testimony. We have had great satisfaction in issuing, recommending, and selling the works of such writers as Wm. Lincoln, Thos. Newberry, Wm. Yapp, R. C. Chapman, Henry Groves,

Henry Dyer, Henry Heath, A. J. Holiday, Andrew Jukes, J. G. Bellett, F. W. Grant, W. P. Mackay, and a thousand testimonies of the means of blessing such books have been. But the times demand yet further efforts in providing wholesome, Scriptural ministry to meet present conditions, in simple form, and at prices that the working classes can buy.

EXPOSITIONAL.

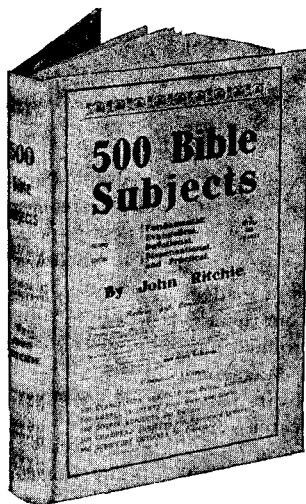
- Exposition of the Acts. Wm. Kelly. 8/6
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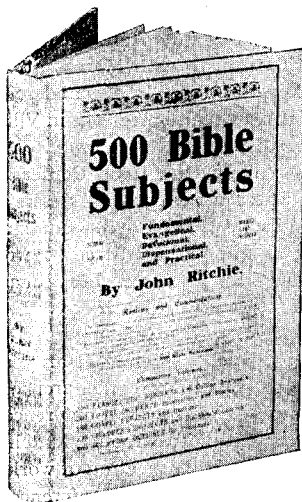
The Believer's Magazine

For MINISTRY of the WORD & TIDINGS of the WORK of the LORD

Contents for March—No. 436.

(ENLARGED TO TWENTY PAGES).

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No Charge for Insertion.

MARCH, 1927.

Made up February 21st.

SCOTLAND.

ANNOUNCEMENTS.—Conferences of Christians at **Alexandria**, Y.M.C.A. Hall, Bridge Street, March 5, at 3. T. Baird, J. Gray, and others. **Pollokshaws**.—Greenbank Hall, March 5, at 3.30. W. J. Grant, E. H. Broadbent, W. Reid. **Dufftown**.—Annual Conference will be held here on April 6. **Flemington**.—Conference in Shields Road Hall, April 2, at 3.30. **Edinburgh**.—Conference in connection with **Gorgie** Assembly in War Memorial Hall, Gorgie, March 26, at 3 p.m. Speakers expected—Messrs. John Brown, William M'Alonan, Isaac Ewen, John Douglas.

REPORTS.—Workers in the Gospel have been busy pioneering in the **Orkney Isles**. Alexander Philip at **Evie** and **Downley**, country districts where most of the Lord's people are crofters, who come out well to hear the Word, some walking eight miles to the meetings. William Miller from Torry and Horatio Wallis of Lerwick have been visiting the crofters and fishermen in the wind-swept villages of the **Shetland Islands**. William Duncan and his son have preached from the "God's Way of Salvation" car at **West Wemyss**, Fife. His address is Cairnton Street, Tillicoultry. Thomas Hynd plods on in **Argyllshire**, with much encouragement. The Conference at **Overtown** on January 29 was largely attended. Helpful ministry by J. Charleton Steen, A. Borland, T. Richardson, and W. A. Thomson. **Glasgow**.—The Conference in Baltic Hall on 5th February was a time of refreshing. Mr. W. G. Taylor of Strathaven and Mr. John Miller had special meetings for Christians here, which were well attended and profitable to those who heard. Edwin M. Warnock has been preaching in the school-house at **Kilmichael**, near Lochgilphead, a needy isolated part where the Gospel is seldom heard. **Peterhead**.—Mr. Hickman had special meetings for Christians here, followed by J. Charleton Steen, February 13-24, who gave addresses on "The Tabernacle" to large and appreciative audiences.

A number of believers now meet in remember the Lord in Masonic Hall, **Holytown**. Correspondence to Mr. Peter Morrison, County Houses, **Holytown**. Tom Rea has just finished a fruitful mission at James Street Hall, **Ayr**, many having professed faith in Christ. William Hamilton commences a Gospel campaign in **Dreghorn** on March 6. Joseph Strain had three weeks' meetings in Dunniker Evangelistic Hall, **Kirkcaldy**, with encouraging results. James Calderhead has been preaching at **Law**, a needy Lanarkshire village. Prayer is asked for guidance in the coming season's Gospel tent efforts. It is expected that John M'Alpine will work the **Ayrshire** tent.

ENGLAND.

ANNOUNCEMENTS.—Tyneside District Open-air Workers' Conference in Bethany Hall, Park Road, **Newcastle-on-Tyne**, Saturday, 12th March, at 2.30 and 6 p.m. Speakers—L. W. G. Alexander, Dr. R. P. Jones, E. P. Line. Annual meetings in Village Hall, **Rogate**, Sussex, May 25, at 3 and 6 p.m. **Barrow-in-Furness**.—Abbey Hall Road Conference, April 15 and 16. Speakers expected—Messrs D. Weir, J. Gilmour Wilson, J. M. Boyd. Communications to H Lewis, 44 Cheltenham Street, Barrow. **London**.—Annual meetings in Bloomsbury Chapel, March 4 and 5, at 11, 3, and 6.30 each day. L. W. G. Alexander, C. F. Hogg, J. Ritchie, jun., J. M. Shaw, Dr. Rendle Short. **Exeter**.—Half-yearly meetings in Civic Hall, Queen Street, March 9, at 11 and 2.30. **London**.—Half-yearly Conference of S.S. Workers in Metropolitan Tabernacle, March 26, at 3.15. **Bolton**.—Hebron Hall, meeting of workers, March 26. **Portsmouth**.—Annual Conference in Rudmore Hall, April 6. **Eastbourne**.—Missionary Conference, April 14-19. **Stroud**.—Acre Street Rooms, April 15, at 2.45. **Nuneaton**.—Manor Court Rooms, April 18, at 3.15. **Birmingham**.—Missionary Conference in Friends' Meeting House, Bull Street, April 23 and 25. Correspondence to

E. H. Whitehouse, 14 Houghton Road, Handsworth. Arrangements are already being made for the coming season's Gospel tent work. Mr. R. Scammell hopes to work a tent in the neighbourhood of **Carlisle**, while another tent will be pitched in West Cumberland.

REPORTS.—Phil Mills is preaching nightly in Assembly Hall, **Wednesbury**, with encouragement. Meetings conducted by Messrs. Bernard and Norris in Central Hall, **Bangor**, have given cause for thanksgiving to God, both as to numbers and blessing. Andrew Douglas had three weeks' addresses on "The Tabernacle" in Abbey Road Hall, **Barrow-in-Furness**. Saints greatly blessed and sinners saved. John M'Alpine has seen blessing in Gospel work at **Llanelly** and **Mumbles**. Luther Rees commenced special Gospel campaign in **Stroud**, February 20. **Southampton**.—A special effort is being made in Ascupart Hall by A. Widdison. The Grand Theatre has been taken for the Sunday evenings. H. E. Waddilove visited Raleigh Street Hall, **Plymouth**, for special meetings. He hoped to commence in **Buxton** on March 13. **Chudleigh**, Devon.—The enterprise of Bridford Mills brethren in taking the Town Hall for a Gospel campaign, conducted by Fred Glover, was rewarded by good attendances and definite blessing. Warren Road, **Torquay**.—A week with the children here stirred much interest among adults also. Many young people professed faith in Christ. Request for prayer for a three weeks' campaign at **Chelmsford** by F. A. Glover during March (D.V.). **Ipswich**.—W. Ellis had a month's special Gospel meetings here, with blessing to saints and sinners. From **Birmingham** we learn that the five assemblies of Birchfields, Park Lane, Erdington, Slade, and Walmley have united in a work at Perry Common, using the local schools for Gospel meetings, and defraying the cost as well as providing the workers. The Saturday evening rallies at **Manchester** continue to be well attended, and great interest follows the ministry of the Word. Mr. D. Reid, San Domingo, has given interesting accounts of the Lord's work to **Manchester** and **Altrincham** Assemblies. **Bristol**.—Mr. Fred. Elliott held a fortnight's special Gospel mission in Stokes Croft Chapel. "The presence and power of the Lord was experienced from the first."

IRELAND.

REPORTS.—Edward Fogarty is having encouraging Gospel meetings in Adam Street Hall, **Belfast**.

J. Gilmour Wilson gave held at Victoria Hall. Willie Stevenson and Samuel Gilpin are having special meetings at **Ardmillan**, Co. Down. The Lord has greatly blessed a six weeks' special meetings conducted by James Murphy at **Ballymena**, many having professed conversion. Campbell and Beattie in **Strabane**, with blessing. M'Cracken and Poots at **Clare**, near Ahorey, where the Lord has given continued blessing. Stewart and Young near **Toomebridge**, with blessing. Walker in **Dunannon**. Goold and Hawthorn in **Banbridge**. Wright and Hutchison in Ebenezer Hall, **Belfast**, large meetings. Hughes in Mourne Street Hall, with blessing, large meetings. Love at **Evryroe**, near Castleblayney. Fred Elliott has had a special mission during February in Merrion Hall, **Dublin**. Glancy at Windsor Hall, **Belfast**. Whitten at **Killykernan**. Linton at **Newton-Stewart**. Lytle in **Clones**. Curran at **Drumenagh**, people coming out well. Walker in **Ballymena**. Gilmour and Johnson in **Ballynateigh**. Dawson in **Ballyhackamore**. Duncan Montgomery has returned from another visit to Ireland. He says, "We saw a little of the Lord's hand in grace, two or three confessing Christ."

CANADA.

REPORTS.—James Waugh gave addresses on "The Tabernacle" in Swanwick Hall, **Toronto**. Brethren Wilkie and Joyce are holding forth the Word of Life in **Sarnia**. The Assembly at **Niagara Falls** have recently experienced times of blessing. Correspondence should be addressed to R. J. Hartley, 607 Nelson Crescent. William Wilson has visited Assemblies at **Medicine Hat**, **Calgary**, etc., and found the Lord's people appreciative of help given. Bre. Bunting and M'Kelvie, lately out from Ireland, are having meetings in **West Toronto**. W. Ferguson has been having meetings in **Rockwood** and **Dayton**. He hopes to visit **Kentucky** with the Bible Carriage in the Spring. Dr. E. A. Martin has, owing to a severe attack of asthma, had to visit the south for a few months. **Collingwood**.—Bre. Shivas and Widdifield saw blessing in meetings here. **Montreal**.—J. Spreeman, commended from Pape Ave. Assembly, together with G. G. Johnstone, purpose labouring in the Gospel in Quebec province. **Soe**, Ont.—James Kay and H. Harris had meetings here with good interest. **Brantford**.—Bre. Barr and Crocker were here for three weeks' meetings. D. M'Geachy had refreshing times at **Portage la Prairie**.

UNITED STATES.

REPORTS.—James Erskine and S. Greer held some meetings in **San Francisco**. They are now at **Long Beach**, Cal. Bre. M'Donald and Ruddick are holding meetings at **Monrovia**. S. C. Kellar has been at **El Paso**, Tex., since the middle of November, with much to encourage. F. W. Mehl and L. Sheldrake hoped to have a series of Gospel meetings in and around **Grand Rapids**, where there is a great field. W. J. M'Clure had meetings in **Avondale**, going on to **Detroit** for meetings in Central and East Side Halls. He purposed visiting **Hamilton**. W. Beveridge and J. T. Dickson had meetings in **S. Manchester**, Conn. W. H. Hunter and Benj. Bradford hoped to commence in **Miami**. W. H. M'Whirter of Astoria, N.Y., has been very ill, but is now somewhat better. **Camden**, N.J.—J. P. Conoway had three weeks in the Gospel here, with many strangers coming in. **Boston**.—We had a very large Conference here. Sixteen brethren serving the Lord took part in the ministry. **Malott**, Wash.—H. Clifton spent six weeks here, and found a dozen Christians who were led to gather as an Assembly. The correspondent is Lester Hinde, Malott, Wash.

PERSONALIA.

It will be known to many that our brother, **Mr. W. E. Taylor**, whose ministry on "The Tabernacle" has been appreciated in many Assemblies, has taken charge of Netherhall, Largs (the former residence of the late Lord Kelvin), now opened as a home for Christians and missionaries, and will be found a resting place for workers who value a quiet retreat. A true rest home for God's people open to all, on very reasonable terms. After being for six weeks in hospital at **Stockholm**, Sweden, James Lees has recovered sufficiently to take part in Gospel work at **Uddevalla**, in the West Coast of Sweden, where he has been with Joseph Adam for over a month. They hope to visit **Vestergotland**, where there are many small groups of the Lord's people in need of help. **J. H. Aston**, of India, who has spent the past twelve months visiting from door to door with Gospel books in the villages of Ayrshire, hopes to leave next month with Mrs. Aston for Florida, U.S.A., where there is a wide field for service, and where it is hoped Mrs. Aston may find much needed restoration of health. Our aged and esteemed brother, **John M'Gaw**, has been in failing health for some time, and is now confined to the house. His address is 49 Victoria Street, Aberdeen.

THE WORLD FIELD.

FRANCE.—W. Taylor asks prayer for blessing on the distribution of 20,000 tracts. He and his wife have set out again with a Gospel caravan—this time a motor one—for a tour of the villages. **WEST INDIES.**—Mr. J. W. M'Lachlan writes of the baptism of twenty-two believers at Belmont, **Trinidad**, and others had applied since. Mr. M'Kay also tells of the baptism of a sister at Gouyave, **Grenada**. **CHINA.**—The premises at **Tehan**, **Tukiapu**, **Kaoan**, **Fengsin**, **Anyl**, and **Tsing-an** have been occupied by soldiers, who had usually annexed or destroyed most, if not all, of the contents. The worst losses have been those of Mr. and Mrs. R. E. Jones, Miss Prouten, Mr. and Mrs. Gordon, Mr. and Mrs. Alderson, Mr and Mrs Jordan, Mrs Gillan, and Mr and Mrs. Cuff. Misses Foden, Strahan, and Dawson, and Mrs. Keith also lost clothing, etc. At the time of writing it was uncertain whether Mr. and Mrs. C. Wilson had suffered loss or not. We understand that all our **Kiangsi** friends are now safe at **Shanghai**. **AUSTRALIA.**—**Hamilton**, Victoria.—D. Gemmell had a fruitful mission here. Frank Bates visited **Tewanton**, Queensland, in November, the people turning out well. James Kay reports having visited **Gosford** and **Bararoo** in November. Notwithstanding appalling indifference a few are found interested in eternal things. **NEW ZEALAND.**—M. Logg, after having meetings in **Lower Hutt**, moved on to **Levin**. F. May has been preaching in Karamu Road Hall. Messrs. Isaac and Whiteford had good times in the Gospel at **Upper Hutt**. J. Stout had a month's well attended meetings at **Edendale**, South, with fruit in conversions. Messrs. Howland and Boyse, with No. 1 Gospel carriage, have visited **Leeston** and **Lakeside** district, and can praise God for good times and many open doors. No. 2 carriage, worked by Messrs. Mai and Aiken, are meeting with a good deal of encouragement especially among the Maoris, several of whom have professed Christ and taken a good stand. **AFRICA.**—Dr. Hoyte tells of a profitable Conference at Katwevwe, **Belgian Congo**, attended by about 250 native Christians and twelve missionaries. Just before this two lads of about fifteen years were baptised. The local believers show, by the increased numbers taking part in the prayer meetings, the blessing they received at the Conference. It is good to hear from Mr. J. H. Fish that prayer has been at length answered for the last son of Mrs. Groenewald on **Robben Island**.

(Continued on page iv).

Treasury Notes.

THE SUFFERING SAVIOUR (Isaiah liii.).

THE Person of this chapter was thus questioned by the eunuch, when he asked, "Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus" (Acts viii. 34-35).

His blessed Person dominates it and His sufferings fill it. It is the very substance and marrow of the Gospel. It is the answer to the cry of the forsaken *One* in Psa. xxii., "Why hast *Thou* forsaken Me?" He comes before us as "*The Man*" (Zech. vi. 12); "*The King*" (Isa. lii. 14; Zech. ix. 9); "*The Branch*" (see Isa. iv. 2; Jer. xxiii. 5, 6); "*The Servant*" (Zech. iii. 8). In this chapter Jehovah's servant appears. He ascends Calvary, He makes atonement, He secures His satisfying seed, the gift of His Father and the travail of His soul, and He is exalted gloriously. His soul sufferings are the sufferings of a covenant victim, for "He shall see *His* seed," and that seed not only the gift of His Father but the travail of His soul.

It is the covenant of redemption between two persons—God and His Mediator. They are the parties to its ratification. His seed His Father's gift to Him, are the objects and recipients of it. We have the Son's soul made an offering for sin, and the Father assuring Him a seed, to which seed He applies eternally the full value of His atoning death. In addition to the seed, there is the exaltation by the

Father of the suffering Saviour in manhood to the sovereignty of all. "It is in the soul of Jesus Christ that we must seek the veritable passion of the God man, and what human soul could have ever been able to suffer as He suffered" (Mons Vinet). The language of Isaiah liii. is dyed through and through with sacrificial references. He comes before us as a—
Saviour scorned—"He was despised" (v. 3).

Saviour sorrowful—"A Man of sorrows" (v. 3).

Saviour suffering—"Stricken smitten of God" (v. 4).

Saviour silent—He opened not His mouth" (v. 7).

Saviour slain—A Lamb to the slaughter (v. 7).

Saviour satisfied—Shall be satisfied (v. 11).

Saviour sovereign—"Therefore I will divide Him," &c. (v. 12).

So we have His birth, death, and glorious resurrection as Sovereign Lord.

In verse 2, "For He shall grow up before Him as the tender plant"—or sucker. We have here the grow up of origin, manhood, the Babe of Bethlehem, taking us as it does to His lowly birth in our humanity, whereas in Isa. xi. 1, "And there shall come forth a Rod out of the stem of Jesse, and a Branch, (margin, a shoot) shall grow out of his roots," we have the come forth of manifestation in all His glory as Jehovah's King.

The Coming of the Lord Jesus

PART III.—THE MANNER OF HIS RETURN.

BY JOHN RITCHIE.

THE ascension of the Lord Jesus, from the midst of His own disciples, while in the act of blessing them on the slope of Olivet, was an event unknown and unshared by the world. He had led His loved ones out from the religious but guilty city, and gathered them around Himself. Thus separated from the world, and alone with Himself, He lifted up His hands—His pierced hands—and blessed them. Who can estimate the joy of that hallowed moment? With nothing between; the Blessor and the blessed stood face to face. All were grouped around Him; the world far away. They stood there, under the uplifted hands of their Risen Lord! And while He was thus in the act of blessing them, He was quietly lifted up from their midst, and was carried upward, until a cloud received Him out of their sight (Luke xxiv. 51). Their eyes saw Him no more, but their faith knew and beheld Him, beyond that glory-cloud, within the heavens, blessing them still. As they stood there with uplifted eyes, looking steadfastly into the heavens (see Acts i. 10, R.V.), whether their Lord had gone, two messengers clothed in white raiment appeared at their side, with the cheering words, "This *same* Jesus who is taken up from you into heaven, shall so COME in like manner as ye have seen Him go into heaven" (Acts i. 11). These words inform us of the *manner* of our Lord's return. How did He go away? From the midst of His

loved ones, in the act of blessing them. Such will be the manner of His coming again. "The Lord Himself shall *descend* from heaven" (1 Thess. iv. 16). "I will come again and *receive* you unto Myself" (John xiv. 3). He will not *send*, He will come Himself. Never did an earthly bridegroom go forth to claim his bride, with a love like His. With yearning, longing heart, He will go forth from the glory and the peace of His Father's house, to gather from earth's wastes, the redeemed for whom He lived and died. O wondrous moment! Fit recompence for the sorrows of Gethsemane, and the deeper woes of Golgotha. Who can tell the sufferings of that Cross; the travail of His soul; the anguish of His broken heart. But the day of His full recompense will come. He who alone knew the sorrow, will then know the joy.

Lord Jesus Thou, and none beside,
Its bitterness could know,
Nor other tell Thy joy's full tide,
Which from that cup shall flow.

"The Lord Himself shall descend from heaven with a *shout*:" a shout of triumph and victory. Such is the meaning of the word. It is the word of a captain to his soldiers, well known to trained ears, already familiar with his voice. Others may *see* and *hear*, as they have done before (see Acts xxii. 9), but the voice will be heard and known by those alone, to whom He speaks. Heaven's voices have ever been a secret to the world. The heavenly host sang on Bethlehem's plains, but only the waking shepherds saw and heard. The world slept on. The glory of the transfigured Lord, shone above the brightness of the sun on the holy hill, yet only

the disciples were awakened to see His glory (Luke ix. 32). The world knew nothing of the event at all. In keeping with this, is the Lord's own announcement of His second advent. His last description of Himself as the Coming One was, "I am the root and the offspring of David, and the Bright and Morning Star" (Rev. xxii. 17). The Morning Star disturbs not the sleeping world. It steals quietly into the lower heaven, shedding forth its silvery light—fair harbinger of the coming day—and then it retires. It comes at that unique moment, which can scarcely be reckoned as of the night, or of the day; the witness to the waking watcher that the night is far spent, and the day at hand. And such will be the advent of Jesus, when He comes to the air, to receive unto Himself His own. He will not disturb the world: His business is not with it. Before the night of earth's travail and sorrow, before the fiery blast of judgment which it must feel, will be the morning of bliss and of glory to the saints. They shall be safely gathered into the Father's house, before one shaft can proceed from the throne. The flock will be around the Shepherd: the bride will be in the presence of her Bridegroom. This will be more to Him than crowns and kingdoms. To have with Him for ever, the saints who are the purchase of His blood. "*He shall see of the travail of His soul and shall be satisfied.*" And more than heaven and all its glory to the saints, will be the joy of being by the side of their Lord, the Eternal Lover of their souls. And thus to rest for ever with the Lord.

Fellowship in the Gospel

AND SOME OTHER ASPECTS.
PAPER II. BY WILLIAM HOSTE, LONDON.

AS regards the fellowship of His Son, we may note (1) *It is Divine in its origin.* God forms it. "God is faithful, who hath called us unto the fellowship of His Son, Jesus Christ our Lord." (2) *It is supernatural in its membership,* "not many mighty, not many wise, not many noble are called" (from whom the world loves to choose its partners), but rather the foolish, weak, base, despised, nonentities even, "*that no flesh should glory in His presence*" (verses 26-29), but all have been forgiven, cleansed, justified, and are "a new creation in Christ." (3) *Its place is on resurrection ground.* "Of Him, are ye in Christ Jesus." Here, again, it is God's hand that has placed us in union with the risen Christ. (4) *It is spiritual in its formative power,* "for in one Spirit were we all baptised into one body" (1 Cor. xii. 13, R.V.). (5) *It is all inclusive in its scope.* Every believer is embraced, of whatever colour, country, or century, from the day of Pentecost to the coming of the Lord; Jew or Gentile, bond or free; carnal Corinthian or spiritual Philippian, all are included on equal terms. (6) *It is above all human arrangement;* man, neither receives into it, nor removes from it. It is perfect, and knows no degrees; it is permanent, and knows no defections. It begins at the moment of conversion; it is not dissolved by human failure, by accident, or death. It is preserved by the fidelity of God, "God is faithful." He maintains it and makes it good. A ship-

wrecked mariner, converted on a desert island, would share in it equally with a believer in some metropolitan assembly.

(7) *It is the place of spiritual blessing.* The believer brings into the partnership his needs, his weakness, his foolishness, strength, his poverty, and Christ His riches, wisdom, and all-sufficiency; "Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption, that, as it is written, He that glorieth, let him glory in the according Lord." Paul thanks God always on behalf of the Corinthians, even when about to blame them, "for the grace of God given them by Jesus Christ that in everything they were enriched by Him in all utterance and in all knowledge." He, attached no small value to these, of which, they, enjoyed so large a measure though perhaps the order, "utterance" before "knowledge," is significant; but there were other gifts and graces, which seem to have been lacking, but which they might have enjoyed, had faith been in exercise; "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us."

Though this is all true, there are other aspects of Fellowship which it is important to consider as well, and which are sometimes confused with the above, if not completely ignored, or combined with other aspects of this truth, which differ from the above aspect of it. Liberality often masquerades as Charity to-day. But as has been well *said, "Christ was no liberal." His ground is charity, not liberality. The two are as wide apart in their practical implications, as adhering

to all truth and being loose in all. Charity holds fast the minutest atom of truth, as being precious and divine; offended by even so much as a thought of laxity. Liberality loosens the terms of truth: permitting easily and with careless magnanimity variations from it, consenting, as it were, in its own sovereignty, to overlook or allow them. Charity extends allowance to man, liberality to falsities themselves. In these perilous we can afford to be "liberal" of our own rights, as long as we are tenacious of the Lord's.

The word fellowship represents two words in the original,‡ "*metecho*" (from "with" and "have"), and *koinono*, (from *koinos*—common or belonging to several.) As in this selfish world, nothing long remains common property which is worth appropriating, the sense of "vulgar" or "worthless" comes in. A common is not generally desirable land, and as it is often the dumping ground for rubbish, the idea of "defiled" is super-added; but the primary thought is what concerns us. "They had all things common" (Acts ii. 44), and in Jude 3 we read of "the common salvation" (*i.e.*, in which all believers participate), and in 1 John i. 4, of "the common faith" (*i.e.*, the body of doctrine, binding on them all). *Koinonein* is thus to have in common, to "share and share alike," to enter into partnership with. This brings us to the first aspect of Fellowship, in which all believers share—the "*Fellowship of Christ*." "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord."

* "The Character of Jesus," by H. Bushnell, D.D.

‡ The difference between the two words is not easy to define, but may be referred to later.

The Chewed Cud and the Parted Hoof.

DEUT. xiv. 6-8.

JAMES F. JOHNSON.

AFTER naming the particular fourfooted beasts, which were good for food for His ancient people, Jehovah lays down two characteristics which were to mark them out as being pleasing to Himself, *i.e.*, (1) "Every beast that parteth the hoof, and cleaveth the cleft in two claws ; and (2) every one that cheweth the cud amongst the beasts." It was absolutely essential for the animal to possess these two qualifications, and both were of supreme importance. To be possessed of one was not enough, both were entirely necessary if the beast was to be classed as clean, and thus pleasing to Him. Thus it is with the child of God. If *he* would be pleasing to the Father he must, in figure, chew the cud as well as divide the cloven hoof. The chewing of the cud would answer, I judge, to the inward acceptance and appreciation of the Word of God. Picture these domestic beasts as they go out in the morning into the pastures of tender grass. How diligently they pursue their task of gathering the store of fresh herbage ; patient, steady plodding, until the stomach becomes full. Presently they seek the favoured spot, and, lying down in quietness and peace, the food is returned from the stomach to be chewed, masticated, and assimilated. In this way, and in this way only, is the life of the beast sustained ; if the food were left in the first stomach the beast would

surely become thinner and weaker, and eventually die of starvation. Now, my dear fellow-saints, this is the simile the Holy Spirit would bring before our souls in power ; the deep, deep appreciation and assimilation of the Word of God. The gathering of food, or reading the Word, is not sufficient ; there must be the patient meditation and assimilation, in the rest and quietness of the sanctuary. This is absolutely necessary, if the Word is to become part of our being, so as to nourish us and make us strong. "Where-withal shall a young man cleanse his way?" asks the Psalmist, in Psalm cxix., and forthwith he supplies the answer—"By taking heed ;" by watching the way, by governing it, by directing it—"according to Thy Word." Notice, beloved, it is the way—the pathway—that is before us still, and if we desire a clean pathway, such as others may walk in and not be stumbled ; if we desire to walk in a way that is without rebuke manward and also pleasing Godward, we must meditate upon the Word, for it is only as it *dwells in us* by assimilation that we habitually walk this pleasing pathway. This same Psalm reminds us that it is God's precious Word that not only cleanses the way, but also guides our feet in it, and illuminates the pathway (v. 105). There never can be a circumstance in the pilgrim pathway that can stumble us if we are "chewing the cud," because the Word guides our footsteps. There never can be a trial that can perplex us, for the Word illuminates the pathway, sheds light upon it, and thus, in the knowledge of the way we are taking, we

triumphantly exclaim, "We *know* that all things work together for good" (Rom. viii. 28). But the chewing of the cud does more than keep us outwardly, it preserves us inwardly (outwardly, manward; inwardly, Godward). Verse 11 says, "Thy Word have I hid in my heart;" that is in the seat of affection. The Word never gets down to the heart, unless we "chew the cud;" it stays in the stomach—the head—and staying there means spiritual pining. It is when the Word is meditated upon—the cud chewed—that the child of God is kept in communion with the Father, for sin is kept out of mastery because the Word is in the heart. There is not enough room in the human heart for sin and the Word too. Make sure the precious Word is hidden in your young hearts, so that you may be continually pleasing to your absent Lord. All that we have been speaking about up till now, dear saint of God, has been in connection with the *written* Word; it is all so blessedly true and so intensely important, because the written Word always points us to the Living Word. Thus the beloved apostle desires that "Christ may be *at home* in your hearts by faith" (Eph. iii. 17). Observe, Christ is not only ruling in the heart, but being there in all the affection and nearness of home. The world has denied him a home, sent Him out of this scene, back to glory, and unless you and I open our hearts to Him during this the day of His rejection, He will be without a home here. I believe this is the thought in Rev. iii. 20; outside the professing church, He stands and knocks at individual hearts

asking for admission, with the blessed outcome of fellowship, communion, and home. Soon *we* shall be "at home" with Him in the Father's House, but in the meantime HE desires a home—and to be "at home" in our hearts. This, beloved, is what is distinctly cheering to the Father, to see the One upon whom He has lavished all His affections, being made "at home" in the hearts of those who are the fruit of His toil. Just another word in closing: Observe that both the characteristics must be manifest in those who are pleasing to God:—(1) The cloven hoof of separation; and (2) the chewing of the cud. Peter reminds us of some who professed the cloven hoof and attempted separation, but who returned as a "sow" to her wallowing in the mire (2 Pet. ii. 22). Mark the simile used here: it was as a sow; the cloven hoof—yes—but the sow did not chew the cud, and, alas! many are to-day holding in aloofness who have no answer to the cud chewing—tremendously zealous for separation, but with little real heart-appreciation of the precious Word. Many, too, are in possession of the light, but they are still without the cloven hoof, still being content to remain under man's dominion, and foolishly called by his names. We need both marks, both characteristics if we are to please God; two is adequate testimony, and we need them both. Psalm i. 1 says of the Blessed Man, that he (1) "Walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;" he exhibited the cloven hoof. Then verse 2 gives the positive side—

"His delight is in the law of Jehovah ; and in His law doth he *meditate* day and night ;" here the blessed one is seen chewing the cud. May we each know the power and blessedness of the practical application of being kept day by day in the spirit and energy of Psalm i. 1 and 2, and thus we shall be found pleasing to God. To obey Him and to hearken to His Word, with a desire to yield prompt and unhesitating obedience thereto, is more pleasing to God, than the great and loud pretence that too often go by the names of "consecration to" and devotion in *public and man-pleasing service for His Name*, and in that which claims to be His work. But the highest form of service here, is to do the will of God, as that will is expressed in His written Word. Than this there is no higher, no nobler service in the kingdom and to the church of God. May it ever be ours to aim at yielding such service as is pleasing to our God, and to await His "well done" on the day of Christ's judgment seat, before which all His people are yet to be manifested. Much that is accounted to be gold and precious stones in "man's day" (1 Cor. iv. 3, R.V.), will be seen in the light of that judgment seat as self-pleasing, and that which will be "wood, hay, and stubble" (1 Cor. iii. 12), fit only for "the fire," which will test every man's work of what sort it is (1 Cor. iii. 13).

Jottings from Bible Margins.

CHRIST OUR MODEL.

1. FOR FAITH.—Looking unto Jesus the Author and Finisher of FAITH (Heb. xii. 2).

2. PURITY.—Every man that hath this hope in

Him (Christ), purifieth himself even as He (Christ) is PURE (1 John iii. 3).

3. BROTHERLY LOVE.—Walk in love as Christ also hath LOVED us, and given Himself for us (Eph. v. 2).

4. PATIENCE UNDER PROVOCATION.—For consider Him that ENDURED such contradiction of sinners against Himself (Heb. xii. 3).

5. FORGIVENESS AND FORBEARANCE.—Forbearing one another and forgiving one another, even as Christ FORGAVE you, so also do ye (Col. iii. 13).

6. SUFFERING.—Because Christ also suffered for us, leaving us an example that ye should follow His steps (1 Pet. ii. 21).

7. UNSELFISHNESS.—Let every one of us please his neighbour for good to edification. For even Christ PLEASED NOT HIMSELF (Rom. xv. 2, 3).

FINALLY, FOR OUR WHOLE WALK.—Let this mind be in you which also was in Christ Jesus : and again, He that saith he abideth in Him (Christ) ought himself also so to walk even as He (Christ) walked.
J. L.

In His Tabernacle.

NOT built with hands is that fair radiant chamber
of God's untroubled rest—

Where Christ awaits to lay His weary-hearted
In stillness on His breast.

Not built on sands of time or place to perish,

When tempests roar—

But on the Rock of Ages founded,

It stands for evermore—

Not only in a day of distant dawning,

When past are desert years,

But now, amidst the turmoil and the battle,

The mocking and the tears,

That Chamber still and stately waits us ever,

That sacred pure retreat—

That rest in Arms of tenderest enfoldings,

That welcome passing sweet.

O Home of God my Father's joy and gladness,

O riven Veil whereby I enter in !

There can my soul forget the grave, the weeping,

The weariness and sin.

O Chamber, all thine agate windows opened

To face the radiant east—

O holy Temple, where the saints are singing,

Where Jesus is the Priest—

Illumined with the everlasting glory,

Still with the peace of God's eternal Now,

Thou, God, my Rest, my Refuge, and my Tower—

My Home art Thou.

T. S. M.

A Fivefold Reckoning.

BY ARTHUR LAWES, NORTHAMPTON.

A PROFOUND RECKONING (Psa. xl. 5 ;
cxxxix. 17). HIS THOUGHTS.

NO more sublime or sweeter subject could occupy the mind of the Christian than the thoughts of God. The figure employed by the Psalmist shows the task of counting them a never ending one, unfathomable in their depth, exhaustless alike in their fulness ; their sum is so great as to forbid analysis or enumeration. He so treasured and delighted in them as to exclaim with a burst of impassioned feeling, "How precious are Thy thoughts unto me, O God." God's thoughts should entwine themselves into the very being of every true believer.

They are not mere glances of the mind, but careful and attentive, having the mind directed to an object. In them is intention, desire, purpose. They involve the pre-determination and prearrangement of every circumstance and step in the life of the believer. Among other blessings they reveal are electing grace, redeeming love, Divine power, guidance, preservation, and glory. Yea, all our blessings are the result of His thoughts. They are a Father's thoughts, who loves, pitieth, careth for and supplies all the need of His people, by the hand that is moved by His will, and that will moved by His thoughts. The wealth of worlds could not purchase such treasures as the thoughts of God.

A SORROWFUL RECKONING:—HIS CROSS.

"He was reckoned among the trans-

gressors" (Luke xxii. 37). We are here brought to the greatest event in history, the Cross, to a sight that might make angels weep. The Holy Spotless One of God, the Creator of the universe, the Son of God's delight, placed in the most despicable position that the malice of man could devise ; what awful company, how deeply touching to hearts that love Him, our souls shrink with horror as we gaze upon that sight ; but the Scripture must be fulfilled. It was in keeping with the thoughts and purpose of God. How wonderful to hear that lowly suffering One, when pouring out His soul unto death, making intercession for the transgressors in the cry, "Father, forgive them, for they know not what they do." In vain had malice and torture united their efforts to create such an affecting spectacle had not His love, stronger than death, constrained Him to endure the Cross, despising the shame for the joy that was set before Him.

A DAILY RECKONING:—DEAD TO SIN.

"Likewise reckon ye yourselves dead unto sin," &c. (Rom. vi. 11). A reckoning that is most essential if the standard of holiness, to which we are called, is to be maintained. It is a positive command, therefore obligatory to regard ourselves as God regards us. We come to be dead by the interposition of a substitute who died for us. His dying, as if it had been our dying. "Alive unto God" is in necessary antithesis to dead unto sin. We are in the one state in proportion as we are in the other. The more dead we are to sin, the more the life of God prevails in us.

It is important to maintain a consciousness of union with Christ and an abiding assurance of the fruits and consequences of that union—even participation in all that Christ is, all that He has done, all that He ever will do. Union with Him gives a benefit in His death and life. The likewise join Him and them together.

We are therefore to conclude, think, esteem ourselves as being in that state. We are to reject the claims of the old nature, refuse obedience to its desires. There is a change in our personal relation to it: no interest, no liking, no pursuit, no encouragement of its sinful propensities; but as those crucified with Christ to live by the faith of the Son of God, who loved us, and gave Himself for us.

A COMPARATIVE RECKONING.

“SUFFERING AND GLORY” (ROM. VIII. 18).

Here the apostle institutes a comparison between present suffering and future bliss, and versant himself in the school of suffering was eminently qualified to speak on such a subject. Signally honoured as he was by his Lord, whom he so faithfully served and followed to fill up, as he puts it in Col. ii. 24, that which was behind of the afflictions of Christ for His body's sake, which is the Church, he faced persecution and suffering. With a master hand he strikes the balance between the sufferings of earth and the felicity of heaven. It was no rash and sudden determination, but the product of very serious and deliberate consideration. He had reasoned the case within himself. He knew by bitter experience what suffering for Christ meant (2 Cor. xi. 23-34). He also had a foretaste of heavenly glory (2

Cor. xii. 2, 3). Like Moses, he had respect to the recompence of reward (Heb. xi. 26), a truly sanctified reckoning. If only the people of God emulated the apostle, the voice of complaint would be less heard and patience have her perfect work. There would be rejoicing in tribulation, tears would be transmuted into songs, their pathway lighted up with glory. Such reckoning lifts above the portals of earth's sadness into sweet hope and repose on the glory soon to be revealed.

A FUTURE RECKONING (Matt. xxv. 19).

STEWARDSHIP.

“The Lord coming to reckon with His servants.” The parable treats of Divine sovereignty and the activities of grace. The master, travelling to a far country, makes a wise distribution of His gifts, bestowing them according to their several ability upon His servants, proportionally committing them to be used and accounted for when He returns. The Lord of those servants cometh and reckoneth with them.

Two out of the three proved diligent and faithful, making returns in proportion, thus obeying and honouring their Master, who commends and rewards. The motive of service should be love to Christ, the incentive to faithful stewardship the Master's well done.

The third, though taking the place of a servant, made no attempt to turn to good account what was entrusted to him, and makes a miserable apology and excuse for his slothful conduct. He neither knew his Master, nor trusted Him. His reasoning is absurd, his conviction and condemnation just, his loss irreparable. May we fulfil our responsibilities to the glory of our Lord.

Lessons from Life of Abram.

PART VIII.—ABRAM'S WARFARE (GEN. XIV.).

BY J. CHARLETON STEEN, LONDON.

IN chapter xiii., we find Abram in fellowship and communion with the Lord, his altar and tent in the plain of Mamre, which is in Hebron. This is a most important observation, for unless God's people are in communion they are *not fit* for conflict. This fourteenth chapter is one of the great chapters of God's Word. It opens with the account of a great battle between four kings and five. These kings represent Babylon and Sodom. You can satisfy yourself as to this by a look at your maps as to the countries they represent. Therefore the battle is between the Babylonian and Sodom world.

In chapter xiii. we find God restoring and bringing Abram up out of Egypt to *the place of the Name*, so we find "the friend of God" outside of Egypt, Babylon, and Sodom, the three aspects of this present evil world. If you had said, Abram, where are you? he would have taken you to his altar and tent in Mamre's plains in Hebron. Free himself, he is **able** to set others free. It is no good ever thinking of delivering God's saints from any phase of this present evil age, unless you yourself are entirely free in holy separation therefrom.

EGYPT

is the world of culture, refinement, and sense: it has always been a snare to God's people; it is *now*. It is responsible for the ever-increasing worldliness among the saints which is coming into God's assemblies like a flood, robbing their

Lord and themselves of that portion which should be His and theirs, for remember we can never rob God without robbing ourselves.

SODOM

is that aspect of this world which is loathsome and vile, "The refuse of Amalek" (1 Sam. xv. 9). The underworld and those who cater for its life, outside of which every respectable citizen will be, although he may not be a Christian. Outside of this aspect Abram was.

BABYLON.

Here we have the religious world on every hand. That which takes the Name of Christ and denies Him His Godhead, His atoning death, and His precious word, first mentioned in Gen. xi., where they had *bricks* instead of stone, and *slime* instead of mortar. The word means confusion. In it Christ's Lordship is disowned, His Spirit despised, His Word dishonoured, and His precious saints therein vexed. To them He says, "Come out and be ye separate and touch not the unclean thing" (2 Cor. vi. 17); and also Rev. xviii. 4. Outside of this aspect Abram also was. "The friend of God," a truly separated man, and gathered into the Name yonder in Hebron. The late Robert Chapman, of Barnstable, once said to a friend of mine these words, "Brother, if we were able to see as God sees we would see the Babylon world to be the filthiest aspect of this present evil age."

Word is brought to Abram of the defeat of Sodom's kings (for Babylon is always at war with Sodom. Verse 4 will explain much of the why. She cannot do without

Sodom—Sodom's gold goes into Babylon's coffers). You can fancy Abram saying what is that to me; let the potsherds of earth strive with the potsherds of earth. But Lot is taken captive by Babylon, so Abram to the rescue. You will notice how God honoured the faithful testimony of His friend, and how at Hebron there was a considerable number together in the fellowship there, and all "fit for battle." In a wonderful and miraculous way God gives the victory, and "Lot" is delivered from Babylon.

For the first time in God's Word we get the word Hebrew—"Abram the Hebrew." The word means "He who passes over." The seventy take it from a root "abhar," "to pass over a river," "to pass through a land," thus emphasising his holy separation to God as a sojourner in this present scene.

The 17th verse says, "The king of Sodom went out to meet Abram after his return in victory." The hour of victory is the hour of danger. Abram wist not the great temptation that awaited him, but God did, and He sandwiched between Abram and Sodom's king, *Melchizedek*, king of Salem and priest of God most high. This mysterious man, whose genealogy is not known. Abram knew him, and gave to him the tenth of the choicest spoils. Abram knew him, for the secret of the Lord is with them that fear Him. He brings forth bread and wine, bread to strengthen, wine to cheer, and this, please note, is not a meal, but the priestly administration of God's priest. He blesses Abram and he blesses God; he puts his hand upon both, he gives Abram a

fresh vision of his God. He had known Him as "The God of Glory" that saved him in Mesopotamia; as Jehovah who appeared to him in the place of Shechem, the plain of Moreh, now he gets to know that He is the most High God (El Helyohn). This is the first usage of this title, and also the first usage of "El," which means "The first cause of all," "Almighty."

This wonderful revelation takes such a hold on Abram, that when Sodom's king reaches him with his foul suggestion, Abram says, "I have lifted up my hand unto Jehovah, the most High God, the possessor of heaven and earth, that I will not take from a thread to a shoe latchet that is thine, lest thou shouldest say I have made Abram rich" (verses 22, 23). You will notice how very different is Abram's behaviour here, from his behaviour down in Egypt in chap. xii. There he took all Pharaoh gave him. It is the same Abram, but with this very great difference: in Egypt, he had not God, he was in disobedience and sin. Here he is in the closest fellowship with his God, and has been strengthened by His priest, and he can well afford to say to Sodom's king what he does say. What a God! "possessor of heaven and earth."

"Why should I ever careful be

When such a God is mine?

He watches o'er me night and day,

And tells me Mine is thine."

What a subtle temptation! "Give me the souls and I will give you the goods" (verse 21). Yes! Satan is ever ready to enrich God's people with Babylon's goods and Egypt's goods, to the destruction of their precious souls (soul in the sense of

life). I am quite prepared to believe Satan makes more saints rich than God does. A spiritually minded man can always detect the difference. Let us be ever be on our guard, let us lean hard and walk close with our Melchizedek, so that we too may have the victory.

In this chapter we get an insight into the Melchizedek priesthood of our Lord. Melchizedek so blessed Abram that he was kept from falling, reminding us of the words in Heb. vii. 25, "Wherefore He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them." The Melchizedek activities of our Lord are to keep His saints from sinning. His work as "Advocate" in 1 John ii. 1, is to restore a sinning saint. So the more we know of Him as our Melchizedek, the less we will need to know of Him as our advocate.

The salvation and the coming in v. 25 are in the present tense. It is the daily drawing near of saints with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in time of need. If we thus continue to be the coming ones, He will prove the saving one, even completely to all such, saving them daily from their own sinful selves, and also from every one and thing contrary to His holiness, and thus keeping us from falling.

O gracious Saviour, God of love!
Let Thine own Spirit from above
Now fill us with desire,
To read, to mark, to learn Thy will,
And with Thy truth our spirits fill,
And touch our hearts with fire.

P.S.—For a fuller exposition of Melchizedek see "Christ Supreme," by the writer. Price, 2/6 nett.

The Preacher, and Bible Lover's Column.

EVANGELISTIC OUTLINES FOR GOSPELLERS.

The Wrath of God.

Its Reality Declared (Job xxxvi. 18).
Its Certainty Announced (Rom. i. 18).
Its Subjects Described (Col. iii. 6).
Its Duration Defined (Rev. xiv. 10-11).

Great Days of the Bible.

Day of Salvation (2 Cor. vi. 2)—Is Present Now.
Day of Redemption (Eph. iv. 30)—When the Lord Comes.
Day of Wrath (Rev. vi. 17)—When Divine Judgment Begins.
Day of Vengeance (Isa. lxiii. 4)—When God avenges His Foes.

Christ's Mighty Acts.

He is the Great Lifegiver (John v. 21).
He is the Believer's Liberator (John vii. 36).
He is the Saint's Preserver (John x. 28).
He will be their Receiver (John xiv. 3) to Himself.

The Enthroned Christ.

As the Offerer of a Perfect Sacrifice (Heb. x. 12).
As Purger of His People's Sins (Heb. i. 4).
As their High Priest for Ever (Heb. viii. 1).
As Perfecter of the Path of Faith (Heb. xii. 2).

God's Gospel Message.

The Word of the Gospel (Acts xv. 7)—Good Tidings.
The Word of Salvation (Acts xiii. 26)—To the Lost.
The Word of Reconciliation (2 Cor. v. 18)—To Enemies.
The Word of Life (Phil. ii. 16)—To those Dead in Sin.

God's Great Salvation Brings

Regeneration to the Ruined (Titus iii. 5).
Redemption to the Slave (1 Pet. i. 19).
Reconciliation to the Rebel (Rom. v. 10).

Three Fundamental Evangelic Truths.

REDEMPTION by the Blood of Christ (1 Pet. i. 19).
REGENERATION by the Spirit of God (1 Pet. i. 23).
PURIFICATION by the Word of Truth (1 Pet. i. 22).

Great Things.

Great Sinners (Gen. vi. 6)—Measure of Human Guilt.
Great Love (Eph. ii. 5)—Measure of Divine Love.
Great Salvation (Heb. ii. 3)—Believer's Deliverance.
Great Gulf (Luke xvi. 26)—Christ-rejector's Doom.

The Believer's Question Box.

Questions for this column may be addressed to
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All are encouraged to make full use of the "Question Box."

"If any man willeth to do His will, he shall know of the teaching whether it be of God" (John viii. 17. R.V.).

QUESTION.—Please say if there is any difference between faith and believing. Some say there is.

ANSWER.—The word for faith is "*thotis-pistis*," the word for believing is the verb "*thotenuw-pistus*," from which the noun "*pistis*" comes, so generally they mean the same thing; but sometimes the noun "*thiotis*" (faith) stands for that upon which your believing rests, viz., the whole body of revealed truth, s.e., Jude 3. But the context must guide as to whether this be so or not, as it is not determined by the presence or absence of the article.

QUESTION.—What is meant by made sin for us (2 Cor. v. 21) ?

ANSWER.—Those who read Newberry's Bible will note in his margin—or sin-offering, as in Lev. vi. 25. This question has been a difficulty to very many of God's people. Many thoughtlessly interpret it as if He was made the thing sin. Now, this interpretation is not only unthinkable but impossible. No one could make an honest man a thief, a sober man a drunkard, a pure man immoral, without first changing his character. Reverently one would say it was impossible for God to make His SINLESS Son the thing sin. The doctrine of Calvary is not a doctrine of IMPARTATION, but it is one of IMPUTATION. God did not impart sin to Him, but He imputed sin to Him—two very different thoughts. So it is sin here as it is in Rom. viii. 3, in the sense of SIN-OFFERING. I think Paul gets his Corinthian statement from Lev. xvi. 9, see Newberry's margin, "made him sin," of course meaning sin-offering.

Christ on the Cross was the fulfilment not only of the sin trespass offerings, but also of the sweet savour offerings, i.e., the burnt offering, meat offering, and peace offering, the burning of which was as a sweet smelling savour, and not as with the sin offerings a consuming in wrath. He must therefore be, and bless God He was, as holy on the Cross as He was in the manger, and as holy in the manger as He is in the Godhead.

QUESTION.—Do you think it was Samuel who was brought up by the witch of Endor (1 Sam. xxviii. 7-20) ?

ANSWER.—There is nothing in the narrative to suggest that it was not a genuine appearance of the prophet, but everything suggests it was. Even the

witch's amazement at the appearance of Samuel emphasises the genuineness of the appearance. Why any should doubt it is difficult to understand.

QUESTION.—Can you tell us briefly what is the real difference between "world" and "age" ?

ANSWER.—They are different words in the Greek language—"Kosmos" and "Aion." Mr. Newberry gives the meaning of "kosmos"—"order, arrangement;" "aion"—"an age." Both occur in Eph. ii. 3. "The course ("aion") of this world ("kosmos")." The former would seem to describe the world's course—its moral history—"the present evil age" (Gal. i. 4, Newberry); the latter its STATE—"the whole world lieth in the Wicked One" (1 John v. 19).

QUESTION.—Should believers take an oath, if called as witnesses in a Law Court ?

ANSWER.—When the Lord Jesus was before the high priest, He adjured him "by the living God" (Matt. xxvi. 6), and Jesus immediately answered. The magistrate or judge is "The minister of God" (Rom. xiii. 4), and ought to be obeyed. The words, "Swear not at all" seem to refer to profane swearing, rather than to the legal form of adjuration. But if any have difficulty about its use, there is a wise provision in British law made for such which they may claim, and simply "affirm," without taking the formal oath.

QUESTION.—Is it according to the Word to say, all men have been redeemed ?

ANSWER.—Scripture does not say so. Christ's death was for ALL—MEN and things (2 Cor. v. 14; Heb. ii. 9), but redemption includes deliverance and forgiveness (Eph. i. 7), which no man has apart from faith. All men have been "bought" (2 Peter iii. 1)—see also the parable of "the treasure" (Matt. xiii., where the purchase of His field teaches Christ's right to the world), but in the meantime His kingly rule is disowned, and His right disputed by the adversary, as His Lordship is denied by all the unregenerate.

QUESTION.—Is there any Scripture for the baptism of households ?

ANSWER.—Yes, of BELIEVING households, such as those of Lydia (Acts xvi. 15), the jailer of Philippi (Acts xvi. 33-34), and Stephanas (1 Cor. i. 16, with xvi. 17), but there is neither commandment nor example of the baptism of children, adults, or servants, on account of the faith of parents or masters. Only personal faith in Christ saves, and only saved ones are subjects of baptism. Salvation and baptism by PROXY, hail from Rome.

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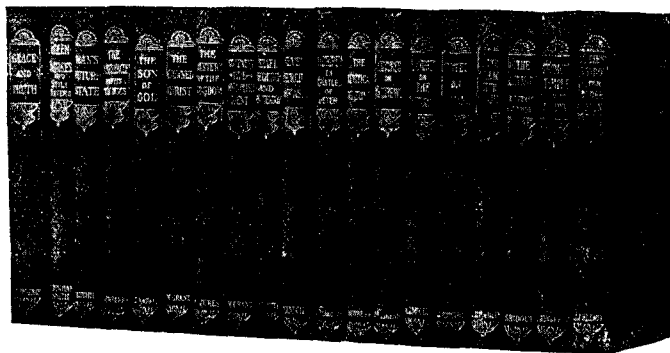
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Treasury Notes.

THE SINLESS SUFFERER.

IN answering the "How can these things be" of Nicodemus (John iii. 9), our Lord not only takes him to His lifting up on the Cross, but also emphasises the *necessity* of Calvary in His words, "Even so must the Son of Man be lifted up." There was a moral fitness and necessity in Calvary. It became Him for whom are the all things, and through whom are the all things in bringing many sons into glory to make the Author of their salvation perfect through sufferings (Heb. ii. 10). It was in keeping with God's character. It became Him—it was what you might expect God to do. None of His sons would desire a perfecting like that. Yet, if it was the path He trod, we must not seek to or desire to shun it.

The path of the saint void of suffering is not an enviable one. David's sweetest psalms were written when in suffering. God gets more out of us, and so also do men, as we pass through the fires. The myrrh smells the sweetest when most bruised. This principle is seen in the lives of individuals (*e.g.*, Psa. cxix. 67), assemblies (Rev. ii. 10). It is also seen in nations too, as evidenced in their songs, for

The mark of rank in Nature

Is capacity for pain,

And the anguish of the singer

Makes the sweetness of the strain.

There must, however, be this great distinction between our Lord's sufferings and ours. In all human sufferings, in some way they are associated with sin ;

to us sin and suffering are correlative terms, but not so with Him. "*He was the sinless sufferer.*" Peter ii. 22 says He did no sin. 1 John iii. 5 says "and in Him is no sin." 2 Cor. v. 21 says, "He knew no sin." Heb. vii. says He was holy, harmless, and undefiled. Pilate's wife said, "Have thou nothing to do with this *just* man." Pilate calls Him just, and says, "I find no fault in this man" (Luke xxiii. 14). The thief on the cross, as he rebuked the other thief, said, "We receive the due rewards of our deeds, but this man hath done nothing amiss" (Luke xxiv. 41). The centurion seeing what was done, he glorified God, saying, "Certainly this was a righteous man" (Luke xxiv. 47), again, "Truly this was the Son of God" (Matt. xxvii. 54). This pathway, in which the Captain of our salvation was perfected, is a pattern road for the sons to tread, leaving us an example that we should follow in His steps. We can never suffer as He suffered, or die as He died ; our sufferings can never be those of a sinless man, but the principles which governed His sufferings can in measure govern ours. Knowing that He who leads God's sons to glory will never ask them to tread a path which He Himself hath not trodden. "Our Shepherd is the Lamb," one who knows the Lamb's life, needs, and road. "And when He putteth forth His own sheep He goeth before them" (John x. 4).

Studies on the Life of Joseph

BY ARTHUR J. CHILCOTT, OF SWANSEA. PART I.

JOSEPH is a well known type of our Lord Jesus. While this is not definitely stated, the incidents related seem to suggest many analogies. In these papers we propose to trace Joseph's path of humiliation and shame to that great position of dignity he occupied in Egypt. Joseph is the last of the patriarchs whose history is recorded in Genesis, and how wonderful to find this historical order. Adam speaks of our Lord's headship, Abel His death, Noah His work in providing a refuge for His own. Abram is the great central figure of faith, Isaac sonship, Jacob service, and Joseph rule. From what has been written concerning these men, we learn that God was preparing the way for the coming of His Son.

The central facts of the life and death of our Lord were foreshadowed in these beautiful Old Testament characters, and men ought to have been cognisant of them. Let us now look at a few points in Joseph's history that clearly speak in a typical way of our Lord Jesus.

(1) *He was the beloved of His Father* (ch. xxxvii. 3), reminding us of the remarkable scenes at Jordan (Matt. iii. 17) and on the Mount (Matt. xvii. 5), expressly speaking of the Father's love. "This is My beloved Son, in whom I have found delight," as the Everlasting Word, the Father had loved Him from all eternity; but now in the days of His incarnation opens the heavens to testify His pleasure.

(2) *He was the Son of Israel's old age* (v. 3). If we interpret this thought into

Scriptural language, and apply it to God, it speaks of "Eternity." The Lord Jesus was the Son of God's Eternity. In the prologue of John's Gospel, Jesus of Nazareth is expressly identified with the Word, a Personal Being who was "in the beginning with God," who, as the Bearer of Divine grace and truth, came into the world, becoming flesh and tabernacling in the midst of men, even at the moment when sojourning on earth was "The only begotten in the bosom of the Father." He was God manifest in the flesh (1 Tim. iii. 16). Very God of very God, equal with and of the same substance as the Father, eternal in His being, "whose goings forth were from the days of Eternity" (Micah v. 2).

(3) *He was the sent one of His Father* (v. 13). Joseph's brethren were away from their real home, and Israel said, "Come, and I will send thee to them," and Joseph said, "Here am I." What readiness on the part of Joseph! No excuses, no delay, his willing obedience too and his going along upon such a dangerous journey, is a proof that he was accustomed to obey cheerfully. How this beautifully speaks forth the glories of Christ, "Lo, I come (in the volume of the book that is written of me), I delight to do Thy will, O my God" (Psa. xl. 7, 8).

(4) *He was despised by his brethren* (v. 4). Like Christ, Joseph came to his own, but his own received him not. They could not speak peaceably to him, clearly reminding us of the verse, "They hated Me without a cause" (John xv. 25). Three times, in verses 4, 5, 8, we read of the hatred of Joseph's brethren:

they hated him because of "his words," and because of what he was. In the same way our Lord's brethren hated him, because He was the beloved Son of the Father, also because of His sayings. What Joseph suffered from his brethren, God's decree turned to his nation's salvation and blessing. Christ's sufferings caused by His people (Jews), God has planned for the salvation of the world, including, finally, Israel's everlasting blessing. The bitter hostility of the Jews to Christ, who was absolutely holy and faultless, could have no justification: it was pure hatred without ground.

(To be Continued.)

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- Jehovah-Ropheka—The Lord our Healer (Exod. xv. 26).
- Jehovah-Shalom—The Lord our Peace (Jud. vi. 24).
- Jehovah-Rophi—The Lord our Shepherd (Psa. xxiii. 1).
- Jehovah-Nissi—The Lord our Banner (Exod. xvii. 15).
- Jehovah-Shammah—The Lord is there (Ezek. xlviii. 35).

These seven titles embrace all the fulness of Jehovah's Name manifested in Christ for His people, completely meeting all their need from guilt to glory.

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- The Practice of Godliness (1 Tim. iv. 7)—The Believer's Walk.
- The Pursuit of Godliness (1 Tim. vi. 11)—The Believer's Object.

The Coming of the Lord Jesus

PART IV.—"THAT BLESSED HOPE" AND "THE APPEARING IN GLORY."

BY JOHN RITCHIE.

THE personal return of the Lord Jesus, as presented to us in the Scriptures, will be in two distinct stages. First—He will come to the *air*, and there, He will gather His sleeping and waking saints from earth, up to be with Himself, and around Him. Then, from that meeting place, He will return with them to heaven. After an interval—during which momentous events in heaven and on earth will occur—WITH all His saints to the *earth*, to manifest His glory, and the glory of His people, and to execute judgment on His enemies. In order to a right understanding of the truth, it is necessary to distinguish between these two aspects of the Lord's return. His coming as Son of God to the *air*, is the proximate hope of the saints (1 Thess. i. 10). There is no predicted event which *must* occur, and no prophetic word which *must* be fulfilled, before the Lord's descent into the air, to call together His sleeping and His waking people. His own Word regarding this event, uttered from the throne above, is, "Surely I come quickly" (Rev. xxii. 20). No one can tell the day. Dates and numbers do not help us in the least regarding it. But the attitude of the saints is to be, "*Waiting* for the coming of our Lord Jesus Christ" (1 Cor. i. 7). and "*Looking* for that blessed hope" (Phil. iii. 20).

BEFORE He comes as Son of Man to *earth*, accompanied by His people in

power and glory, *many* prophecies *must* be fulfilled. The Antichrist must arise (2 Thess. ii. 3); and God's ancient people must be gathered to their land (Dan. xi. 36).

The words used by the Spirit to describe these two events are worthy of our notice. The Lord's coming to the air is spoken of as "That blessed hope;" His return to the earth as "The appearing in glory" (see Titus ii. 13, R.V.). As *Son of God*, He will come to the air (1 Thess. i. 10), as *Son of Man* He will return to earth (Matt. xxiv. 27-37). The descent into the air will be with a shout, with the voice of the archangel, and the trump of God (1 Thess. iv. 17). It will be immediately followed by the resurrection of sleeping saints, and the transformation of those who are alive and remain; whereas, at the descent of the Lord to the *earth*, He will be accompanied by His mighty angels in flaming fire, taking vengeance on His enemies (2 Thess. i. 7-9; ii. 8). The Gospel by John, in which the Lord is presented throughout as the *Son of God*, is the *only* Gospel in which we find distinct mention of the coming of the Lord *for* His people. The many references found in the Gospel by Matthew, in which the Lord is presented as the *King of Israel*, and in the Gospel by Luke, in which He is presented as the *Son of Man*, are specially connected with His return to earth, to judge His enemies, deliver His earthly people, and set up His kingdom in power. It has been said by some, who contend for the theory of a general return, in which all these things are supposed to transpire, that this makes "*Two Second Comings of Christ.*" Our answer is, No. It only distinguishes be-

tween two stages and aspects of the second advent of our Lord. And this is exactly what the Scriptures teach us to do. His *first* advent, when He came to live and to die for us, was in two stages. *First* to Bethlehem as an infant of days, and later, to Jerusalem as the King of Israel, and as the Lamb of God to die. When He came to Bethlehem, the world knew nothing of His coming: it was only revealed to a few, and they gathered unto Him and owned Him. When He entered Jerusalem, the multitudes thronged the road, *before* and *after* Him, and the shouts of "Hosanna" were heard afar off. And so when He comes again to mid-air for His own, they shall gather to Him at His call from earth and sea, but the world will go on in its course. The descent of the Lord, and the rapture of the saints, will not arrest the world's attention. The world will not behold the descending Lord at all, and we have nothing to warrant the thought, that the world will see the ascending saints. When He comes to earth "*Every eye shall see Him*" (Rev. i. 7), and His enemies will quail before the brightness of His manifested glory. But on the fair morn of resurrection the saints *alone* shall behold the beauty and loveliness of their Lord, and they only shall see Him "*as He is*" without a veil, or a cloud between.

Him eye to eye, we then shall see,
Our face like His shall shine;
O what a glorious company,
When SAINTS and angels join.

Oh what a joyful meeting there,
In robes of white arrayed.
We all shall join in praising Him,
Whose glories never fade.

Studies in Philippians.

BY ANDREW BORLAND, M.A., IRVINE.

PAULINE EPISTLES—I. INTRODUCTORY.

Earliest.	A.D.	Major.	A.D.	Prison.	A.D.	Pastoral.	A.D.	Uncertain.
1 Thess.	53	1 Corinthians	56	Ephesians	62 or 63	1 Timothy	64 and 65	Hebrews
2 Thess.		2 Corinthians		Philippians		Titus		
		Galatians	to	Colossians		2 Timothy		
		Romans	57	Philemon				

FROM the above simple outline the relative positions of the genuine Pauline epistles may be readily ascertained, and such a scheme, as is now generally accepted, goes far to show us the unfolding of the Apostolic faith and the progressiveness of the Divine revelation as vouchsafed to the great apostle to the Gentiles. Our immediate purpose is to devote attention to group three, viz., The Prison Epistles, and more particularly to the Epistle to the Philippians. These letters, written during the first confinement of the apostle for "two whole years" in his own hired house, "with a soldier that kept him" (see Acts xxviii. 30), are amongst the precious things that smell of prison damp. The storm of controversy was for the moment past, his activities in the broader sense were curtailed, and the beloved apostle and devoted servant was granted a respite from travel with welcomed leisure to reflect. God, through him, has graciously enriched the Church, and in so doing gave to His choice vessel a vaster field of influence through the perpetuation and multiplication of his voice. It is often so,

for God gives "the best to those who leave the choice to Him." May we learn the beautiful and necessary lesson!

But the Epistle to the Philippians occupies a unique position even in its own group, as the following will indicate:

Epistle.	Nature.	Content.
Ephesians.	Doctrinal.	The Church.
Philippians.	Practical.	Christian Behaviour.
Colossians.	Doctrinal.	The Christ.
Philemon.	Personal.	Brotherly Obligation.

It is mainly practical, and is chiefly concerned not with the communication of some mystery given by revelation to the apostle, as in Ephesians and Colossians, but with the simple, insistent, and emphatic exposition of the Christian's bearing in a wicked and perverse generation. It is not controversial and doctrine, as such, is introduced only twice and that, notwithstanding the importance and the grandeur of the first of the two passages, only in an incidental way (ch. ii. 2-11 and ch. iii. 2-3). Naturally, in an epistle of this scope, there are recurrent reminis-

cences and positive allusions to the apostle's visits to Philippi, and the heart beats with a deep emotional feeling towards the first fruits of the Gospel preaching in Europe. The long centuries that separate us from those primitive Christians do not deter us from visiting in spirit their enthusiastic community, nor from witnessing with bated breath their joy at the reception and reading by their longed-for Epaphroditus of the letter that betokened the undiminished interest that their respected brother in prison had for his converts at Philippi. It was penned "to the saints in Christ Jesus at Philippi."

What memories awoke in the apostle's mind, as with leisurely reflection, he lived over again the days of joy amidst much affliction! To that city he had been directed (driven almost) by a series of Divine interferences and by a special unforgettable vision. Troas and Macedonia were inalienably linked together in the apostle's mind. And what events! No man of Macedonia to meet him; no hearty welcome for the gladdening evangel of Christ, but only a few women! Instead of the modern reception for the great preacher, the common experience of the earliest evangelists—a row! Conflicts innumerable were his—with his own desires and plans, with subtle and disguised evil, with brutal cruelty, with untoward circumstances. In them all by the grace of God he had triumphed, and had had great joy, proving once again the faithful, unswerving care of his Lord, and showing that "in all these things we are more than conquerors." Philippi was the

place of impact of the Gospel on the Roman world, and the Gospel of Christ carried the day. It has ever been so, in spite of all that looks so contrary. There were now "saints . . . in Philippi," "a colony of heaven."

Who were they? where did they meet? what were their characteristics? We feel to-day as if we were again in the Macedonian city, visiting the usual meeting place of the brethren—the home of Lydia, the Asiatic seller of purple. Round her are gathered the converts from the first mission, and such as were subsequently delivered from heathenism through the light-shining of the saints in the city (Phil. ii.). There behold, made gentle by the touch of heavenly grace, the keeper of the prison, and with him his household, all with vivid recollection of the night of the earthquake, in company with Euodias and Syntyche, beloved in the Lord, fellow-labourers with the apostle and "whose names are in the Book of Life." Clement is there, and many an unnamed brother with unforgettable memory of that first farewell with the servant of Christ on his release from prison. Epaphroditus has come. Brave-hearted man! nigh unto death for Christ and the Gospel's sake, he has returned from Rome bearing with him the precious parchment, a letter of thanks and encouragement penned from the heart of his beloved brother Paul, full of joy, full of peace. The blessed words are read amidst silent approval. He remembers them; he prays for them; he thanks them. They are overjoyed, encouraged, stimulated, humbled.

The Lord's Death.

AN ADDRESS GIVEN IN KILMARNOCK BY
ERNEST TARRANT, FOLKESTONE.

SINCE "before the foundation of the world," the theme of the Lord's death has, by manifold means, been kept in a foremost position, and the subject will gather impressive emphasis in the tremendous events towards which we appear to be hastening.

"They shall look upon ME whom they have pierced" (Zech. xii. 10), is to be an experience for the Jews especially; whilst for humanity in general the coming activity of the Lord, under His sacrificial title of "The Lamb," will stress the importance of Calvary with *irresistible* power.

The passage in Zechariah already quoted presupposes the "piercing" of the Lord (who "stretcheth forth the heavens!" (ver. 1) over five hundred years before the event, and a reminiscence which has yet to occur; and thus in one verse the crucifixion is in foreview and review.

A brief glance from three main directions of view will illustrate the prominence accorded throughout the Scriptures to this subject. The death of the Lord was

FORETOLD FROM ETERNITY,

with constant re-intimation up to time of occurrence.

I. "*Foreordained before the foundation of the world*" (1 Pet. i. 20), the Lamb was again mentioned by Abraham (Gen. xxiii. 8); typified in the Passover (1 Cor. v. 7); and seen by Isaiah as "brought to the slaughter" (Isa. liii. 7).

2. *Foreshadowed in sacrifice and ceremony*—"a shadow of good things to come" (Heb. x. 1)—the same event was in constant anticipation.

3. *Foreviewed vividly in Psalm xxii.*, the Roman form of death for the Lord is predicted one thousand years beforehand, when Israel had no appearance of ceasing to be an independent nation.

4. *Foredated in Daniel ix. 26* with minute accuracy, the "cutting off" of the Messiah was again announced, although Jerusalem would be rebuilt for His presentation.

5. *Foreseen by the Forerunner*, the proclamation was necessary, "Behold the Lamb of God" (John i. 29), when to human judgment "Behold your King" would have seemed more consistent to John the Baptist's main theme of a "kingdom at hand" (Matt. iii. 2).

6. *Foremost at the Transfiguration*, even the topic of "His decease" formed the conversation between Himself and the representatives of the law and the prophets (Luke ix. 31).

Viewed more frontally the subject is

FUNDAMENTAL IN DOCTRINE,
as declared by the Lord Himself and the apostles.

(a) *Fraught with His value*, the blood of Emmanuel (Matt. i. 23) is of infinite merit, and His own estimate is very conclusive, "My blood of the new covenant, which is shed for many for the remission of sins" (Matt. xxvi. 28).

(b) *Faithfully recognised by God* (Rom. iv. 24-25), the death of the Lord is seen to have provided a righteous basis whereupon "He may be just and the justifier

of him which believeth in Jesus" (Rom. iii. 26), who "suffered for sins the just for the unjust, that HE might bring us to God" (1 Pet. iii. 18).

(c) *Fully reported in each Gospel*, the death and surrounding circumstances are allotted remarkable proportions of space, notwithstanding that the life of the Lord was so extraordinary that "the whole world itself could not contain" the full account (John xxi. 25).

(d) *"First" in Paul's teaching* is the fact that "Christ died" (1 Cor. xv. 3); whilst Peter speaks of "the precious blood" as securing "redemption" (1 Pet. i. 19); and John mentions the provision of "the propitiation" as a supreme evidence of "love" (1 John iv. 10).

FREQUENT IN REVIEW.

Fixed memorially in the Risen Lord, the crucifixion was in touching reminder when "He showed them His hands and His feet" (Luke xxiv. 40); and the question shall yet be raised, "what are these wounds in Thine hands?" (Zech. xiii. 6); whilst, as though recently "slain" (Rev. v. 6), "the Lamb" may ever deign to appear for perpetual reminder.

Focussed in the memorial feast, we are to "shew the Lord's death till HE come" (1 Cor. xi. 26), and the dual symbols separating "blood" from "body," as well as the Lord's personal request, "this do in remembrance of ME," adds emphasis to the value of His sacrifice.

Finally displayed by "the Lamb," the vital issues of His death will be demonstrated in power. On the ground that HE was "slain," the Lamb will claim the

earth (Rev. v. 9), and "overcome" the daring antagonism of world powers (Rev. xvii. 14); then how ominous for the rejectors of the atonement are the facts that "the bride" is in acceptance as "the Lamb's wife" (Rev. xix. 7; xxi. 9), and entrance to "the city" depends upon recognition in the "Lamb's Book of Life" (Rev. xxi. 27).

Recapitulating this brief epitome, it is evident that until the Lord came, the prophets were directly burdened with the supreme purpose of His first advent (1 Pet. i. 11); and also that in manifold ways we have pictures in which, as with a touch of crimson, our gaze is attracted to the same central subject.

Concerning the main body of teaching, clearly the phrase would apply that "the blood is the life" (Deut. xii. 23), as of the city, "the Lamb is the light" (Rev. xxi. 23). In strength as impregnable as "the Rock of Ages" (Isa. xxvi. 4), the Cross of our Lord Jesus Christ "towers" indeed "o'er the wrecks" of rival schemes, which, though they be termed "modern" when launched, are quickly abandoned when the storms bring their test.

The recurring emphasis on the theme down the centuries adds to the testimony, and even after His manifestation has further increased the evidence, an eternal value of foremost importance will be associated with His death as the ground of "the Everlasting Covenant."

Rescan the whole evidence of value; "behold" the price paid in His "sorrow" (Lam. i. 12); and accord the once Pre-eminent Sufferer His place (Col. i. 18) in your life.

Fellowship in the Gospel.

AND SOME OTHER ASPECTS.

III. BY WILLIAM HOSTE, LONDON.

THE fellowship of His Son Jesus Christ," shared by all the redeemed of this dispensation, Divine in character and eternal in duration, is not the only aspect of fellowship. There is also

II. THE LOCAL FELLOWSHIP.

The Corinthian Epistles were primarily addressed to "the Church of God at Corinth," a term which never, I think, means the Church universal, but rather its local expression in every place, where believers "call on the Name of the Lord." Such, having themselves been called out from the Jewish and Gentile populations, form with them a third class, the Church of God" (1 Cor. x. 32). Thus at Corinth there were three fellowships—that of Jewish Christ-rejectors, of Gentile sacrificers to demons, and of Christian worshippers of God.

No doubt the aggregate of all the local assemblies on earth ought ideally to correspond with the total of all the saints on earth, but if this were ever so at the beginning, it had ceased to be the case even in Paul's lifetime. Evil doctrine and practice were already doing their devastating work, so that he seems to recognise in 2 Tim. ii. 22, a further distinction at Ephesus—a fourth class of believers, not merely "calling on the Name of the Lord," but in 1 Cor. i. 2, "calling on the Lord *out of a pure heart*," and with such Timothy was to "follow righteousness, faith, love, peace" (*i.e.*, right doing, right believing, right feeling,

and right being, truly a beautiful description of real fellowship).

This process of true separation begins inside and works outside to our surroundings, worldly and religious. This produces humility and a spirit of self-judgment; the reverse order tends to Pharisaism and censoriousness. The shipwrecked mariner-brother, referred to before, could know nothing of this fellowship, for he was alone; but it is a principal of God's Word, that His people should, when possible, be gathered together to Himself. Such words as "Gather My saints together unto ME," "Unto Him shall the gathering of the people be," though spoken of Israel, apply to saints to-day. The "individual position" pressed by some, on the pretext that everything is in ruins and everyone is a mere unit, is a denial of the purpose of God in raising up a remnant testimony. Was Nehemiah not to build, because things were in ruins? It was rather a reason for doing so, in humility and faith. A stone dug from a quarry is intended for a building, how much more a "living stone" for the spiritual house (1 Pet. ii. 5). Otherwise it may easily become "a stumbling-stone," for saint and sinner. All God's people ought to be together, because they are one. No one can dispense with his brother, nor morbidly assume that he himself can be dispensed with. Each has a quota to contribute, which no one else can bring. This is what the apostle speaks of in Eph. ii. 20. "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner-stone," in contrast with "all the building" in the following verse.

The first local Church was at Jerusalem, the apostles being the original stones or supports. The 120 were the nucleus, soon increased by the 3000 converted at Pentecost, formed by the Holy Ghost into one body, in union with the Risen Head. The 3000 no doubt got known by confessing their faith in the crucified and risen Jesus. They accepted Him as Saviour and Lord, and were baptised on His authority at once. Here, comes in a double responsibility, for the servant of God and for the new convert. Baptism is of Divine appointment, but of human administration. God has prescribed the subjects, those who believe; the medium, water; the manner, immersion (for baptism means that and nothing else); the form of words,* "into the name of the Father, the Son, and the Holy Ghost."†

Then we read, "And the same day there were added about 3000 souls." Nor did the responsibility end there, for we read, "And they continued stedfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (v. 42). The order is significant. To continue in a thing, you must first be brought into it. To continue in the apostles' doctrine, those believers must have been instructed in it. The apostles were inspired men, qualified to teach "the ways that be in Christ," till the inspired

Epistles, embodying their doctrine in writing, were given by the Holy Ghost. As for "the fellowship," they had been brought out of the circle of Judaism, in which the Lord was rejected, into another circle of which He was centre, circumference, and "ALL in ALL." In due course they broke bread for the first time, and continued doing so, as the united and ever recurring expression of their remembrance of Christ, in His death, "the fellowship of His blood," "the fellowship of His body" (1 Cor. x. 16), and lastly "in the prayers," the collective expression of their need and dependence upon God.

To sum up, the fellowship of His Son is "in Christ Jesus," and is universal; the local fellowship is in Jerusalem, Corinth, London, Glasgow, or elsewhere. God alone calls into the former; into the latter, man also receives. That excludes all but the real; into this, false brethren may "creep unawares." That is enduring; from this men may cut themselves off, or be cut off. This latter is also the sphere of shepherd-care of the exercise of the gifts and of mutual edification, supply and responsibility.

A Study in "Hearts."

The Believer's Heart.

- A Broken Heart (Psa. li. 17)—Confesses Sin.
- An Opened Heart (Acts xvi. 14)—Receives the Word.
- A Single Heart (Eph. iv. 5)—Serves Faithfully.
- A Pure Heart (1 Pet. i. 22)—Loves Fervently.
- A True Heart (Heb. x. 22)—Draws Near to God.
- A Purposed Heart (Acts xi. 23)—Cleaves to the Lord.
- An Evil Heart (Heb. iii. 12)—Departs from God.

* Because these words are not actually mentioned in Acts ii. and onwards, is no reason for questioning their use. Peter and the rest were acting in the name of the Lord. What other directions than those mentioned in the Gospels of Matthew and Mark were they carrying out, and how else could they do so except as He had specifically laid down?

† "Into." Thus rightly the Revisors, who might also in the same way, have changed the "in" in Matt. xviii. 20. The idea is not the authority for baptising, but the advantage, "into" all that the Divine Name implies.

Lessons from Life of Abram.

PART IX.—THE UNCONDITIONAL COVENANT OF PROMISE (GEN. xv.).

By J. CHARLETON STEEN, LONDON.

THIS very wonderful chapter deals with promise, but promise resting on a covenant victim.

"Now to Abram and his seed were the promises made. He saith not, And to seeds, as of many; but as one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of law, it is no more of promise; but God gave it to Abraham by promise" (Gal. iii. 16-18).

A GREAT CHAPTER.

This great passage carries us back to Gen. xv., and there we read of "The covenant that was confirmed before of God in Christ." This fifteenth chapter of Genesis is very great, because of various happenings therein, for instance, we have two new titles of the Godhead revealed to Abram, viz., "The word of Jehovah" and "Jehovah adonahy." Again, we have Abram two days and two nights alone with God. This in itself is calculated to make it unique. Then we have great words used for the first time in the chapter, viz., "believed," "reckoned," "righteousness," "peace."

TWO NEW TITLES.

It opens with "After these things (*i.e.*, the happenings of chapter xiv.) the Word of the Lord came to Abram in a vision."

Here we have the first usage of this title, "The word of the Lord." That He is a person is clearly seen by "He brought him forth," "He said unto him" (v. 5); "I am the Lord" (v. 7), "and He said unto him" (v. 9), "He said unto him" (v. 13), "I will judge" (v. 14). It is one of the Theophanies, *i.e.*, the revelation of God to Abram in this special title and relationship. He comes with "Fear not." Abram's victory over the powerful things of Babylon was simply a miracle, and no doubt Abram had his misgivings and would be in dread of the consequences. So he has this assurance that "the word of Jehovah" is his *protection* and also his *reward*. This is the first usage of "Fear not," and it will prove a source of great help and blessing if you simply look up these "Fear nots," "God's great," "Dread noughts." They are more to faith than all the "Dreadnoughts" of the British Navy. You will find at least fifty-two of them, one for each week of the year, if indeed not more. The first one here falls from the lips of our Lord, and the last one also (see Rev. i. 17).

Abram has far more now than the inheritance. He has the Lord of the inheritance. "I am thy exceeding great reward."

And not alone the gift of life,
But His own self He gave me.

In answering this assuring revelation, Abram uses a remarkable title, viz., "Jehovah adonahy," *i.e.*, the Lord of possessions, the "wealthy Jehovah." You have it beautifully used by our Lord in manhood. "I am poor and needy, yet the Lord thinketh on me" (Psa. xl. 17).

His own relationship to His Father in relation to the title, is also that of the servant to Himself as Master (see Isa. vi. 1, 8). I am sure that the testimony of every sent one is that His grace as a Master is not one whit behind His grace as a Saviour, and He who is ever the sender, the One who says "go," has promised His presence with us as the Lord of possessions to the end of the age.

HEIRSHIP.

Faith in v. 2 puts the promise of v. 1 to the test, just as if Abram said, "If you are my shield and exceeding great reward, what will you give me, for I go childless . . . and to me Thou hast given no seed." In answer to this God reveals to His friend the great principle of "heirship," viz., "sonship." If children, then heirs, &c. (Rom. viii. 17). In Hebrews i., once God establishes the *Sonship* of His Christ, then there is the declaration "whom He hath appointed heir of all things" (v. 2). So Abram learned that one born out of his own bowels must inherit him, for sonship is essential to heirship.

A CHILDLESS SAINT.

How pathetic is the wail, "I go childless." Let us see to it that we will never know that wail at the judgment seat of Christ. What an awakening to stand there a *childless* saint, not able to speak of *one* soul we have been the means of leading to the Saviour. Rutherford said—

If one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's land.

And this should be the desire of every Christian. We, like the migrants, belong

to another country; this is not our home, "Heaven is our home." We have simply been left here to increase our kind by lip and life in the Gospel. The world on every hand are increasing their kind. The devil is increasing his kind. May God give us grace to increase ours, so that when we stand at the judgment seat we may have great rejoicings over many souls we led to Christ. If God has given us to feel this sad childless condition, then let us do what Abram did, viz., go into His presence and say, "Jehovah God, what wilt Thou give me, seeing I go childless?" Be burdened about it, and tell the Master Himself, that He might stoop in grace to use you, and if you are sincere you will see the change wrought in your little bit of service for Him.

Come tell me all that ye have said and done,
Your victories and failures, hopes and fears;
I know how hardly souls are wooed and won;
My choicest wreaths are always wet with tears.

In verse 6 we have Abram's justification. Note he believed in the Lord, and He counted it to him for righteousness. It is the first mention of faith we have in the Bible, and it is worthy of note that we don't read of it until we first have the revelation of His title as the Word of Jehovah. We often speak of faith as blind, but it cannot be, for all true faith must rest on a Divine revelation. So the moment the Lord reveals Himself as the Word of Jehovah, you immediately read of *Faith* and *Justification* (v. 6) and *Peace* (v. 15).

THE SEEDS.

In chapter xiii. 16, after the separation of Lot, Abram is promised a seed as

innumerable as the sand of the sea shore. Here (v. 5) he is promised a seed as innumerable as the stars. Here we have a heavenly seed. We have been reading in Galatians iii. of another fulfilment in "Thy seed, which is Christ." We want to specially notice these seeds, for it is so essential to the rightly dividing of "The Truth," that we have some Divine insight into this question of Abram's seed. In our next article on the land we will reconsider this essential again.

THE COVENANT BASE.

In verse 7 God tells him that He had brought him out of Ur of the Chaldees to give him the land of Canaan. Abram then asks "Jehovah adonahy," Whereby shall I know I shall inherit it?" He is then commanded to take *me* an heifer of three years old and a she goat of three years old, and a turtle dove and a young pigeon, and these he divided in the midst and laid each piece one against another, but the birds divided he not, and when the fowls came down upon the carcasses, Abram drove them away (verses 7-11). This is God's answer to Abram's "whereby shall I know I shall inherit it?" God takes him to the basis of the everlasting covenant, even to the blood of it, to Calvary, and gives him to see in its bleeding Lamb the very covenant victim. For the meaning of the cutting of the pieces see Jer. xxxiv. 18-19. Because of this God speaks so often about "the cutting of the covenant," referring as He does to the cutting into pieces of the covenant victim.

This aspect we hope to touch on in our next paper under the heading "The Covenant Pieces."

The Second Touch.

LO! a Hand amidst the darkness
 Clasped mine own—
 Led me forth the blind and helpless,
 Led me forth alone;
 From the crowd and from the clamour
 To a silent place;
 Touched mine eyes—I looked upon Him—
 Saw Him face to face.
 Saw Him, as the dawning swiftly risen
 O'er the valleys grey;
 I had passed from midnight of my prison
 Forth into the day.
 Lo! again His mighty Hand hath touched me,
 Touched the eyes so dim;
 Radiant in the noontide of His Heaven
 Look they now on Him.
 Where He is, I see Him and I know Him;
 Where He is I am,
 In the Light that is the Love eternal,
 Light that is the Lamb.
 "Go not back," so spake He, "to the city
 Where men know Me not—
 Tell not there the mystery and the wonder
 I have wrought.
 Go unto thy Home, O My beloved,
 To thy Home and Mine;
 Hear the blessed welcome of My Father,
 'All I have is thine.'"
 Therefore am I journeying to the Father,
 And He walks with me
 Over mountains, through the pastures of His
 valleys,
 O'er the sea—
 And upwards through the heavens where His City
 Burneth, gloweth with the light
 Of the glory of the gems that He has gathered
 In the caverns of the night.
 Already come the sounds of harps and singing
 When the winds arise,
 And the joy of His espousals glows as morning
 Arisen in His eyes.
 See ye nought of Him? His glory and His beauty?
 O eyes so sad and dim?
 Still—hearken—He is passing—He is passing—
 Come unto Him.

The Story of the English Bible.

PART I.

BY J. L. ERCK, UPPER TOOTING.

The story of the English Bible, told fully and in detail, is deeply fascinating and absorbing. Told briefly and baldly, as must necessarily be the case within the limits of these articles, it may yet present some points of interest to readers who, perhaps, have not had the opportunity of becoming familiar with it in a connected form. It is surely very desirable that we, who can obtain copies of the Bible with the utmost ease, and who, in many cases, possess several copies, should know something of the labours and difficulties, the sacrifices and even martyrdoms, which have had to be endured in order that this sacred treasure should be so easily available to us in our own language.

It is proposed, therefore, to trace the story of the Holy Scriptures in this land of ours, from the far-off days when history is mingled with legend and fable, down to the issue of the Revised Version and other translations of recent years; to seek to learn something of their influence on the national life and character, and to glance briefly at the careers of the men who took the greatest part in the work of translation and publication. Surely, both readers and writer may, with confidence, and yet with deep humility, pray for the blessing of the Divine Author on such an undertaking.

Let us, then, leave the busy twentieth century behind us for a while, and travel back in imagination over more than twelve hundred years, to a time when England was a country of wide-spreading forests, inhabited by the wild boar and other fierce animals, of desolate moors and swampy fenlands. It was a country so completely different in all respects from the land we know, that the districts and prospects with which we are most familiar would be quite unrecognised by us could we see them as they then appeared. About the middle of the seventh century, on a hill on the Yorkshire coast overlooking the wild North Sea, was erected the famous Abbey of Whitby, founded by Hilda, a woman of royal descent. The beautiful ruins now to be seen on the same spot are those of a later building, the original one having been destroyed by the Danes. The Abbey became the most important of the religious houses of the North, but its name lives in history chiefly on account of its connection with a humble cowherd, named Cædmon, who

became the first English Christian poet. He was advanced in years before the gift of song came to him, and had often lamented his inability to take part with his companions in composing and singing verses at festive gatherings. It was the custom in those days, on such occasions, to pass the harp round the hall to each one in turn, and whoever received it was expected, there and then, to compose a song and sing it to the company. Cædmon's practice was to rise from the board and leave before his turn for minstrelsy arrived. The story goes that, one evening, filled with shame at his lack of gift, he had left the company and gone to the stable to sleep among the cattle. As he slept, there came to him One who said, "Cædmon, sing Me some song." He could only reply that he could not sing, and had left the feast for that very reason. "However that be," said the Visitor, "you shall sing to Me." "What shall I sing?" asked Cædmon. "The beginning of created things," was the reply. He at once began to compose verses to the praise of God, and found, on waking, that the gift still remained with him. Passages of the Scriptures were translated for him, which he put into verse, and it was recognised by the abbess and brethren that "heavenly grace had been conferred upon him by the Lord." He sang of the creation, of the history of Israel, of the story of Christ and the apostles, of heaven and hell. Others tried to imitate him, but without success, and it was confidently believed by the men of his day that he was divinely inspired. These Scripture paraphrases represent the first attempt to give the English people the Word of God in their own tongue. In language which the simple folk of those days could well understand, they brought home some of the beautiful truths of Christianity to ears accustomed only to fierce heathen war songs.

On the side of the hill on which the Abbey stands, overlooking the North Sea, upon which Cædmon must often have gazed, is a monument to his memory. Though appearing much older, it was actually erected so recently as 1898. Among other scenes represented on its panels is one of Cædmon in the stable receiving inspiration for his songs.

These events took place long ago; the figure of Cædmon is a dim and shadowy one; his verses were not a direct translation, but a series of poetic paraphrases of Bible stories; nevertheless, it is of deep interest to note these first faint tricklings of the stream which we shall endeavour to trace until it swells into a broad and mighty river.

Selected Fragments.

Man is more perturbed by abundance than by need.—AUGUSTINE.

O the straits that are begotten of abundance !—GREGORY OF NYSSA.

When in this life the spirit of the righteous man travails most in adversities, he thirsts the more ardently after the beholding of his Maker's face.—GREGORY THE GREAT.

Man himself is a great deep, whose very hairs Thou numberest, O Lord, and they are not lost in Thy sight. And yet the hairs of his head are easier to be numbered than his affections and the motions of his heart.—AUGUSTINE.

Tell us, O holy Apostles, after the Lord rose again, and confirmed you with the Holy Ghost sent from heaven, did ye cease to have sin ? Let us hear, that sinners may not despair, and leave off to pray to God. He answers us whom the Lord loved the most, who lay on the Lord's breast, and drank deep in the mysteries of the kingdom of heaven which he was to pour forth again :—" If," he says, " we say that we have no sin, we deceive ourselves, and the truth is not in us." So great was he, that, like an eagle he soared above the clouds, and in the serene clearness of his mind saw these words—" In the beginning was the Word, and the Word was with God, and the Word was God." Yet this Apostle declares—" If we say that we have no sin, we deceive ourselves, and the truth is not in us."—AUGUSTINE.

Joshua could stop the course of the sun, but all his power could not stop the course of avarice. The sun stood still, but avarice went on. Joshua obtained a victory when the sun stood still ; but when avarice was at work Joshua was defeated.—AMBROSE.

The man in whom the Word dwells is become like God, and is fair without striving to seem so. This is real beauty.—CLEMENT OF ROME.

Not in the royal city of Jerusalem was Jesus born, but in Bethlehem, which is the least among the thousands of Judah. O little Benjamin, made glorious by the Lord, even by Him who, though great, in thee was made little ! Rejoice, O Bethlehem ! and through all thy streets let the festal hallelujah be sung.—BERNARD.

Daily we live, and daily rise, and daily hunger, and are daily fed, and so ask for our daily bread from God. It would be shamelessness to ask for

wealth from Him ; it is necessity to ask for bread. The great Father giveth this to all His children.—AUGUSTINE.

Christ said to Isaiah anent His Father—" He hath bound a mitre on Me as a bridegroom, and clothed Me with ornaments as a bride." He is then at once the Bridegroom and the Bride—that is—the Bridegroom in Himself as the Head, the Bride in the body. " They twain are one flesh." O sublime wonder !—AUGUSTINE.

Is Old-time Guidance Possible Now?

" The plain way in which the Spirit of God guided the early Gospel labourers is very striking. Take Philip's being led to the treasurer of the Queen of Ethiopia ; Paul and Barnabas when they assayed to go into Bithynia, and the Spirit suffered them not ; and the same men when the Spirit would not suffer them to preach in Asia ; and again, when they ' gathered assuredly ' that they were called of God to go over into Macedonia. Would it be fanatical, or would it be Scriptural, to believe that, if we had equally subject wills, and listened as attentively to God's voice in our hearts, we would be as plainly and surely guided in our service now ?

" I, for my part, believe that God did not mean the miraculous works done in the beginning of our dispensation to be continued, and therefore the Spirit of God does not give faith for such works now. If any Christian were to pray for the opening of the eyes of a blind man, he would find that he could not have the inward assurance of being heard that our Lord Jesus had at the grave of Lazarus, or that Peter and John had as they used the name of the Lord Jesus at the Gate Beautiful.

" But I doubt if this sure guidance is to be reckoned as of the things no longer needed, and therefore withdrawn, and that we must fall back on ' sanctified judgment,' however valuable, or the counsel of friends, valuable too, or the orders of others, such as a Society.

" The heart discipline before the Lord, needed to obtain such sure guidance from Him, is missed, and it is a most serious loss, by acceptance of guidance from other sources. A true servant is jealous of any one coming between His Master and him."—From a letter, dated 15/1/97, and written by Mr. J. G. M'Vicker.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, Willesden
Green, London, S.W.

QUESTION.—What warrant have we for insisting on a "gap" or parenthesis in Daniel ch. ix., between verses 26 and 27?

ANSWER.—There must be a gap, if not between the two verses, at least between v. 27 and the great events in the early part of v. 26, with the consequent scattering of the Jews. This verse seems to work itself out in a long defined period of war and desolation. Then comes v. 27, showing us some one king making a covenant with the many "for a week." Who is this but the prince of v. 26, whose people destroyed Jerusalem centuries before? And who are the many but part of the scattered Jews restored to their land, and recognised as a nation? This restoration is taking place before our eyes, for the first time for 1850 years; but no "prince" has yet appeared to make the seven years' covenant, so v. 27 is still future. Neither party will imagine why the covenant will be specially for "one week," but "the wise will understand" (verses 24, 25).

QUESTION.—It is stated that 2 Thess. ii. 3, teaches that the "Man of Sin" cannot appear until the "Apostacy" and "The Day of the Lord," and neither of these are possible until the coming again of our Lord Jesus Christ (v. 1). I think it difficult to reconcile this view with 2 Peter 3, especially v. 4 with verses 11, 12, where saints are exhorted to look for and hasten unto "The Day of God," and to live as those who should be ready and prepared to meet it. Would such an exhortation be given if at the time "The Day of God" comes, His saints will have been caught up and with the Lord beyond the reach of temptation, tribulation, and evil?

ANSWER.—The Thessalonians thought the day of the Lord was then present (R.V.). Paul appeals against this in the name of "The coming of the Lord," which must precede it, and adds further truth, that the Apostacy, &c., must precede it too. In Peter, ch. iii., the ungodly are scoffing at any idea of the return of the Lord, and Peter takes up the case which will affect them, "The Day of the Lord," and looks forward to the millennial reign of Christ at the end of which, the events of v. 10 will occur. This will usher in the "Day of God," God's final victory over every foe, and the setting up of the eternal kingdom. To this ultimate climax all

is moving, and this should be the ultimate hope of the redeemed even to-day, for that will mean the maximum glory of God.—W. HOSTE.

QUESTION.—Is "The Church of God" in ruins, as held and taught by many?

ANSWER.—If by the "Church of God" is meant "the Church which is His Body," the statement is quite erroneous, for that is preserved for ever. But "Church of God" is used by Paul in 1 Cor. xv. 19; Gal. i. 13, in an extended sense of all Christians he could get at, and generally refers to the local expression of the Church. Thus, in 1 Cor. x. 32, the inhabitants of the city are divided into "Jews," "Greeks," and "The Church of God" (see Acts xx. 28; 1 Cor. i. 2; xi. 22). We have, too, the expression the Churches of God (see 1 Cor. xi. 16; 1 Thess. ii. 14). The expression "IN RUINS" would apply rather to some WORLD-WIDE ORGANISATION. When that breaks down they say the Church is in ruins, but it is THEIR ORGANISATION. But none of God's assemblies, low as their state was, were ever said to be in ruins, though Ephesus was warned lest her lampstand be removed. The testimony, too, is of a remnant character, and in weakness; but such as it is, it is "NOT IN RUINS," nor ever need be. Such an expression is not applied in the Scriptures to a Church of God.—W. HOSTE.

QUESTION.—Is there Scripture for refusing fellowship to a woman who in her unsaved days divorced her husband and is now married again?

ANSWER.—Without venturing to adjudicate on the case before us, one point may be raised from the Scriptures, and it is this. The passage in Mark x. 11-12, is governed by Matt. v. 32, which lays down that there is a legitimate ground for divorce, unfaithfulness to the marriage vows. In that case, when divorce has taken place, the innocent party, at any rate, is as unmarried, I judge, as though her husband were dead, and is consequently free to marry again. If this were the case of the believer in question, she could be happily received now.—W. HOSTE.

QUESTION.—Do the words spoken by the angel, "Time shall be no longer" (Rom. x. 7), mark the end of time, and the beginning of Eternity? If so, when do the events from chap. xi. to xxi. occur?

ANSWER.—The words as given in the margin of the Revised Version are—"Delay shall be no longer," and refer not to the end of time, but to the execution of the judgment of God.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 15th of previous month.

No Charge for Insertion.

APRIL, 1927.

Made up. March 24th.

SCOTLAND.

FORTHCOMING CONFERENCES. — Glasgow. —

Half-yearly meetings in Christian Institute, April 16, at 5; 17th, at 2.30. In City Hall, April 18, at 11, 2.30, and 6; April 19, 11, 2.30, and 6.45. Half-yearly Conference of Sunday School Teachers in Wellcroft Halls, Margaret Street, on Saturday, April 9, at 4 p.m. Speakers—Mr. Tom Baird and Mr. P. G. Parker. **West Calder.**—Conference on April 16, from 3 till 8. H. Steedman, William Thomson, William M'Alonan, John Brown expected. **Ayr.**—Half-yearly Conference of Sunday School Teachers in Victoria Hall, Main Street, on Saturday, 16th April, at 3 p.m. Messrs. Tom Baird, George Westwater, Andrew Borland. **Buckie and Port-essie.**—Joint Conference in St. Andrew's Hall, **Buckie**, on Friday, 8th April, from 10.30 a.m. **Lanark.**—Annual Conference here on 14th May. Particulars in next issue. **Dundee.**—Hillbank Hall, Cotton Road, April 11, at 11 a.m. J. M'Alpine, H. Steedman, T. Richardson, A. Whitelaw. **Motherwell.**—Sisters' Missionary Conference in Town Hall, April 23. **Linlithgow.**—Annual Conference, 7th May. **Kilmarnock.**—Tract Band Conference in Laigh Kirk Mission Hall, April 16, at 3.

REPORTS. —Aberdeen.—John Miller had a week's meetings in **Torry**, with chart, "Egypt to Canaan." Large meetings. Young Christians much helped, many of whom had not heard these simple truths before. **Brechin** Conference, and farewell meeting to Dr. Souttar, leaving for China this month. Large gathering. Ministry by Messrs. R. Stephen, Duthie, Whitelaw from China, John Miller, and Barry. **Inverallochie.**—John Miller has commenced meetings here, and have so far been very encouraging. Charles Reid has been having meetings at **Evie**, Orkney. Alex. Phillip has had encouraging meetings at **Sandwick** in a schoolhouse, and is now in **Kirkwall**. Andrew Phillip has been at **Westray**, where meetings were well attended. **Harray.**—A

Conference was held here on 9th March, the first for about 20 years. Ministry much appreciated. Alex. Philip, Charles Reid, and local brethren took part. W. J. Miller writes cheerfully of his service in Shetland Isles. He has had meetings at **Hills-wick**, a needy place about 40 miles north of Lerwick, and hoped to visit the large and needy island of **Yell**, a new field. **Edinburgh.**—Commande P. Wolfe Murray, R.N., commences a mission in Bellevue Chapel on 3rd April. **Kilmarnock.**—Conference in Co-operative Hall, February 19. About 400 present. Profitable ministry by Messrs. Tom Baird, C. F. Hogg, James Wilson, John Gray, and R. W. Smith. Mr. Baird continued over Lord's Day and two week nights. Large meetings and saints blessed. His lecture on "How we got our Bible" was very instructive. **Kilbirnie.**—Sisters' Missionary Conference here on 12th March was packed out. Over 500 present. Stirring messages from Messrs. Broadbent, Bishop, Baird, and others. The Ayrshire Missionary Conference at **Glengarnock** was a time of real refreshing. Mr. and Mrs. Frank M'Laine of India hope to occupy the Ayrshire Missionary Home at **Newmilns** during April, May, and June. William Hamilton has had encouraging times at **Dreghorn**, where saints have been cheered and sinners saved. J. H. Aston (who leaves shortly for Florida, U.S.A.) has visited every home in Ayr with a copy of "The Way to Heaven made plain." Pray for a harvest from this sowing. A farewell meeting for Mr. Aston was held in **Prestwick** on March 18. **Glasgow.**—Thomas Richardson is conducting special services in Parkholm Hall, with increasing interest. **Maybole.**—Joseph Strain had a special effort here, with good interest shown. **Baillieston.**—A Conference, March 12, in Gospel Hall, Scott Street. Helpful words from Messrs. G. Westwater, J. Wilson, A. Bayne, H. A. Thomson. Hall filled. **Newton.**—Good work going on here. Many professing conversion. Expecting Lanarkshire tent to be pitched at this place.

Tannochside.—Kitchen meetings carried on by workers from Bothwellhaugh. Some already professed conversion in this village. **Law.**—Work carried on by brethren from Overtown Assembly. Have a hall, but need seats. Meantime using seats from Lanarkshire small tent. Expecting small tent at **Law** for part of summer. Anyone having seats for sale might write W. Hislop, Overtown.

Auchenairn.—A Gospel effort being carried on here by younger folk from Springburn Assembly. Quite a good number attending the meetings. **Blanefield, Dumbartonshire.**—Brethren from Milngavie launched out here some time ago. Have a Gospel service on Lord's Days and a children's lantern service on Tuesdays. **Nitshill, Renfrewshire.**—The younger brethren and sisters from Cumberland Hall, Paisley, carry on a children's meeting and Gospel service on Lord's Days here. **Racecourse Meetings.**—Hamilton, Ayr, Lanark, and Bogside, July 15 to 22. Workers willing to distribute tracts at these courses might communicate early with R. Walker, 35 Dundas Street, Glasgow. James Anderson, London, had special meetings for saints and sinners in James Street Hall, Ayr, with blessing. A few believers are now gathering unto the name at **Selkirk**, where J. Roberts has been visiting.

ADDRESSES.—Correspondence for Gospel Hall, **Hamilton**, should now be addressed to Mr. Robert Logan, 11 Jack Street, Low Waters, Hamilton. Nelson Hall, **Bo'ness**, to William Paterson, The Anchorage, Bo'ness. **Holytown.**—A few believers now meet in Masonic Hall. Correspondence to Peter Morrison, County Houses.

ENGLAND.

FORTHCOMING CONFERENCES.—**Leamington.**—In Clarendon Hall, April 15. **Stroud.**—Acree Street Rooms, April 15, 2.45 and 6. **Windermere.**—Conference, April 14-19. W. E. Vine and E. Curzon. **Eastbourne.**—Missionary Conference, April 14-19. **Littlehampton.**—S.S. Workers in Belgrave House, April 14-19. **Kewstoke.**—Fellowship meeting on Whit Monday, at 3 p.m. **Portsmouth.**—"Elim" Annual Meetings at Copnor Wesleyan Chapel on Easter Monday, at 3 and 6.30. W. H. Chapple and G. Gettings expected. Missionary Conference in Rudmore Hall, April 6. **Manchester.**—Easter Conference, Friday, April 15, in Hope Hall, for missionaries, 2.30 to 8 p.m.; Saturday, April 16, in Hope Hall, Ministry of the Word, 2.30 to 8 p.m.; Monday, April 18, in Irwell Hall, Salford, Ministry of

the Word, 2.30 to 8 p.m. Brethren expected—W. E. Vine, M.A., C. F. Hogg, G. Hamilton, H. Cunningham (N. Rhodesia), J. Duthie (China), G. R. Gough (Malaya), G. G. Wheeler (India). **Barrow-in-Furness.**—Abbey Road Hall, April 15 and 16. **Newcastle-on-Tyne**, April 15-18. **Nuneaton.**—Manor Court Rooms, April 18, at 3.15. **Leeds.**—Wesleyan Church, Dewsbury Road, April 18, at 3 and 6.15. **Doncaster.**—Acland Hall, Acland Road, April 18. **Gloucester.**—Ebenezer Hall, King Street, April 18, at 3 and 6. **Ware.**—Gospel Hall, April 18, at 3.30 and 5.45. **Newport.**—Crindau Hall, April 15. Messrs. Conde (Spain), Cirel (Cardiff), Rudge, Ross, and others. **Bristol.**—Missionary Conference, May 14-18. Communications to A. L. Davis, 93 Belmont Road, St. Andrews, Bristol.

REPORTS.—**London.**—Bloomsbury Chapel, Friday meetings not large, but good. Saturday meeting full and ministry excellent. **Liverpool.**—W. H. Clare had meetings in Boaler Street Hall, and later in **Barrow-in-Furness**. Along with Mr. Phil S. Mills, he hopes to engage in tent work for the coming season, their first pitch (p.v.) being **Abergavenny**, where they hope to commence at end of May. H. Cunningham commences meetings at **Astley Bridge** on April 2. **Liverpool.**—J. Barrie is conducting a Gospel mission in Gospel Hall, Salop Street. Horatio Wallis has visited a number of Assemblies around county of Durham. He and his sister have been at **Stockton-on-Tees**, and now returning to their work in the Shetland Isles. T. Traynor has had special meetings at Grey's Gospel Hall, **Essex**, where Gospel work has been at very low ebb for many years. John M'Ghee commenced a special effort in the Gospel on March 20 at Gospel Hall, **Widnes**. **Redhill.**—G. T. Veitch is having a Gospel effort here in Shrewsbury Hall. Luther Rees had a time of blessing in the Gospel at **Stroud**. J. Hodson had a series of Gospel meetings at **West Thurrock**. J. Charleton Steen had well attended addresses on "The Tabernacle" in Princes Hall, **Buckhurst Hill**, during March. David Roberts had a fruitful mission at **Ipswich**, quite a number of young folks and adults having professed.

IRELAND.

James Murphy is having special meetings at **Newry**. He had a time of blessing at **Bessbrook**, where eleven were baptised and added to the Assembly. Willie Stevenson and Samuel Gilpin finished up meetings at **Ardmillan**, March 13, with a few conversions. Joseph Glancy is still at Lower

Windsor Hall, **Belfast**. Large meetings. A number professed, including a Roman Catholic. Megaw and Alexander at **Ballygigan**, good meetings. Gould and Hawthorn at **Banbridge**, some saved. Walker at **Ballymena**, people coming out well. Petrie at **Lisburn**. Gilfillan at **Ballyclare**. Stewart and Young at Courthouse in **Toomebridge**, some blessing. Curran and Murphy at **Newry**. Bertie Stewart spent over 20 weeks at **Malin Head**, some few saved and added to the meeting. Whitten at **Moneydig**. Knox at **Kingsmill**.

CANADA.

Vancouver.—Annual Conference will be held in the Gospel Hall, 1181 Seymour Street, April 15-17. **Toronto**.—Easter Conference will be held in Massey Hall, corner Victoria and Shuter Streets, April 14-17. Communications to 22 Yarmouth Road, Toronto. James Waugh had good meetings in Swanwick Hall on "The Tabernacle." Mr. Gould in Pape Ave. Hall and Bre. M'Kelvie and Bunting in the "Junction" meeting. **Owen Sound**.—James Lyon had a month's meetings here, preaching Christ to saints and sinners. **Sarnia**.—Wilkie and Joyce are holding forth the Word of Life in this city. **Sault Ste Marie**.—James M. Kay and H. Harris have had four weeks' meetings here, when eight professed conversion. Mr. Kay went on to Cheboygan and Mr. Harris to help in Bible Carriage work in Texas.

UNITED STATES.

Richmond, Va.—The Annual Conference will be held in Conservatory of Music, 115 N. Madison Street, April 15-18. Communications to H. Priest, 3601 Fulton Street, Richmond. **Summit**.—John Ferguson had three weeks' meetings here, with fruit in conversions. **Detroit**.—Messrs. Gillespie and Nugent have seen much blessing in Ferndale Hall, and expect to have a series of meetings in Central Hall. Mr. Pinches has had meetings in East End Hall. **Pittsburgh**.—W. Beveridge and W. G. Smith are having well attended meetings here. **Chicago**.—J. P. Conoway has been here, and also in **Camden, N.J.**, with blessing on his labours. **Standish**.—R. A. Barr had a spell of encouraging meetings here. **Midland**.—Our brethren Govan and Klabunda have been plodding away here, and seen God's hand in blessing. **San Diego**.—Brethren D. Cameron and C. Davis gave us two weeks in our Gospel Hall, 3951 Front Street. **Philadelphia**.—H. M'Ewen had meetings here. **Grand Rapids**.—John Moneypenny

has been visiting the Assemblies in Michigan, preaching the Word. **Detroit**.—During February the East Side Assembly had visits from Mr. J. M. Davis of India; Mr. C. Patrizio of Philadelphia; Mr. George Pinches of Centerville, Ia., the latter remaining for two weeks, giving much needed ministry to the Lord's people and preaching the Gospel.

WORKERS ABROAD.

FAROE ISLES.—Mr. Angus M'Kinnon has been paying a long visit to these islands, and says it has been one of the most blessed times he has ever had in the Lord's work. In **Thorshavn** a few professed conversion and some were baptised, and a four days' Conference proved a time of real blessing to believers from all parts of the islands, so that a spirit of division, which has caused much sorrow, has almost disappeared. **FRANCE**.—Mr. W. Taylor—"A woman came to the meeting in utter despair, and contemplated throwing herself into the river, because for 15 years she had been terribly tormented by dreams of the flames of hell. Her screams at night were so terrible that she was not permitted to stay long in any flat. She had earnestly sought for healing in Romanism, but in vain. When she met Mrs. Taylor for the first time, she eagerly received a New Testament, saying she would read and re-read it; then God gave her assurance that if she came to us she would be healed, and after the meeting this poor outcast sinner found peace." **SPAIN**.—Mr. T. C. Turrall has received permission from the authorities for the reopening of the school at **Toral**, an answer to prayer which should lead to thanksgiving. During December and January he and Mr. Ginnings had special meetings at **Toral** and **Jimenez**, those at the latter being especially good and fruitful. **INDIA**.—Mr. H. Bird has had to remove from Ramcoti to 17 Broadway, **Madras**. The new building is larger and quieter, although not so well situated for work, but already people are attending the meetings well, and there are three or four earnest enquirers from the open-air preaching. Miss Bird writes of nearly 90 cases of illness in the **Kollegal** orphanage. Mr. Perkins tells of the conversion of a woman over 90 years of age, who, not being able to walk, crawls to the meetings and is never absent, and is asking for baptism. **AFRICA**.—Dr. Fisher, N. Rhodesia, tells us that recent translations of the Scriptures and "Pilgrims' Progress" into Lunda are being greatly used. Mrs. Buckland is very busy at **Kamapanda**

with medical, school, and women's work. In the last there has been blessing and quite a number have come to her with a desire to "believe the words," as they put it. **CHINA.**—J. A. Gordon writes:—"Shanghai is seriously threatened by the Cantonese advance. I regret to say that we can see in it not so much a Nationalist movement, as Bolshevik ascendancy. We have seen enough to understand the inevitable lawlessness which must accompany any success obtained. There is need to cry to God that our own land may be kept free from this terrible thing. Already the best classes of the Chinese people know that the ignorant and the brutal are now to dominate the country under the Communist régime. There is a purely Nationalist ideal in the minds of the best of the Cantonese leaders, but as they have chosen to have as their associates those who hold a definitely Soviet intent we fear that the Soviet will win. Indeed, I feel that there may be a clash between the two. The present exodus brings the Boxer year to mind. May the Lord graciously grant that it may not be accompanied by the violence of that terrible year! Of course there is still a large part of the country not yet dominated by the Cantonese. It is in the provinces under their control that there is the anti-Christian programme. The Nationalist elements are not anti-Christian."

PERSONALIA.

Our esteemed brethren **W. J. M'Clure** and **John Dickson**, from Canada, are on a visit to Ireland. Mr. M'Clure may be addressed c/o Mr. R. M'Sweney, 10 Church Street, Ballymena. We regret to say that **Mr. John Ritchie**, the founder and editor of "The Believer's Magazine," now in his 76th year, has been seriously ill, and is still very weak and frail. The prayers of our readers are asked on his behalf, that he may realise God's sustaining grace in his weakness.

Fallen Asleep.

Joseph Dutton passed away to be with Christ from the French Hospital, Marie Galante, French West Indies, on January 29, aged 68. Our brother, who was a zealous pioneer of the Gospel, was born in Liverpool, and in the year 1901 started colportage work in Paris. Later, his enterprising spirit took him on a Gospel tour through Germany, Poland, Central Europe, Algiers, Malta, Egypt, and Palestine, then on to Greece, Turkey, Armenia, and

Persia. After the war he purchased a Gospel tent, which he worked in spite of much opposition and persecution in the rougher parts of Paris. In 1921 he visited Italy, then America, Bermuda, S. Lucia, and Barbadoes, holding Gospel meetings, giving lectures on "The Tabernacle," and displaying texts on the streets of the places visited. From there he visited the French islands of Gaudeloupe and Marie Galante—places hitherto unvisited with the Gospel, where he preached incessantly, and distributed Gospels under the most trying climatic conditions. It was after a strenuous day's visiting on his cycle that he had a sudden seizure, following on sunstroke, and being taken to hospital passed from there into his rest with Christ. A short biography, written by his friend and co-worker, Commander E. A. Salwey, with a striking photograph, appear in this month's **Christian Worker**, and we hope to publish a book, giving an account of his life and travels, written by himself, shortly. **John Johnstone**, Belfast, on January 27, aged 40 years. Known far and wide by his consistent testimony. On March 2 **Mrs. Matthew Wilson**, for many years in Ebenezer Hall, Bridgeton, Glasgow, Assembly. **W. H. Stanes**, children's evangelist, died at Santos, South America. Well known in this country when he conducted seaside services in various parts. At Groton, Conn., on January 19, just 24 days after the death of his wife, **John Cowle**, late of Westerley, aged 71 years. A pillar in the church, and superintendent of the Sunday School for 34 years. Their home was ever open to the Lord's people, and they will be greatly missed. On February 3, at Leyton Hall, suddenly, **Thomas Pettifer**, aged 71 years, father of Mrs. A. G. Clarke of North China. **R. R. Rowden**, Bolivia, on January 9, from typhoid fever. Went out to the mission field in 1907. Remember widow and five little children in prayer. On January 26, at Chicago, Ill., **Samuel Fenner**, aged 86 years. Born twice in England, he went to Canada as a young man, and identified himself with the Lord's people in Norfolk Co.

Sums Received for the Lord's Work and Workers,

Sett to approved Servants of Christ, labouring in the Gospel.

J. L. Rutherglen	£1 0 0
J. N., Glasgow	1 0 0
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Romans iv. 5	6 3 0

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*Assembly

Treasury Notes.

THE WILLING SUFFERER.

THE sufferings of Christ were not only sinless, but also willing and voluntary. Hear Him say in John x. 17-18—"Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself." This is an aspect which surely differentiates between His sufferings and ours. Few, if any, of the sons He is leading to glory suffer willingly, voluntarily, or vicariously, but this was uniquely and absolutely true of Him.

Behold a spotless Victim dies
My Surety on the tree—
The Lamb of God, the Sacrifice,
He gave Himself for me.

This brings us to the very heart of things, to the true passion of the Son of God. The covenant victim pouring out His life for His own sheep. Not an hireling, but the beautiful Shepherd in the constraint of everlasting love dying for the sheep. In a past dispensation the sheep died for the shepherds, but here we behold the amazing sight—the beautiful Shepherd willingly and voluntarily dying for His sheep. It is to this willing and voluntary "laying down" to which He refers, when He says, "Therefore doth My Father love Me; because I lay down My life for the sheep." It has been called "the supreme act of self-sacrificing obedience and love," drawing out, as it does, the admiration and love of the Father. It was a passion in obedience to the will of His Father. "This commandment I have

received from My Father." His passion differs from all martyrdoms in this, that "it was a life *given* for man, not *taken* by man." This surrender of the Son to the will of His Father in the "willingly dying for the sheep," was an eternal act, historically fulfilled on Calvary. Listen to the word, "Who through the Eternal Spirit offered Himself without spot to God" (Heb. x. 14).

In His "form of God" He was immune from all sufferings, but His sufferings He voluntarily assumed, when He brought of His own will and choice His Godhead into unison with His creature and became man. "John x. 18 is the only instance in which Christ is said to do any thing of Himself" (Westcott), and in what immediately follows we learn it was in obedience to His Father's will.

This vicarious death we have prefigured, right down through a past dispensation in type and shadow, and when He came, "He taketh away the first that He may establish the second" (Heb. x. 9). The sight and amazement of Eternity is "that sight" (Luke xxiii. 48). Not simply Deity suffering for humanity, but Deity eternally united to His creature, dying "Man" for His creature's sin. Surely this in some measure explains John iii. 14, "Even so must the Son of Man be lifted up." God in His creature man eternally unified, dying for "man." and dying Man on Calvary.

The Body of Christ

AND THE CHURCH OF GOD.

BY HENRY STEEDMAN, BROXBURN.

THE prime purpose of the following is to show from the Scriptures what is really meant by these two distinctive terms. The word "church" simply means "called out of." It is used of both of the above terms (see Eph. i. 22-23 and 1 Cor. i. 2); but the two phrases do not refer to, nor do they mean the same thing.

THE CHURCH THE BODY OF CHRIST.

This is the greatest of all the secrets (mysteries) made known by the Spirit to the saints. It is brought before us for the first time in the New Testament by the Lord Jesus Christ Himself in Matt. xvi. 13-20. The Father had revealed who the Son of Man was, even "The Christ, the Son of the living God." Thereupon, Christ unfolded what He called "My Church" (v. 18). Observe carefully:—

- (a) Christ is Himself the builder—"I will build."
- (b) It is built upon—"This Rock."
- (c) It was then a future thing—"I will build."
- (d) The Church is Christ's—"My Church."
- (e) It is indestructible—"The gates of hell shall not prevail against it."

In these verses it is the body aspect that is meant, and not the local assembly of God. We will refer to this later.

CHRIST THE BAPTISER.

John the Baptist said, "I indeed baptise you in water unto repentance, but He that cometh after me is mightier

than I, whose shoes I am not worthy to bear, He shall baptise you in the Holy Spirit and fire" (Matt. iii. 11). Again we read (1 Cor. xii. 13), "For in one Spirit were we all baptised into one body . . . and were all made to drink of one Spirit." So that Christ, being the builder of and the baptiser into the body, and not men, who are the builders in God's assemblies (1 Cor. iii. 10-15), surely presents something *entirely different*. Moreover, when it is the body aspect, Holy Spirit is the element in which believers in Christ Jesus are baptised, whereas water is the element in which believers are to be baptised before they form part of an assembly of God.

HIS HEADSHIP AND LORDSHIP.

When He is presented in connection with the body, He is head. When it is the assembly of God, He is Lord. It is very instructive to learn these two things, Headship and Lordship, as they are taught in 1 Cor. xi.

Membership is associated with the body, and is eternal and indissoluble. There can be no such thing as dismemberment. Christ nourishes and cherishes and preserves the body (Eph. v. 29). The word saviour (small s) means preserver (v. 23). Thus the Church, which is His body, is preserved from the power of man and devil, and thus manifesting to principalities and powers through the Church, the manifold wisdom of God and that according to His eternal purpose (Eph. iii. 10-11).

BODY OF CHRIST.

The body of Christ is a Godward and heavenly thing. It embraces every true

believer in Christ Jesus during the present dispensation of the grace of God. It is destined to be the vessel in and through which the glories of Christ, the Head, will be displayed in the ages to come. There is "one body" (Eph. iv. 4). The plural is not once used when the body aspect is the subject, but we do read about "Churches of God" (see 1 Cor. xi. 16; 1 Thess. ii. 14; 2 Thess. i. 4). Here the local testimony is meant.

In 1 Cor. xii. 27, we read, "Now ye are the body of Christ, and severally members thereof" (R.V.). The absence of the article here, teaches us, as it taught them, what they were characteristically. In the body, nationality, and sex, and earthly status disappear (Gal. iii. 28). There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus.

THE CHURCH OF GOD.

In passing on to the second aspect of the Church, we will take the following phrases:—

- (a) The Church of God (1 Cor. i. 2; 2 Cor. i. 1).
- (b) The Churches of God (1 Cor. xi. 6; 1 Thess. ii. 14).
- (c) The Churches of Christ (Rom. xvi. 16).
- (d) The Churches of the saints (1 Cor. xiv. 33).
- (e) The Churches of Galatia (Gal. i. 2).
- (f) The Church . . . in his house (Col. iv. 15).

A Church of God in any given place are those saints who, as disciples of the Lord Jesus Christ, have been baptised and added, and have thus been added

together. Jesus Christ is the foundation of every such assembly (1 Cor. iii. 10, 11).

The Word of God speaks of the assembly being gathered together into the Name of the Lord Jesus Christ . . . with the power of our Lord Jesus Christ (1 Cor. v. 4). It was to such Christ referred in Matt. xviii 20, "For where two or three are gathered together into My Name, there am I in the midst of them." Please note the two verbs here, "are" and "gathered together." Those are there, having been gathered together of God. Christ is the centre of all such gatherings (see Rev. i. 13; ii. 1).

THE ASSEMBLY TOGETHER.

We learn from the first Epistle to the Corinthians that there were three occasions upon which they came together in their Church character, three occasions in which the Church was in *Church*.

- (a) When they came together for the remembrance of the Lord Jesus Christ (1 Cor. xi. 20-24).
- (b) When they come together for ministry (1 Cor. xiv.).
- (c) To put away from among yourselves that wicked person (1 Cor. v). This was for discipline and cleansing of the *within*.

THE ASSEMBLY RECEIVING.

It is established that the assembly alone can put away. That fact proves that the assembly alone can receive. We have in Acts xi. 26-29 a notable example of one being received into the assembly of God in Jerusalem, and that one Paul himself. In that reception we have a pattern reception, and it is the Church that does it. Note Paul's desire. "He assayed to

join himself." Nothing occasional here, nothing of a convenience here, but as a husband is joined to a wife, he assays to join himself to God's assembly. One of them and one with them.

FIGURES USED.

In 1 Cor. iii. 9-17, the figures used of the assembly of God are—

"God's husbandry." "God's building."

"God's temple," *i.e.*, Holy of Holies.

Men are the "planters," "waterers," and "builders" therein, and it is possible to corrupt it, to build on its foundation "wood, hay, and stubble." Herein the Church of God differs from the body of Christ, for it can be wasted (Gal. i. 13). The flock of God can be scattered (John x. 12). The temple of God can be corrupted (1 Cor. iii. 17). But the Church, which is His body, remains intact, invulnerable, for its builder is Christ, and hell's gates shall not prevail against it.

The Preacher, and Bible Lover's Column.

GROUPINGS FOR GOSPEL ADDRESSES.

The Sinner's Destitution.

The Unconverted as described as being—

Without God (Eph. ii. 12).

Without Christ (Eph. ii. 12).

Without Hope (Eph. ii. 12).

Without Strength (Rom. v. 6).

Without Excuse (Rom. i. 20).

These are all true, always, of every unregenerate man.

Windows.

Jezebel's Window (2 Kings ix. 30)—The Painted Face—Hypocrisy.

Rahab's Window (Josh. ii. 15, 21)—Scarlet Line—Redemption.

Noah's Window (Gen. vi. 16)—To Light and Heaven—Communion.

Daniel's Window (Dan. vi. 10)—Prayer and Hope.

Studies in the Life of Joseph.

Gen.—Chap. xxxvii.

A. J. CHILCOTT, SWANSEA. PART II.

VIEW this interesting life as you may, study it at any point, and the truth uttered by David must press upon the mind, "the steps of a good man are ordered by the Lord."

(5) *By occupation Joseph was a shepherd.*—Feeding the flock (chap. xxxvii. 2). How significant to remember that very many Old Testament worthies were shepherds by occupation. Abel, Joseph, Moses, David, etc., and if we study what is recorded of each of these, we glean some precious truths regarding the shepherd character of our Lord. Christ is the Good Shepherd who gives His life for the sheep. In John x., two special points are worthy of notice with reference to the Good Shepherd, viz. (1) His absolute self-sacrifice (vv. 11 and 12), (2) His perfect knowledge (vv. 14 and 15). The substitutionary work of the Shepherd is seen in the phrase "for the sheep." He did not die to show us how to die, or as a martyr for a cause, but as the old hymn beautifully expresses it—

We will sing of the shepherd who died,
Who died for the sake of the flock,
Whose love to the utmost was tried,
But firmly endured as a rock.

There are other passages in the New Testament which speak of Christ as the Shepherd. Heb. xiii. 20, He is the Great Shepherd in resurrection. 1 Pet. v. 4, He is the Chief Shepherd in glory. How wonderful the order.

The Good Shepherd at the Cross.

The Great Shepherd in Resurrection.

The Chief Shepherd in the Millennium.

(6) *His coat of many colours* (v. 3).—If we wish to discover the meaning of this coat of colours, we cannot do better than to refer to other Scriptures in this connection. The common tunic extended only to the knees, and was without arms; but this coat apparently reached to the hands and ankles. In Judges v. 30, it is seen that garments of divers colours were to be worn as a special mark of distinction (see also 2 Sam. xiii. 18). Jacob had no doubt the idea of separating Joseph (born of Rachel) from his brothers, and would seem to indicate Jacob's desire to give him the right of the firstborn. How wonderfully suggestive is all this! God has ever conferred marks of abundant distinction upon His Beloved Son. Heaven had something very definite to say when He came. Although Christ came in the form of a Servant, and humbled Himself to be born of a poor Virgin, yet remember the honour given Him from the heavens. A star is created to announce His heavenly origin, and He was the object of seraphic testimony. At each of the great crises of His life, viz., His Baptism, Temptation, Transfiguration, Crucifixion, Resurrection, and Ascension, is there not abundant testimony to His "coat of many colours?"

(7) *Joseph sent to Shechem* (chap. xxxvii. 14).—"Shechem" means "shoulder" (see Jones's Proper Names of Old Testament). This also suggests the idea of burden-bearing. Who but a servant bears burdens? Coming forth from the Vale

of Hebron, or place of fellowship, where he dwelt in communion with his father, depicts the blessed Lord of Glory coming from the bosom of Eternal Love, that vale of unbroken fellowship, down to this God-defiant, sin-blighted earth, in order that He might make Himself of no reputation and take a servant's form. There is a further reference to Shechem in chap. xxxiv. 25 to 30, showing it to be a place of blood, sin, shame, and sorrow. Truly an accurate description of the place to which our Lord came.

(8) *Joseph a wanderer* (v. 15).—"A man found him wandering in the fields," and when asked his mission replied, "I seek my brethren." When the Lord Jesus came to this scene, what a wanderer He was. A stable to be born in, and only a manger for His cradle, and declared "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head" (Matt. viii. 20).

(9) *Joseph was cast into a pit* (v. 24).—Arriving at Shechem, he finds his brethren had departed hence, and he went after them, finding them at Dothan (v. 17). Had Joseph not been definite as to his mission, what an opportunity for returning to Hebron; but no, he turned not aside. From first to last, the greater than Joseph never deviated from the pathway that led Him to the Cross, enabling Him to say, "I have finished the work Thou gavest Me to do." Having found his brethren they conspired against him, even "before he came near them." This reminds us of the determined attack upon the Saviour as soon as He appeared at

Bethlehem. Joseph went in search of his brethren and found sworn enemies, bloodthirsty murderers, and did He not say, "Why go ye about to kill Me?" (John vii. 19). Verse 24, "And they took him and cast him into a pit," and the pit was "empty," there was no water in it. What a contrast to the pit into which our blessed Lord sank (Psa. xlii. 7), "Deep unto deep calleth at the noise of thy waterspouts. All thy waves and thy billows are gone over me." Again in Psa. lxxxviii. 6, "Thou has laid me in the lowest pit, in darkness, in the deep." Never shall we be able to fathom the depths of anguish into which He plunged Himself for our rescue. What this must have meant to Him of suffering. What it really means to us of rescue, will only be fully understood when we stand on the "other side" of the mighty deeps, and looking back our redeemed spirits will exclaim, "Thou art worthy for Thou wast slain, and hast redeemed us to God by Thy blood."

(10) *Joseph was taken out from the pit alive* (v. 28).—They "lifted up" Joseph out of the pit. While Joseph lay in the pit they sat down to eat, reminding us of the sentence in Matthew's Gospel, "and sitting down they watched Him there." Ought they not rather to have wept? They knew no remorse, "they drank wine in bowls, but no man was sorry for the affliction of Joseph" (Amos vi. 6). The suggestion of Judah (vv. 27 and 28), "What profit is it if we slay our brother and conceal his blood. Come and let us sell him to the Ishmaelites," and Joseph is LIFTED UP out of the pit.

The Coming of the Lord Jesus

PART V.—THE RESURRECTION OF THE DEAD IN CHRIST.

BY JOHN RITCHIE.

IN immediate response to the "shout" of the descending Son of God, with "the voice of the Archangel and the trump of God," there will be a resurrection of all the dead in Christ. The first great act of Christ's future triumph will be in the realm of death. He will sweep the grave in one moment, of the ransomed dust of *all* His saints. Blessed be God! He has already conquered there. He passed through death and the grave, and in passing through, He wrought a victory which He is pledged to share with all His people. Meanwhile the bodies of many lie mouldering in the tomb. They have reached that condition described as "corruption." The grave has long closed its mouth upon them, and to all appearance saint and sinner share the common doom—"Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). And thus the world reads it. It speaks of the grave as "man's last long home." It lays its dead within the silent tomb with "no hope." The saint views death with a different eye. To faith, it is only a "falling asleep" (1 Cor. xv. 18), and the grave is but a temporary resting place till resurrection morning.

Faith knows that the ransomed spirit is in paradise with Christ, very "far better" than in days of earthly life, when it tabernacled in a mortal body. Yet that "unclothed" state is not the final or perfect state of the believer. He

waits to be "clothed upon with his habitation which is from heaven" (2 Cor. v. 2, R.V.). And this he shall receive in the earliest moment of that coming day of Immanuel's glory. "The dead in Christ shall rise *first*." The grave will yield its ancient charge. Death will be swallowed up in victory. But let it be distinctly remembered, that this is not a *general* resurrection. "Resurrection of the dead" (Heb. vi. 2) is a fundamental truth of Christianity, and saint and sinner must share it, but not at the same time, or after the same manner. The saved will be raised in the very earliest stage of their Lord's return, when He descends into the air, and His people are to be glorified. The lost will be raised after His millennial reign, to be judged (see Rev. xx. 4, 12). The resurrection of the dead in Christ is therefore after the same manner as Christ's own, it is a "resurrection *from* (or from *among*) the dead" (Phil. iii. 11, E.V.), elsewhere called a "resurrection of the *just*" (Acts xxiv. 15, R.V.), and a "resurrection of *life*."

Thus clearly will the Lord distinguish between "His own" and "the world" in that day, as He has aforetime done (John xiii. 1; xvii. 16), and would still have His people do (2 Cor. vi. 14-17). And what a miracle of Almighty power and unerring discernment will that resurrection be! Not one saint awaiting: not one sinner there! The vault may contain the dust of generations, who have died in sin, but there also lies the precious dust of some who "fell asleep through Jesus" (1 Thess. iv. 17, R.V.). In that resurrection morn, the saint alone will

come forth from the tomb, in the beauty and loveliness of His Lord, while "the rest of the dead" will lie undisturbed in their graves for at least a thousand years. The question has been asked, "*How* are the dead raised, and with what body do they come?" (1 Cor. xv. 35), and "science, falsely so-called," has stepped forward with the answer, that there can be no resurrection at all. Resurrection is beyond, yea opposed to man's reason; but to *faith* "the testimony of the Lord God is sure, making wise the simple." Christ's own resurrection was a miracle and a mystery. The world was unable to account for it, and so it forged a lie to deny it.

The bodies of the sleeping saints will be raised "incorruptible" (1 Cor. xv. 52); that is, insubject to decay. Death shall never feed on them more. Their risen Lord, whose resurrection is the firstfruits and the pledge of His peoples', has entered now on "an endless (indissoluble) life" (see Heb. vii. 16, margin): they also will "die no more" (Luke xx. 36). There will be no dissolution of the ransomed spirit from its "heavenly," as there had been from the "earthly" house. It will be its fit companion. "Weakness" (1 Cor. xv. 43) characterises the mortal body, soon bringing weariness and fatigue, even in the service of the Lord, and the "willing spirit" (Matt. xxvi. 41) often finds it a burden, and a hindrance. The resurrection body will be "spiritual" and in "power" (1 Cor. xv. 43-44), a meet companion for the spirit, enabling the risen saints to serve unweariedly, continuously, and perfectly.

Fellowship in the Gospel

AND SOME OTHER ASPECTS.

By WILLIAM HOSTE, B.A., LONDON.

III. THE FELLOWSHIP OF THE SPIRIT.

THIS is quite distinct from what has gone before; being, not a relation, but an experience to be enjoyed as the result of walking in the Spirit; beyond union, unison. The expression occurs twice in the New Testament, in Phil. ii. 1, and again in 2 Cor. xiii. 14, translated "the communion of the Holy Spirit." In the first instance the Apostle is exhorting the Philippians "if there be any fellowship of the Spirit" "to be likeminded, having the same love," etc. Clearly something was wrong; there was a rift in the lute. Some think it was the lack of accord between the two sisters, Euodias and Syntyche, mentioned in chap. iv. This might widen into a breach and spread to others (Prov. xvii. 14). The Apostle appeals to the experience they knew so well, as a plea for unity.

The same condition prevailed in an acute form at Corinth. With all their gifts they were carnal. They were openly attached to leaders. "I am of Paul, I of Cephas, I of Apollos, and I of Christ,"† the Apostle meets the evil in various ways. "Was Paul crucified for them, or were they baptised into the name of Paul?" "What were Paul and Apollos but ministers by whom they believed?" Do not Paul, Apollos, and Cephas belong equally to them all? Do they not all in the same degree belong to Christ? How

can they rightly judge Paul before the time? "Therefore let no man glory in man" (chaps. i. 13; iii. 5, 22; iv. 5).

It is clear the Corinthians knew little of "the fellowship of the Spirit." Their position was correct, their condition defective. The Apostle in Eph. iv. indicates the remedy. He exhorts the saints to cultivate (1) a right attitude of soul in relation to their calling, "to walk worthy of the vocation wherewith they were called." (2) A right spirit in the circumstances of their assembly life, "with all lowliness and meekness, with long-suffering forbearing one another in love;" and (3) a right aim in the difficulties that might assail, "endeavouring to keep the unity of the Spirit in the bond of peace." "The unity of the body" we are not exhorted to keep; but that "of the Spirit."

What, then, does this signify, and on what is it based? It has been affirmed that a friendly nod, a few words of intercourse, when we meet a Christian in the street, say on the Lord's Day morning, going perhaps in diametrically the opposite direction, may adequately represent this. "But do not even the publicans the same?" This is ordinary politeness, certainly to be exercised, where no deadly heresy is held. Others quote as exemplifying this "Unity of the Spirit," what is known as "the week of prayer" at the beginning of the year, when all differences are laid aside for the nonce by certain Christians in the denominations. But if these differences are really of God, is not His truth compromised by laying them aside for one week? And if not of God, why hold to them the other fifty-

† In the sense of "I am of Christ" more than my brethren.

one weeks? The same difficulty suggests itself as regards the many Conventions of to-day under the banner, "All one in Christ Jesus." Now the instincts of the new nature do cry out for some expression of Divine oneness, and the words are blessedly true, but even in these Conventions the platform is very circumscribed: only "reverends" or "quasi-reverends" are recognised, as a rule. Nothing must be introduced, even from God's Word, which might mar "the unity of the Spirit." The "baptist" brother may have his convictions, but let him keep them to himself, for the "infant sprinkler" has his too, and must not be disturbed. Unscriptural practices, garbs, titles are flaunted, and must be respected in order "to keep the unity of the Spirit." For the same reason truths which divide Christians (and, alas! how few seem not to!) must be eliminated. And yet in these very circles a very high attainment of holiness is claimed—a special practice of the "life of faith," a peculiar fulness of the Spirit, and no doubt most earnest and excellent Christians are to be found in them, but "agreeing to differ" is not keeping the "Unity of the Spirit."

But while thankful for any measure in which Christ is held up as the true and sufficient object of faith, it is not, in such circles, that, generally speaking, the Scriptures are rightly divided or the people of God "built up on their most holy faith." They are rather weakened in the testimony, and morbidity or even "spiritual pride" fostered, it is to be feared in some cases. Next day, the trains waft all back to their surplices, prayer

books, one man priesthood or ministry, and other sectarian practices.

"Keeping the unity of the Spirit" is going on together with mutual forbearance in "the ways that be in Christ," in dependence on that Spirit, with a whole Bible, free to be opened at any page, in separation from the world's political, social, and religious activities.

And what is this based on? Not on sentiment or compromise, but on the sevenfold unity set forth in verses 4-6 of Eph. iv. (1) "There is one body," not two, Jewish and Gentile, and still less the many of Christendom, but one, of which Christ is Head, formed of all believers, including those referred to above. (2) "One Spirit," indwelling the body He has formed. (3) "One hope," the common property of all the members. (4) "One Lord" to obey. (5) "One faith" (*i.e.*, body of doctrine) to keep. (6) "One baptism" to submit to; clearly water baptism, for that of the Spirit has already formed the body, and would be out of place here. (7) "One God and Father of all," etc.‡ a relationship enjoyed by all the people of God. These seven basal unities are all essential and efficient toward "keeping the unity," and any attempt to divide them up into "three circles of fellowship," as has been done, is futile and beside the mark. These seven realities belong to all believers *in equal measure*, for them to appropriate and practice, in contrast with the gifts which are "*according to the measure* of the gift of Christ" (v. 7).

‡ There is no authority for the "you" before the last "all" in verse v. 6 (A.V.) more than before the other "alls"; only the children of God are in question throughout.

Lessons from Life of Abram.

PART X.—THE UNCONDITIONAL COVENANT OF
PROMISE (Gen. xv.).

BY J. CHARLETON STEEN, LONDON.

THE PIECES OF THE COVENANT.

OUR Lord in Matt. xiii. vv. 4, 19 interprets for us the fowls. They symbolise Satan, the wicked one. So in Gen. xv. he comes down on the very basis of the everlasting covenant, but Abram has strength given to drive him away. These pieces of the victims of the covenant take us to Calvary, and there we see our Lord in His death the fulfilment of those pieces.

In the New Testament, His death is presented to us as one; but in the Old Testament God graciously takes that "one" to pieces and gives us to see the pieces of the Cross. There we learn they are five, and are all included in their Divine unity in the once for all death on Calvary—"He taketh away the first (*i.e.*, all the sweet savour offerings and offerings for sin) that He may establish the second" (Heb. ix. 9). How comparatively few of God's people to-day could tell you anything about those wonderful offerings in the first seven chapters of Leviticus, where God has graciously taken the Cross to pieces so as to reveal to us its parts. No! I fear for the great mass of God's saints, Satan has come down on the pieces, and they have not driven him away. O the precious distinctive teaching of Christ in these offerings, and how few have ever heard it, far less known it. May God in tender grace help us to increasingly tell it out, for most of the error to-day touching the *person* of our

Lord and His gracious work, is directly traceable to ignorance of those types.

One has well said, "God was teaching His children, in a past dispensation, their letters." In this dispensation He is teaching them how to spell, and no matter how they place these letters, they will only spell one word, and that word "Christ," and in the ages that are coming, God is going to reveal to His saints the full meaning of "Christ," and it will take Eternity to elucidate the meaning.

Exhaustless is Thy new, and new Thy old,
Most blessed Word.
Such wealth of folded treasure to unfold,
O blessed Word.
Demands Eternity; helps me to see
How endless life may endless learning be."
(John xvii. 3.)

THE EVENING OF THE 2ND DAY.

God is about to give to His friend visions of Himself, about to unfold and reveal to him truths of the deepest and greatest importance. In order to do this, He must get him to the bed rock and base of every thing, "To Calvary," and there Abram must die, for it is only, as I apprehend, at the foot of that cross my death in and with Him, can Nature so die, that I can hear in my innermost soul the voice of my God concerning the all He would have me learn at its foot. So Abram sleeps, for Nature can have no part in it, and in the place of death, by the pieces of Calvary, God's friend sees the vision of the everlasting covenant of promise and its Eternal Covenanter.

"A horror of great darkness." I often wonder if this expression is explained by the fact of Abram having a vision of the true "Seed" in all His woes and throes

on "The Cross." "And He said!" Who said? The word of Jehovah, the Everlasting Word. The *True Seed*. The Man of Calvary said. His omniscience is seen in what He said, and His omnipotence is seen in what He did. He speaks of the seed. He knows their end as well as their beginning. He speaks of their four hundred years' experience as if it had already been.

Father, I know that all my life
Is portioned out for me.

"But He knoweth the way I take; when He hath tried me, I shall come forth as gold" (Job xxiii. 10).

WHEN THE SUN WENT DOWN.

Abram not only hears, but he sees, and when the sun went down, the midnight of the second day. He sees a "smoking furnace" and a "burning lamp" pass between the pieces. These were symbols of the Lord Himself, revealing the truth of all His testings and revealings of Himself to them as a nation until the fulfilment in their experience of every word of the Covenant.

We have in verses 18 and 19 the cutting of the covenant as the Lord Himself alone passed between the pieces. Note the tense of the verb, "unto Thy seed have I given this land." "Have I given," not "I will give," but an eternal fulfilment "Have I given." Why this change of tense? Because Calvary has rolled between!—"The pieces of the covenant." Abram has beheld, and the word of Jehovah has passed through them, not only as the Covenanter, but as Himself, also *the pieces*, and faith grasps it and so appropriates it, that she cries "I have!"

and God cries "I have!" The same blessed triumphs of faith are seen in Heb. ii. 10, in margin of R.V. They render "bringing" "having brought," and the margin is the true translation of the verb. Again in Heb. xii. 22, "But ye are come." Here the verb is the perfect we *are there*. Now that Calvary is an accomplished fact, Faith speaks in true hyperbole. No language too extravagant to describe the victory and results of Calvary, and no assurance too strong in the appropriating of these blessed results.

More happy, but not more secure,
The souls of the ransomed in Heaven.

For all the helpful and illuminating ministry that one hears and reads to-day we thank God. Yet, we bewail the little results. Might I suggest what my own soul feels as the reason. We have not, and are not like Abram in v. 12. We have not seen a "sinking sun," a covenant victim. Neither have we said Amen to God writing death over all that's Nature, and writing it *there* so that we might live in the hymn—

Were the whole realm of Nature mine,
That were an offering far too small;
Love so amazing, so Divine,
Demands my soul, my life, my all.

—o—

Original Outline Gospel Address.

Four Handwritings.

On Tables of Stone (Exod. xxxiv. 1)—Law.
On the Plaster of the Wall (Dan. v. 5)—Judgment.
On the Cross (Matt. xxvii. 37)—Atonement.
On the Heart (2 Cor. iii. 2)—Grace.

1. The Sinner tested and found wanting.
2. The Sinner judged for sin and impiety.
3. The Saviour working out Redemption.
4. The Believer manifesting the result of Regeneration.

Studies in Philippians.

II. SPIRITUAL DESIGNATIONS.

THE opening words of the Epistle are not only strangely arresting in their variety, they are also richly suggestive in their content — “servants,” “saints,” “bishops,” “deacons.” With what confidence and assurance did the Apostle address the Christians in the Roman Colony as “saints,” and did so without a vestige of flattery on his side, and presumably without creating any pretentiousness on their part! With all the complexity of our modern thought-life and the precision of our enlightened scholarship, we are yet apt to degrade to a meaningless misapplication or vague indefiniteness those terms which in Apostolic times admitted of no such ambiguity. There were “saints in Philippi;” simple, sincere, first century Christians but a few years since rescued from paganism, to whom the designation was not foreign. The term was not then, as is often the practice now, reserved for a few who, by outstanding isolation from others, merited some such distinction, but was the property of each.

Words are crystallised poems, possessing hidden beauties that await the reverent exploration of the diligent reader. Lustre after lustre radiates from such gem-pictures as this is, as its meaning flashes forth, and the eye of the mind becomes aware of increasing wonders in an expression all too readily assuming the aspect of the commonplace. To those who read those words for the first time, what message they conveyed and what

meaning they contained! They had been “separated” unto God, and while the world weltered in its shameless sins around, they were His saints called out and unto His glory by the Gospel, to the accomplishment of His will and the furtherance of His work. As in their pagan worship they had had vessels consecrated unto a specific end, so now they, in the great plan of their God, were vessels set apart for the Lord for the display of His wisdom. They were saints because they were in Christ Jesus. Union with Christ and unction by the Holy Spirit were for them sufficient guarantee that God had called them unto His honour as His property and for His use. They were eternally secure on the promise of God, and the abidingness of the work of Christ. To the call of the Gospel they had responded, and their acceptance of Christ had brought them into a sphere where God could go on perfecting that which He had begun. And this is none the less true to-day; but how slowly do we believe the wealth of its meaning!

Notwithstanding the eternal truth of the unchallengeable assertion they were still “in Philippi,” in the place where the reality of the great spiritual transaction would be put to the test. Local circumstances do not alter themselves for the saint, but the saint may so live in Christ Jesus a life of persistent and consistent holiness in triumph where he formerly sustained defeat, that he demonstrates beyond denial the veracity of his claim that he is a new creature. Saints best prove their worth where the test is most prolonged and most severe, that is, where

they are most intimately and widely known, and where to live "in Philippi" means to live under the scrutiny of those who can judge most decidedly whether or not the change has been wrought through Christ.

Moreover, Philippi was the place of temptation. One's native environment bristles with points of contact with the world that is most fascinating because so well known. To the Philippians there was the wild, passionate call of the games, the appeal of which had been formerly irresistible. The call was as clamant as ever, and even more consciously so than before, for now they were aware of the conflict of voices and the menace of the world. To the surging desire within they must not submit, but even in the midst of the echoing noises that broke again and again on the air of their city, they must turn aside to find in Christ a truer and a dearer joy. Saints shall ever discover in their Lord a more precious treasure as each successive wave of tempting is mounted and the voice of the charmer is silenced by a deliberate refusal to grant the ear and a conscious embracing of a pathway of separation that tends to His glory. Only thus, and always thus, in His Name, is victory assured.

Further, their native city was the first sphere of their testimony. Moral squalor and spiritual darkness abounded there, and it was their duty as luminaries in the night to hold forth the word of life to such as in the city needed its guidance. For it is the incomparable glory of the Gospel of Christ that it cannot be hid; it compels beauty in the life and causes

burning on the lip. Philippi was in the first century, and modern cities now are, better and brighter for the fearless witness borne to truth and saintliness in Christ in the midst of monster evil that lifts its ugly head in unabashed wickedness.

But saints must be saintly; not only have they believed the Gospel, they must behave the Gospel. Consequently, throughout the letter the Apostle insists that conduct worthy of the Evangel must characterise those who call themselves by that name, for having been made holy it is incumbent upon them that they keep themselves holy. It must ever be so. The God who has called them is a holy God. The Christ who is their pattern is holy. The Spirit who indwells them is the Holy Spirit. The calling wherewith they are called is a holy calling. The name by which they are designated is "holy brethren." The Scriptures they read are Holy Scriptures. The city for which they are destined is the Holy City. And this holiness of life and character is attainable when in the conquest of ourselves, admitting defeat in every effort prompted by the flesh, we realise that victory is achieved as in conscious weakness moment by moment we resign ourselves to the will of the Lord and sing as we overcome—

Every virtue we possess,
Every victory won,
And every thought of holiness,
Are Thine alone.

For each sinful thought, for each selfish desire, for each recurrent hesitancy in witness, there is grace according with and adequate to our need, and our safety lies in appropriation.

The Story of the English Bible.

PART II.

BY J. L. ERCK, UPPER TOOTING.

After the poetical version of Cædmon we have not long to wait for the actual translation of portions of Scripture into Anglo-Saxon, the language then spoken by the inhabitants of this country. The Bible ordinarily in use at that time for public worship was the Latin Vulgate, the result of the labours, partly in revision, partly in fresh translation from the Hebrew into Latin of Jerome, one of the greatest scholars of the age, in the late fourth and early fifth centuries.

Very few of the people in this country were able to read, hence the parts of Scripture first translated into their language were the Psalms, probably because these could be more easily committed to memory and set to music. A translation of the Psalter into Anglo-Saxon was made early in the eighth century by Aldheim, Bishop of Sherborne, who, as a youth of royal blood, had fled from the world to become a hermit at Croyland, near Peterborough, then a desolate district in the fen country, frequently enveloped in mists and inhabited only by wild fowl.

But the name which stands out prominently in those early days is that of the famous Baeda, generally known as "The venerable Bede." As Cædmon was the first English poet so Bede was the first great English scholar. It has been said that all the learning of the age seemed to be summed up in him. He spent his whole life in the monastery of Jarrow, in what is now the county of Durham. He was historian, scientist, and theologian, but is remembered chiefly for his translation of the Gospel of St. John, which, with death rapidly advancing upon him, he just succeeded in completing. Shortly before the Easter of 735 he began to be fatally ill, yet he struggled on with his great work, dictating his translation to his pupils, who acted as his scribes. On that last morning he called his scholars round him. "There is still a chapter wanting," said the scribe. "Take thy pen and write quickly." The day wore on and the shades of evening began to gather. "There is yet one sentence more, dear master," said the youth. "Write it quickly," exclaimed the old man. "It is finished now," was the word at last. "You speak truth," said the dying saint, "all is finished now."

He then repeated, "Glory be to the Father, and to the Son, and to the Holy Ghost," and in doing so passed quickly away into the presence of his Master.

Yet one more illustrious name from the Anglo-Saxon period must be mentioned in this connection: one of the noblest of our kings, Alfred the Great. Amid all the cares of State, in a most troublesome age, he yet found time for the translation of portions of the Scriptures. The Ten Commandments, part of the Psalter, and the Lord's Prayer were rendered by him into plain and forcible Anglo-Saxon.

One or two other translations of parts of the Bible into Anglo-Saxon followed, but cannot be dealt with here. It should be noted that the translation of the whole of the Scriptures had not yet been attempted, and probably not even contemplated. Furthermore, all these translations had, of course, no effect on the development of the English versions as we now have them, the Anglo-Saxon being a language totally different from that now spoken by us.

The Norman Conquest in 1066 led, however, to the gradual fusion of the Saxon and Norman into one people, and so the gradual development, through many changes, of the English language as we know it.

In the next article we begin the consideration of the translations which were the direct forerunners of the versions now in use.

Selected Fragments.

GLEANINGS FROM MANY FIELDS.

About "Character."

"Character is what a man is in the dark."

"A strong character, not an easy situation is the ideal."

"Our security is character, not coddling."

"Character makes the man:" let Christ make the character.

"Not immunity from temptation; but conquest over temptation is Christ's way."

About "Conduct."

"Abstain from all appearance of evil." Would it not be better to obey this command, rather than disobey it and then be at pains, either in public or

private, to prove that there was no evil in spite of the appearance ?

"How can he that carrieth himself basely in the sight of men, think he yet well-behaveth himself in the sight of God ? And if so dim a light as is in man can justly count thee as a transgressor, how shall thy sins be hid from Him whose eyelids try the children of men ?" (Bunyan).

"Give not offence carelessly : take not offence causelessly " (Trapp).

About Evil Speaking.

"I will suspect him as scarce honest, who would (with a slander), make me suspect another as dishonest."

"When men speak ill of thee, so live that nobody will believe them " (Plato).

"There would not be so many open mouths, if there were not so many open ears."

"In all evil speaking the listener is the accomplice of the evil speaker. Men would not speak evil unless they knew it would be acceptable to those to whom they speak."

About Consistency.

"Better lower the standard of your ministry, than have your ministry higher than your life."

"I reckon him a Christian indeed who is neither ashamed of the Gospel nor a shame to it."

"The greatest obstructors of the success of the Word are those whose bad lives contradict their good doctrine ; who in the pulpit preach so well that it is a pity they should ever come out, and out of the pulpit live so ill that it is a pity they should ever come in."

About Conscience.

Natural conscience may guide aright as between man and man, but between the soul and God it will always go wrong. I am persuaded that the natural conscience is the engine of the devil for the destruction of the soul, for it always goes wrong in matters regarding man's relationship to God. Even among saints of God, the judgment of their natural conscience is rarely tried by the word of God, in matters of obedience to God. They can go on in courses which the natural conscience does not condemn, but which, had they a truly instructed heavenly conscience, they would abhor. It is not the sins

that our conscience testifies to, that we have for the most part to confess, but offences against love.

A good conscience is amongst the best of God's blessings, for it is cleansed by the blood of Christ, and enlightened by the Scriptures and the Spirit of God.

My faith is just as strong as my conscience is pure. All spots suffered to abide upon the conscience without cleansing, damage the faith of the child of God. But where there is faithful dealing with God about the sin wheresoever it be, there is also trust in the living God.

The Bride, the Lamb's Wife.

"Whom have I in Heaven but Thee ? and there is none upon earth that I desire beside Thee."—Psa. lxxiii. 25.

Thus speaks the Bride whose feet have trod
The chamber of eternal rest,
The secret treasure-house of God,
Where God is manifest :

"Created things, arise and flee,
Ye are but sorrow and care to me."
This wide, wide world, so rich and fair,
Thou sure canst find thy solace there ?
"Nay, 'neath the flowers the serpent glides,
Amidst the bravery envy hides."
And is not Heaven enough for thee ?
"Were God not there, 'twere a tomb to Me."
O Bride, the saints in glory shine ;
Can THEY not fill this heart of thine ?
"Nay, were the Lamb their Light withdrawn,
The saints in gloom would weep and mourn."
Can the Son of God not comfort thee ?
"Yea, Christ and none besides for me.
For mine is a soul of noble birth,
That needeth more than Heaven and earth ;
And the breath of God must draw me in
To the Heart that was riven for my sin.
For the Sun of the Godhead pours His rays
Through the crystal depths of His Manhood's grace,
And the Spirit sent by Father and Son
Hath filled my soul, and my heart hath won ;
And the longing and love are past and gone,
For all that is less than God alone—
God only, sweet to this heart of mine,
O wondrous death that is life divine.

The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

QUESTION A.—What is the correct baptismal formula to use? Is it Matt. xxviii. 19-20? In Acts ii. 38 Peter says, "In the name of Jesus Christ." In Acts x. 48 we read, "In the Name of the Lord." In Acts xix. 5, "They were baptised in the Name of the Lord." Does Matt. xxviii. 19-20 refer to the millennium?

ANSWER.—The commission of Matt. xxviii. 19 was given by the Lord to His disciples before leaving them, as their immediate "marching orders," and there is no hint that it was intended for the millennium or some far-off future dispensation, nor that it was superseded by some other commission. Indeed, who had the right to supersede it? It is shallow reasoning to infer that because the formula of Matt. xxviii. is not specifically mentioned in the Acts, it was not used. Then the formula of blessing in Num. v. 23 was never used in the history of Israel, for it is not once mentioned; on the contrary, it was doubtless often used, and so with the baptismal formula of Matt. xxviii. There are two prepositions used in connection with baptism in the Acts—"en" and "eis." The first means "in" and with "the Name" simply explains the authority for baptism. Peter commands them in the Name of the Lord to be baptised (Acts v. 48)—order of the Greek. The "eis" occurs twice: *i.e.*, in chap. viii. 16, with reference to the Samaritans, and in chap. xix. 5, of the John Baptist disciples at Ephesus, in both of which cases special importance attached to the confession of the right name, "into the Name of the Lord Jesus." But this was in no sense a formula, and we need have no doubt but that the formula of Matt. xxviii., "into the Name of the Father, and of the Son, and of the Holy Ghost," was used in every case. What more appropriate for a Christian dispensation, or less so for a future Jewish economy? The "epi" of Acts ii. 38 has to give way to "en," it is generally agreed. Peter here too refers back to the authority of the Lord for baptising. And if we are doing something on someone's authority, should we not carry out their direction to the letter?—W. H.

QUESTION B.—In Gen. xi. 26 we read, "Terah lived seventy years and begat Abram, Nahor, and Haran," and in v. 32 we read, "and the days of

Terah were 205 years and Terah died in Haran." Now, taking 70 from 205, would make Abram 135 years when Terah died, while we know from Gen. xii. 4 that Abram was 75 years old when he left Haran, and from Acts vii. 4 that he did not leave Haran till Terah died.

ANSWER.—It is not necessary to believe from Gen. xi. 26 that Abram, Nahor, and Haran were all born in the same year, but simply that Terah had no children till he was 70, and then had three sons born at intervals. In Gen. vi. 32, we have an instance of the same thing, when we read that "Noah was 500 years old, and Noah begat Shem, Ham, and Japhet," and yet Gen. x. 21 tells us Japhet was older than Shem, and it is equally clear that Abram was not the eldest of the three brothers. He and Shem are put first because of their importance as the progenitors of the chosen race and the Messiah. It is generally held that Haran was the eldest, born when Terah was 70, and that Abram came into the world 60 years later. This would account for the fact that he and his nephew Lot, son of Haran, seem to have been much of the same standing. Besides, we are distinctly told that Abraham was 75 when at the death of Terah, he departed out of Haran, so he was born when his father was 130.—W. H.

QUESTION C.—Would you please explain what is "spiritual fornication," when is such committed, and should such be allowed in assemblies of God?

ANSWER.—The phrase, "spiritual fornication," is not found in the New Testament, but is meant, I presume, to describe the unholy friendship of a believer with the world (James iv. 4). But 2 Cor. vii. would primarily mean rather unholy things in our own hearts and lives. In 2 Cor. vi. 13, Paul is exhorting the believers to "be enlarged" and how? By more definite separation from the world, "Be ye not unequally yoked with unbelievers," as such a yoke entails five incongruities (see verses 14-16). Rather COME OUT; KEEP OUT; 2nd most difficult of all, "TOUCH NOT the unclean thing," and a threefold blessing (known in a sense by all believers) will be experienced in FULLEST MEASURE. "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Let us then, if we want to enjoy these promises, cleanse ourselves from all filthiness of the flesh (all carnal gratifications, which even natural conscience might condemn) and of the spirit (intellectual, philosophical, religious poison, more subtle and quite as deadly to the soul,—W. H.

The Lord's Work and Workers.

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

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

No Charge for Insertion.

MAY, 1927.

Made up, April 25th.

SCOTLAND.

FORTHCOMING.—**Linlithgow.**—Conference in Masonic Hall, on Saturday, 7th May, at 3.15. L. W. G. Alexander, Thomas Baird, E. W. Greenlaw, and James Moffat expected. **Lanark.**—Annual Conference on Saturday, 14th May, at 3.30. A Douglas, W. McAlonan, J. Moffat, and T. Ness. **Prestwick.**—Teachers' Quarterly Meeting in Bute Hall, on 18th May, at 6 p.m. Messrs Borland, Whitelaw, and Good will take part. **Glasgow.**—District Quarterly Meeting of S.S. teachers in Ebenezer Hall, 32 Landressy Street, Bridgeton Cross, on Saturday, 21st May, at 5 p.m. Speakers—Messrs Johnstone, Moffat, and Stewart. **Troon.**—Ayrshire Missionary Conference, Wednesday, June 8th, at 6 p.m. Opening Address by T. M'Whirter, Ayr.

REPORTS.—**Aberdeen.**—Tom Rea commences a special Gospel effort at Woodside on 1st May. **Inverallochie.**—John Millar had three week meetings for believers. Large gatherings and much interest. He also visited Cullen and Sandend. A representative company from most northern towns gathered together at Buckie and Portessie. Joint Conference at Buckie on April 8th. **Kilmarnock.**—Tract Band Conference on April 16th was a season of encouragement. Messrs W. J. Grant, A. Dalrymple, Gavin Currie, and James Moffat gave words in season. **Glasgow.**—Half-yearly meetings, April 16-19, were as usual crowded to overflowing. The ministry was with power. Thomas Hynd, of Hamilton, has had meetings with blessing in Dundee, Lochee, and Montrose. He hopes to visit the neglected parts of Dumbartonshire, beginning at Helensburgh, and travelling on to Arrochar. **Selkirk.**—John Roberts commenced a special Gospel Effort here on April 17th. There are now a few believers gathered to His name in Masonic Hall, Selkirk. Correspondence to Jas. Ross, Murrayville, Selkirk. **Dreghorn.**—Wm. Hamilton had a

fortnight's mission in Milton Road Gospel Hall. A few souls saved and saints helped. A special effort in tract distribution and Gospel testimony will be made at racecourse meetings—Ayr, July 18th and 19th; Lanark, July 20th and 21st; Bogside, July 22nd and 23rd. Workers who can participate should communicate with R. Walker, 35 Dundas Street, Glasgow.

ADDRESSES.—**Glasgow.**—Tylefield Assembly, formerly meeting in Campbellfield Hall, now meet in hall at 733 Gallowgate.

ENGLAND.

FORTHCOMING.—**Gravesend.**—S.S. Workers' Conference, May 7th. **Wembley.**—3rd anniversary in Gospel Hall, Ealing Road, Alperton, May 7th, at 3.30 and 6.30. **Cardiff.**—Missionary Conference in Cory Hall, May 18 and 19. Correspondence to J. C. Harvey, 5 Claude Road. **Bournemouth.**—Norwich Avenue Hall, Annual Conference, June 6th, at 3 and 6.30. J. Charleton Steen, G. Gettings, and others expected. **Bournemouth, E.**—The 9th Annual Conference of Christians at "Slavanka" will (D.V.) be held May 10, 11 and 12. **Bristol.**—Missionary Conference, May 14 to 18. Correspondence to A. L. Davis, 93, Belmont Road, St. Andrew's, Bristol. **Sussex.**—Gospel Hall, Rogate. May 25, at 3 and 6 p.m., in the Village Hall. **Bradford.**—Central Hall (near Town Hall), Manchester Road. June 6 and 7, 10.30 a.m., 2.30 and 6 p.m.. **Ryde, Isle of Wight.**—Seventh Annual Conference in Baptist Church, George Street, on Whit Monday, 6th June. Afternoon 3, evening 6. Messrs E. W. Rogers, W. G. Hales, S. Guinness, J. W. Prior expected. **Torquay.**—Warren Road Hall, May 11-12.

REPORTS.—**London.**—A. Douglas, of Auchinleck, gave Tabernacle addresses in Loughborough Hall and other halls. **St. Albans.**—Over 1000 people packed the largest hall to hear P. H. Hulbert preach the Gospel. Many professed conversion. We

hope to have R. Scannell here to commence a Tent Mission shortly. **Redhill.**—J. C. M. Dawson gave addresses in Shrewsbury Hall on Mondays of May. Adamsdown Hall, **Cardiff**, held their Annual Conference in their own commodious hall on Good Friday. It was packed with saints from the many Assemblies around. The ministry was very helpful indeed. Mr Chesterman opened with a most suggestive and helpful address on "Prayer," and Charleton Steen followed with ministry on Jacob as seen at Peniel and Bethel. After tea W. P. Annear gave a very thoughtful address on "The Mount of Transfiguration" as found in each of the synoptic Gospels, linking it up with the declaration in 2 Peter chapter i. This address was a most inspiring exegesis of the narrative. After this Mr Steen followed and closed with an application of "Crowned with glory and honour," as applicable to God's Christ. May God graciously add His richest blessing to all the ministry. Easter Monday, **Llanely** held their Annual Conference in a building holding about 700 people. It was packed with saints from the Assemblies all round. The ministry was of a very practical kind, affecting the life and work of God's people. Messrs Bernard, Norris, Holwil, Lewis, Steen, and others taking part. The ministry was felt to be in Holy Spirit power. These times of refreshing to so many lonely ones from the valleys and distant parts are very deeply appreciated, and on their strength they go many days. **Bournemouth.**—Norwich Avenue Hall, Special Meetings, May 22-31, by J. Charleton Steen. **Summer Tent Work.**—Mr Fred Glover writes:—"The four tents in my charge will be put into commission in May (D.V.), and be worked—No. 1, in Gloucestershire; No. 2, in Somersetshire; No. 3, on the Blackdown Hills; No. 4, in Wiltshire. The evangelists working them are going forth in entire dependence on God and under His direction and control. The field is needy, but the grand old Gospel is still God's power unto salvation. This is my 31st year of service. Hallelujah!" J. W. Aston, shortly leaving for Florida, has been busily occupied distributing Gospel books in the villages of Gloucestershire. **Redcar.**—R. Laureston gave a series of addresses on the Tabernacle, illustrated by a model. It proved a great attraction. Wonderful attendances and much help given to God's people. **Ipswich.**—Annual United Conference of Vernon Street and Kemball Street Assemblies on Easter Monday at St. Lawrence Hall. Hall filled to utmost capacity. Profitable ministry by Dr Roche,

Messrs Wildish, C. Roberts (London), Grant, Ernest Luff, and D. Roberts (Liverpool). D. Roberts, of Liverpool, commenced three weeks' Special Gospel Meetings in Kemball Street Gospel Hall on February 27, with chart "From Eternity to Eternity." Meetings have extended to nine weeks with much blessing to saint and sinner, young and old. Several baptised and added to Assembly. **Liverpool.**—A large Conference was held at Eastertide, at which Messrs Alexander, Dawson, Hogg, Lear, Vine, and others ministered the Word. On March 6 a new room was opened at Garston, in Seddon Road. On March 19 the Walton Assembly transferred to their beautiful new hall on the Queen's Drive, and Mr J. C. M. Dawson continued with special meetings. Mr G. W. Ainsworth held a Special Mission at the Romeo Street Hall, Kirkdale; Mr W. H. Clare had meetings in the Boaler Street Hall; and Mr W. P. Barry stirred up interest in the Gospel Hall, Salop Street. On the other side of the river, at Ellesmere Port, the pastoral labours of Mr and Mrs Jas. Green are being blessed of God. A number have been baptized, and the little assembly is growing. A few have also been baptized as the result of the effort in the small portable halls at Hooton and Moreton. Mr and Mrs R. Hogg have returned to their loved labours for the Lord in the Argentine. Our Missionary Home of Rest is therefore free for its next occupants. **Shanklin, I. of W.**—Very happy and helpful meetings were held here at Easter. Soul refreshing ministry from Messrs Fharie, Morley, Bayliss, and Jagger. The help of brethren visiting the Isle of Wight during the summer will be welcomed in connection with tent and caravan work. Communications to W. G. Morley, Hope Cottage, Sandown Road, Lake, Isle of Wight.

IRELAND.

Dublin.—Annual Believers' Meetings in Merrioun Hall, May 31-June 3. Annual Believers' Meeting in Gospel Hall, **Creduff**, Co. Tyrone, on Wednesday, 18th May. **Belfast.**—Edward Hughes, of Barrow, has concluded 8 weeks' large and interesting meetings in Mourne Street Hall. The saints were refreshed and blessed, and a number added to the Assembly. **Banbridge.**—W. J. McClure, of Oakland Cal., has given a series of lectures on the Tabernacle to large gatherings in Gospel Hall, Victoria Street. Mr J. T. Dickson, from America, who accompanied him, gave a Gospel message each evening. Megaw and Alexander at **Ballygigan**, where the Lord gave

some blessing. Wright and Hutchison at **Dunmullin**. Beattie near **Creeslough**. Bertie Stewart at **Magheracorn**, where the Lord is giving blessing. M'Cracken and Poots at **Ballyshiel**. Murphy and Curran good meetings at **Newry**, some blessing **Linton**, in Derry. Bailie at **Mullerton**, good meetings, some saved. Knox at **Kingswell**. Stewart and Young at **Toomebridge**, good meetings, some professed conversion. Glancy at **Windsor Hall, Belfast**, some saved. Whitten at **Moneydig**. Petrie at **Whiteabley**.

UNITED STATES.

Chicago.—Three days' Special Meetings for Believers will be held May 28, in Oddfellows' Hall, 63rd Street and Yale Avenue. Correspondent—A. J. Cotton, 36 W. 70th Place, Chicago. **La Crosse, Wis.**—Bre. Armstrong and Winemiller have had a series of meetings here. Oliver Smith writes of continued blessing at **Heitsville, Iowa**. Gillespie and Nugent are still engaged in Gospel work at **Ferndale, Mich.**, where thirty-five have recently professed. **Redlands, Calif.**—S. Green is having encouragement in meetings here. **San Diego**.—James Erskine has visited us, and had meetings for saint and sinner. **Los Angeles**.—M'Donald and Dempsey held a series of meetings in Gospel Hall. **Long Beach, Cal.**—T. D. W. Muir spent a few weeks here seeking to help the Lord's people. **Oakland**.—H. St. John had meetings at Oakland and San Francisco. **So. Manchester**.—Ben Telfer and Watson have had four weeks' meetings here with good interest. Thomas Black visited **Washington** and the **Virginia Assemblies**, speaking to the Christians. Sam and Hugh M'Ewen are labouring here. **Ashville**.—Robert Curry has gone to **Raleigh, N.C.**, and expected to visit **Atlanta** before going to **Florida** for tent work. **Miami, Flo.**—Brethren Hunter and Bradford are here holding forth the Word. **Donara, Pa.**—Communications for the Assembly here should now be sent to Chas. D. Wolfe, 550 M'Kean Ave., Donora. **Heitzville, Iowa**.—Mr O. G. Smith has had meetings here almost continuously for a year, and God has wrought a great work, many having professed faith in Christ. **Cleveland**.—R. M'Crory had a series of much appreciated meetings here. **Ferndale, Mich.**—Messrs Gillespie and Nugent have been here for nine weeks, and quite a number have professed faith in Christ. Mr John Ferguson has moved his address to 3252 Whitney Ave., Detroit, Mich.

CANADA.

Toronto.—John Monypenny had a few meetings in Central Hall, which were well attended. J. Waugh in Broadview Hall. Messrs Gould and J. M'Mullin had five weeks' meetings in Pape Ave. Hall, where six professed faith in Christ. They are now at **Grand Bend Ont.** **Aiton, Ont.**—James Goodfellow, now recovered after a recent operation, is pioneering with Gospel here. W. Wilson has had encouraging meetings at **Imperial, Sask.** **Montreal, Que.**—Alex. Livingstone is having Gospel meetings here. **Parry Sound**.—R. Bruce seeks to spread the Gospel in these parts. **Waubausen**.—Messrs Beattie & Crocker had a long spell of meetings with blessing. **Sarnia**.—J. Goodfellow was here for a short visit. D. M'Geachy has returned from the Canadian prairies after five months' meetings there. He sees the need of godly young men to go into these neglected parts. **Winnipeg**.—Annual Conference in connection with the West End and Main Street Assemblies will be held on June 10, 11 and 12, in Scott Memorial Hall, corner of Princess and Rupert Streets.

FOREIGN AND COLONIAL.

Malaga, Spain.—"Through the Lord's mercy I am able to keep at it. Besides work in our little hall I have a large congregation in the streets, in the houses, and especially in the Public Park. Our hall is in perhaps the worst street in South Spain, yet we are thankful, for if we lost it it would be difficult to find another, or permission to open it. Alas, conversions are few and far between. The latest is the granddaughter of one of the sisters in the meeting. She seems so bright and listens so attentively that she cheers us. Please ask for blessing on New Testaments, gospels, and tracts distributed. The dear brethren cry to the Lord for ourselves, our families, our friends and foes. Pray for us, 'and for me.' Some days I have not much strength. Much love in Christ to all the saints.—John Mitchell." (Apartado 11.) **Central Africa**.—**Bembaland**.—Mr C. E. Stokes (Johnston Falls)—"On the first Sunday of the year I had the great joy of baptizing sixteen native believers, including one of my teachers, a fine fellow. Another was a chief, and we praise God for this trophy." **Luanza**.—Dr Tilsley tells of joyous times, notably at New Year, when great numbers of evangelists and some sixty chiefs came to Luanza for a week of prayer. Sixty believers, most of them brought to the Lord

as a result of Mr Crawford's home-call, were baptised. **China.**—Miss Dunphy writes from Shanghai that some Chinese Christians have been cast into prison, others in hiding. On the other hand, some are gathering in their own homes to remember the Lord, the halls being occupied by soldiers.

PERSONALIA.

We learn that **Mr Edwin Willie** has had a serious nervous breakdown, and is lying very weak and ill. All those who know our brother's unbounded zeal and energy in the work of the Lord will join in earnest prayer to God that he may speedily be raised up to resume his activities in the little Penylan Assembly which owes so much to him, and in the wider sphere of service in the city. **Dr Bishop, Wylam-on-Tyne**, who recently underwent a very severe operation, is lying very low, but encouraged and strengthened by the prayers of God's saints. Much prayer asked that this useful life may be preserved. We are glad to state that **Mr John Ritchie** is much better in health, and is again able to take an interest in "The Believers' Magazine" and the business which he so long conducted.

Called Home.

January 28th, **Burton Bullimore**, North Walsham, aged 79 years. Saved over 50 years ago, he found out the path of separation to which he adhered tenaciously. A doughty defender of the faith, ever ready to encourage young believers in the ways of the Lord. February 7th, **John Downs**, Bramhall, aged 68. Connected with Bramhall Assembly from its commencement. Will be much missed. His last words were, "He is the triumphant One; He has gained the victory." On February 11th, at Puerto, Cabello, Venezuela, **Mrs William Williams**, after a few days' illness. Mrs Williams accompanied her husband to Venezuela from Canada in 1910, and they have laboured there for the Lord since. On March 23, **Mrs John Grimson**, Larkhall, aged 77. Saved 52 years ago in Ayr during special meetings held by John Ritchie. Forty-three years in Larkhall Assembly. **John Kerr**, of South Brisbane, aged 63. Saved at the age of 21 in Kilmaurs, Ayrshire, he went to Queensland in 1886. At Duluth, Minn., on April 1st, there fell asleep in Jesus, at the age of 22, our sister, **Mrs E. M. Luhm** (Genevive MacNally). Saved in 1921 through the ministry of L. Sheldrake and H. Harris. Now at home with the Lord. On April 4th, **James M'Dowell**, Ayr, aged

68. Been in fellowship in Gospel Hall for about forty years. On April 10th, **Mrs Margaret Speedie Aitken** (widow of the late Andrew B. Aitken), Perth, aged 60 years. For over 20 years in Perth Assembly, and well known and loved by saints in surrounding Assemblies. On April 19th, **George M'Kenzie**, Aboyne, aged 50. Maintained the testimony almost single-handed for many years in Aboyne as well as reaching out to the villages beyond. May God raise up others who will be witnesses for His name amongst the Deeside villages. **Charles Greenwood**, Keswick, on April 5th, aged 68 years. A brother known and beloved by Christians in many parts of the country. For forty years he has been the mainstay of the little assembly and gladly entertained the Lord's servants, esteeming it a great privilege to do so. A brief biography, with photograph, appears in the May number of "The Christian Worker." **Jackson D. Bogue**, Dublin, on April 5th, aged 76, brother of Mrs Sparks, of Bath. A valiant helper in the Lord's work.

New Subscribers.

Appreciation of the ministry from many pens, appearing each month in these pages, is proved by **steady increase** in circulation, and new subscribers expressing gratitude for real help in spiritual life and Scripture light on the path received.

Fresh Papers by many writers, on themes of present importance for edification and help to godly life and testimony, will fill these pages month by month. The nine numbers, April to December, will be posted to any number of Christian friends at home and abroad at 1/9 each, or six copies or more to any one address at 1/6 each.

To all who desire to introduce, and name to newcomers in assemblies where they are, a packet of Specimen Copies will be cheerfully sent post free at once. Simply say how many.

JOHN RITCHIE, Publisher, Kilmarnock.

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Treasury Notes.

THE ONE LORD.

ALL Scripture is given by inspiration of God, and is profitable. There is a growing tendency to neglect "all" Scripture for some favourite parts, where we think we can derive the most comfort, or that we think is most suited to the dispensation. These are read, whilst the great body of doctrine is avoided, with the result that we lose greatly the knowledge of God, and His words, and are not "thoroughly furnished unto all good works."

Take one example of a verse that but comparatively few read, and yet a portion that is very far-reaching. In Deuteronomy 6th chapter, 8th verse—"Hear, O Israel; the Lord our God is one Lord;" or to those that study the names in which our God would reveal Himself, and the circumstances in which He thus uses the particular title they will profit by quoting it thus: "Hear, O Israel; Jehovah our Elohim is one Jehovah." His people have been brought to nearly the end of their wilderness journey, they are about to be taken across the Jordan and into the land promised to their fathers. It was a land of promise, and although their sins and failures had brought punishment and disaster to them, yet nothing could be allowed to rob God of His glory. They were called to be witnesses of His love and grace and forbearance, and to His righteousness and glory.

In the land He was going to bring them into, they were to fight His battles; they were to take possession in His Name. The people they were called to conquer

were worshippers of and servants to Satan, and though differing in their rights and ceremonies and sensualities, they were alike in their rejection of the one true God. Their cult was such that every passion and desire of the flesh or the mind was deified and gratified. Thus they had lords many and gods many.

God delivers through His faithful servant this solemn charge, "Hear, O Israel; Jehovah and Elohim is one Jehovah." The oneness of Jehovah demanded oneness if His witnessing people. The love of God for His people, how surpassingly great; their righteous deliverance how mighty. His compassions and pity and forbearance how gracious and tender. All had been lost, they had forfeited everything; but *He remained*, and He makes another appeal to them. He calls them not Jacob, but Israel. Will they again deny His Name, His claim, His guidance? Their witness of Him and all His glorious attributes, will it again be rebelliously withdrawn? Yes! they will, for Israel gave up the worship of the one true and living God, Jehovah Elohim, their covenant God; not only their Creator, but their Redeemer; the One who had brought them up out of the land of Egypt; led them through the wilderness; brought them across the Jordan, and planted them, in triumph, in the inheritance which He had promised to Abraham their father.

W. P. ANNEAR.

The Judgment Seat of Christ.

AN ADDRESS BY WILLIAM A. THOMSON.

READ I COR. III. 8-15.

IN Rom. viii. 1 we read, "There is therefore no condemnation to them which are in Christ Jesus." It is a sad but solemn fact, that every one in this audience was once under condemnation. "He that believeth on Him is not condemned, but he that believeth not is condemned already" (John iii. 18-19). Through faith in the Lord Jesus we passed from death unto life, from darkness to light, from a state of condemnation into a state of justification, and the believer can now sing :

No condemnation O my soul, 'tis God that speaks
the word,

Perfect in comeliness art Thou, in Christ thy
glorious Lord :

No condemnation, precious word! consider it my soul,
Thy sins were all on Jesus laid, His stripes hath
made thee whole.

And to be "in Christ" is the only place of safety, as to be in the ark with Noah was the sole place of security in that day.

While all that is blessedly true, yet we must come into judgment, because judgment begins at the House of God. When we accepted Christ we changed our relationship to God completely, and instead of being guilty sinners hastening on to judgment, we became children of God through that act of faith (1 John v. 1), and became a partaker of the divine nature (2 Pet. i. 4). Not only so, but God condescends to take us, who are His children, into His service, and as servants of God we read that we must all appear before the Judgment Seat of Christ (2 Cor. v. 10). We will be arraigned before

that Judgment Seat immediately the Lord comes, and He may come at any moment.

The apostle tells us that we must take heed how we build upon the foundation, the foundation stone being the Lord Jesus in His death. If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be tried with fire to ascertain of what sort it is. Quality, not quantity, is what God is seeking for. Without being fanciful we can all see that wood, hay, stubble are no good for resisting the fire : they only make it burn the brighter; while, on the other hand, gold, silver, precious stones can stand the fire and come through it. In the first category wood, hay, stubble, have we not the product of nature, and at that Judgment Seat all that is of nature is brought to naught ? The cross is not only the end of man in the flesh, but the end of all his works. Gold, silver, precious stones have intrinsic value in themselves. Gold in Scripture speaks to us of the Glory of God, while in silver have we not a hint of the redemptive work of the Lord Jesus on the cross (1 Pet. i. 18), and in the precious stones have we not the graces of the Holy Ghost ? Thus everything that has been done for the Glory of God on the basis of redemption in the energy of the Holy Ghost, will stand as an everlasting monument to the believer. So true is this, that the Lord Jesus said even the giving of a cup of cold water in His name would not fail of its reward. The motive is everything in that day, and God's scales do not only weigh actions (1 Sam. ii. 3), but the motives behind the actions.

We further read (verse 14), "He shall receive a reward." There is no end to the grace of God; He takes us up as poor, lost, guilty sinners; adopts us by birth into His family, makes us servants of His, and then talks of rewarding us for what His grace has done in us. "Then shall every one have praise of God." It takes grace to see grace, and God in that day in the weakest, the feeblest, the most erring believer will find something to praise, and even reducing it to its lowest point, if it was for nothing else than for the initial act of faith that brought them in contact with Christ in a world that crucified His Son, God would praise them for ever for that one act.

We read further that if any man's work shall be burned he shall suffer loss and be cast into hell. No! no! "He shall suffer loss; *but he himself shall be saved*; yet so as by fire." At the Judgment Seat nobody is lost; that is not the question that is raised there. At the great white throne nobody is saved as far as Scripture reveals.

Lot is the great warning in the Old Testament regarding this. We all know how he beheld the plain of Jordan, and pitched his tent "toward Sodom," then how he dwelt "in Sodom," and lastly how he sat "in the gate of Sodom." Progress, yes, but progress in the wrong direction. We are all aware how he escaped from Sodom (Gen. xix.), escaped only by the skin of his teeth; all his work burned up, he himself saved "yet so as by fire." No one would hardly have conceived it if God had not told us in the New Testament "righteous Lot" (2 Pet. ii. 7-8).

In closing, look at 1 Cor. ix. 24-27. Here is one running the Christian race to obtain the prize, and let me say that the most important part of our course is the part that lies ahead of us, however long or short that may be. It will do no good to run well (Gal. v. 7), and then to slack off; it is the winning post that tells and to touch tape. Here was one who was deeply exercised. Why? Because he was in fear of eternal wrath? Nay, verily; but lest he should not get the commendation of his Lord. I keep under my body, press it down. That is one of the hindrances, if not the greatest, a person's own body, and you will need to rule that first of all in its desires and passions. All things are lawful, but all things are not expedient (1 Cor. x. 23), therefore he denied himself, and every power was brought into subjection to this end, that he might finish his course with joy. Later he wrote, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me," etc. (2 Tim. iv. 7-8). Lest haply after I have preached to others I myself should be a castaway (disapproved). 1 Cor. ix. 27.

Time fails to speak of the nature of the rewards, but they are well worth our deep consideration and the study will cheer us and urge us on to more whole-hearted endeavour in whatever sphere of service for the Lord we may be engaged.

May the Lord give each and all of us grace to press on, and to pass our sojourning here in fear, so that we may not be ashamed before Him at His coming.

Solomon's Convert.

WILLIAM RODGERS, OMAGH.

ALTHOUGH in the days of Solomon no charge had been given to God's people to "Go . . . , and preach the Gospel to every creature," and although he had not, so far as we know, any command to "Pray for all men," yet in his supplication at the dedication of the temple, which is recorded for us in 1 Kings viii. 22-53, we find three interesting verses (41-43), in which he turns aside from his own needs and those of Israel, to cry to God for the "stranger that . . . cometh out of a far country." He suggests that such a one may hear of God's great name and fame, as manifested in delivering and blessing His people, and may come with the desire in his soul, not merely to investigate, but to have dealings with this God for himself. And he prays that the Lord may so respond to this stranger that he may get to know and fear Him, or, as we would put it in our way of speaking, that the stranger may be saved.

Now, should not this part of Solomon's prayer put many of us to shame? Had he confined his petitions to Israel, we might in the circumstances of his times have found excuse for him. But what shall we say for those to-day, who have the charge to "Go" and the command to "Pray," and yet are not so concerned about the salvation of the stranger as he was, and who, if they get as far in their prayers as their own unsaved children or other relatives, have little real exercise of soul beyond that?

A couple of chapters further on in the story, we are shown how God gave to Solomon the privilege of helping to answer his own prayer, in the case of the Queen of Sheba. This our God often does. When the disciples in Matt. ix. 38 began to pray for labourers, the next verse records how they were made labourers themselves. And when I become really concerned about the salvation of sinners, and cry to God on their behalf, it is quite likely that He will find a way for me to reach some of them myself, so that I will no longer need to wail, "Must I go and empty-handed."

In 1 Kings x. 1, it is said that the Queen of Sheba, in her far-off country, "heard of the fame of Solomon, CONCERNING THE NAME OF THE LORD." His testimony at this time was good, and had spread far. Just so it was in a later day with the young converts at Thessalonica, whose fame was spread abroad "in every place" (1 Thess. i. 8), and the apostle's preaching was rendered much easier thereby.

So the queen came to him with her "hard questions," not merely knotty problems or quibbles such as many waste time on, without much profit to themselves, but as verse 2 shows, difficulties that were of the heart. She came to the right man, for Solomon was still at this time in a fit condition to help an anxious soul, and when she unburdened to him "all that was in her heart," he was able to give what he himself in Prov. xxiv. 26 calls "a right answer." Moreover, what she saw of his household, and what she saw of his worship, confirmed to her what

she heard from his lips, with the result that she "believed and glorified God."

Now, I have been thinking lately, was it not a great mercy that the Queen of Sheba was moved to come at the time she did, instead of a few years later. What a difference it would have made? She would have found a saint old before his time (chap. xi. 4), a saint who was being led by his womenfolk into all the religious fashions of the day (chap. xi. 4-8), a saint who was burdensome to God's people (chap. xii. 4); in short, a saint who had ruined his testimony. And while she would have still seen "his ascent by which he went up unto the house of the Lord" (chap. x. 5), she would as she looked around have seen also an "ascent" to Ashtoreth here, an "ascent" to Chemosh there, and an "ascent" to Molech somewhere else. What in all the world would Solomon have replied to her queries about this diversity of religions? Would he have said, "Oh, well, I used to be a bit narrow-minded in such matters, but now I see no harm in going with my wives to these places once in a while. I may win them, you know, by doing so?" Or would he have honestly confessed the truth, that he had gotten away from God? In any case it is probable that she would have gone away home without hearing or seeing what would have induced her to turn to God.

Now, cannot we transfer most of the points in this narrative to ourselves? Have we borne a testimony that is doing work for God, even in places where our voices have never been heard? Are we so living before the unsaved that they

will turn to us with confidence when in soul trouble? Or when they do turn to us, are we "ready always to give an answer?" (1 Pet. iii. 15).

And what about our worship? Is there in our meetings such a spiritual atmosphere, and such manifest help from God, that a stranger who comes in and looks on, will fall on his face to worship God himself, and will go away with the report that God is in us or a truth (1 Cor. xiv. 25)? And what about the other "ascents?" Are there places you go to, and things you indulge in, which make the unsaved stand in doubt of you, and which hinder their conversion to God? Let us examine ourselves with care as to these matters, for as it is a dreadful thing to be unexercised in prayer to God about the unsaved "stranger," so it is also a dreadful thing if our prayers are "hindered" (1 Pet. iii. 7), through our failure to bear a good testimony for Him in our lives.

Selected Fragments.

To-day is our Kadesh-barnea; we must either go on with God or go back without Him.

Lot's wife looked back, and God never gave her leave to go forward again.

A Christian must not be like Hezekiah's sun that went backward, nor like Joshua's sun that stood still, but, like David's sun, "that is as a bridegroom coming out of his chamber and as a champion rejoiceth to run his race" (Psa. xix. 5; Heb. iii. 14).

A man is never justified by experience; he is justified by faith.

We get death by disobedience, Christ by obedience.

To doubt that God is for us, is unbelief.

Grace brought Christ, where sin brought us.

What I cannot escape, Christ would not escape.

Grace is love working where there is evil.

Studies in the Life of Joseph.

Gen.—Chap. xxxvii.

PART III. BY A. J. CHILCOTT, OF SWANSEA.

(11) **J**OSEPH is sold to the Ishmaelites (chap. xxxvii. 28).—"They sold Joseph for 20 pieces of silver." 20 shekels of silver was the compensation that Moses appointed for a boy from 5 to 20 years old (Lev. xxvii. 5). The average price of a slave was 30 shekels of silver (Exod. xxi. 32). Is it not instructive to remember that it was Judah who sold Joseph, and Judas (English form of the Greek) who sold Jesus.

(12) *Joseph the Bondslave.*—Gen. xxxvii. finishes with the story of Joseph's brethren selling him to the Midianites, and they in turn dispose of him to the Egyptians. We now behold Joseph in the hands of the Gentiles, in the capacity of a servant. "And Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him at the hands of the Ishmaelites, and he was in the house of his master the Egyptian." Thus God overruled, guided, and directed the evil passion and murderous intentions of Joseph's brethren, fulfilling His plan announced three centuries before to Abraham, "Thy seed shall be a stranger in a land that is not theirs" (Gen. xv. 13). What a clear and forcible link between this and the bondslave of Phil. ii., in which the apostle sets forth the Son of God in His incarnation as taking on Him "the form of a servant." Our Lord on one very special occasion said of Himself, "I am among you as the serving-man"

(Luke xxii. 27, R.V.). From first to last He was here below as "he that serveth." While He is ever serving us, we are not to say of our Lord that He is our servant. He is not our servant, but God's.

(13) *Joseph the Prosperous Servant.*—"And the Lord was with Joseph, and he was a prosperous man." The word "prosper" immediately reminds us of the O.T. Scriptures, which speak prophetically of Jehovah's servant. In the 1st Psalm we read of the "blessed man who hath not gone away in the counsel of the ungodly," etc., of whom God said, "His leaf shall not wither, and whatsoever he doeth shall prosper." This could only be true of the Lord Jesus Christ. The second reference is in Isa. liii. 10, "The pleasure of the Lord shall prosper in His hand." All the blessed work which God entrusted to Christ was finished, and not one part of that glorious work shall ever fail.

(14) *Joseph the Bondslave a Means of Blessing.*—"And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had in the house, and in the field" (chap. cxxix. 5). The secret of Joseph's life in Egypt was "the Lord was with him." From an ordinary domestic slave, he promoted him to be overseer over his house, and all that he had he put under him. This Egyptian's house is symbolical of the world, and we see the great law at work, of one man blessed for the sake of another. Has not the Lord blessed this poor Egypt world for the sake of the Lord Jesus?

How we ought to thank God for that "one man," for whose sake all others are blessed.

(15) *Joseph's Temptation.*—The temptation of Potiphar's house to cause Joseph to swerve from the path of holy separation, only proved Joseph's faithfulness. Surely we might say, "By faith Joseph, when he was tempted in the house of his master, resisted, not fearing the consequences of his act, for he endured as seeing him who is invisible." Joseph lets his mantle go, but holds on to a good conscience. This is the second time Joseph was stripped of his garment, and again it serves for the deception of others. "How can I do this great sin and wickedness against God?" (v. 9). Couple these words of Joseph with Psalm cv. 19, "the Word of the Lord tried him." Joseph's temptation was in three parts (see verses 7, 10, 12). Did not our Lord resist His threefold temptation by the Holy Word of God? Think of His terrific struggle when "tempted of Satan," but blessed be God, the temptations were flung from Him as the impotent billows retire broken from the breast of the rock on which it dashes itself. How carefully should we watch the "Potiphar's wife" in our own hearts, remembering the subtle influences of this Egypt world, seeking to lead us away from the path of separation to the Lord. "Love not the world, neither the things that are in the world." "If any man love the world, the love of the Father is not in him" (1 John ii. 15). As true Josephs may we therefore refuse to be drawn away from the pathway that is so pleasing to God.

Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Through eternal years, the same

(16) *Joseph Falsely Accused.*—This wicked woman laid up his garment until her lord came home, and spake saying, "The Hebrew which thou hast brought in to us came in unto me to mock me," etc. (vv. 16-18). No ground for a true charge could be brought against Joseph. The contemptuous way she speaks of Joseph, "the Hebrew servant," reminds us of the way they called our Saviour "a Nazarene" and His followers 'Galileans.' Not one word of appeal against the unjust charge comes from Joseph's lips. In Gen. xxxvii. we see Joseph's submission to the cruel wrong done him by his brethren, but here, when this adulterous woman hunted for his life, he accepts the injustice done to him. So our Lord, who was holy, harmless, undefiled, reviled not again, but committeth Himself to Him that judgeth righteously. The spotless Lamb of God was a lamb both in guiltlessness and silence. His greatest enemies could find no fault in Him, and were forced to bring two false witnesses, saying "This fellow saith He will destroy this temple," etc., perverting the plain words of the Lord to mean that He was going to destroy the temple of Jerusalem. "He was oppressed, He was afflicted, yet He opened not His mouth" (Isa. liii.).

Earth is crammed with heaven,
And every common bush aflame with God;
But only he who sees takes off his shoes,
The rest sit round and gather blackberries.

The Hidden Path.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen." (Job xxviii. 7).

ONE place have I in heaven above
The glory of His throne—
On this dark earth, whence He is gone,
I have one place alone,
And if His rest in Heaven I know,
I joy to find His path below.

We meet to own that place alone
Around the broken bread—
The dead whose life is hid with Christ
Remembering Jesus dead.
For us has set the earthly light,
Above, the glory; here, the night.

And dear as is His place on high,
His footsteps are below,
Where He has gone through scorn and wrong,
There also would I go.
Lord, where Thou diedst I would die,
For where Thou livest, there am I.

One lonely path across the waste,
Thy lowly path of shame;
I would adore Thy wondrous grace
That I should tread the same.
The Stranger and the Alien, Thou—
And I the stranger, alien, now.

Thy Cross a mighty barrier stands
Between the world and me—
Not yielding with reluctant hands,
But glorying to be free,
From that which now is dung and dross,
Beside Thy Glory, and Thy Cross.

I see Thee there amidst the light,
The Father's blessed Son;
I know that I in Thee am there,
That light and love mine own.
What has this barren world to give,
If there in Thy deep joy I live?

Sent hither from that glorious Home,
As Thou wert sent before,
Of that great love from whence I come
To witness evermore,
For this would I count all things loss,
Thy joy, Thy glory, and Thy Cross.

T. P.

Fellowship in the Gospel.

PAPER IV. BY W. HOSTE, B.A.

[III. THE FELLOWSHIP OF THE SPIRIT (Continued).]

ALL this shews how far the true "fellowship of the Spirit" is from mere sentiment, or an agreement to differ on nearly everything, except salvation by Christ alone. In its highest expression it rests on the whole truth of God, without addition or subtraction. It is true that *life* in Christ, not intelligence, is the ground of reception; but no truth must be knowingly or compromised. This may seem to some an impracticable ideal, but no lower standard is contemplated by the Spirit of God. "I beseech you, writes Paul, that ye all *speak the same thing* . . . that ye *be perfectly* joined together in the *same mind* and in the *same judgment*" (1 Cor. i. 10), and "Be ye like-minded, of *one accord*, of *one mind*" (Phil. ii. 2).

But it must be "the truth in love." Mutual self-interest, sectarian bigotry, ecclesiastical rules and regulations may "freeze" religious persons in one; only "the truth in love" can weld the saints together "in the bond of peace." This entails a right condition of soul; and the exhortation to lowliness and meekness, long-suffering and forbearance implies that the enemy will do his worst to break up the saints. The concluding "Songs of degrees"* illustrates this. This interesting section of the Old Testament represents, it is said, historically the songs sung by the tribes of Israel when going up to the annual feasts at Jeru-

* The fifteen Psalms from Psalm cxx. to Psalm cxxiv.

saalem; prophetically it affords a panorama of the history of the faithful Israelitish remnant in the last days. They begin as "dwellers in the tents of Kedah," they end as "dwelling together in unity" in the land, a condition described both as "good and pleasant." We can only refer here to the concluding five songs—Psalm cxxx.-cxxxiv. The first named marks the extreme limit of God's dealings in government with Israel. They cry unto Him "out of the depths" of "Jacob's trouble," but the remnant will emerge chastened in soul, and the language of Ps. cxxxii. will express their moral condition—broken and contrite, delivered from vain ambitions and self-seeking—like "a child weaned from its mother"—whom the Lord can revive (Isa. lvii. 15), and with whom He can find His rest (chap. lxi. 1-2). This is individual. Ps. cxxxii. is collective. Here is described the exercise of David in bringing the ark into its prepared place at Jerusalem, where Jehoṽah had put His Name: figure of Christ finding His true place in the midst of His gathered saints, as Centre and Lord. When the conditions of these two Psalms are fulfilled, the unity of Ps. cxxxiii. will assuredly be enjoyed.

This the Psalmist compares to two substances, essentially different in their nature—oil and dew. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment." This is doubtless a reference to Aaron's anointing on the day of his setting apart as High Priest. "Moses

poured of the anointing oil upon Aaron's head and anointed him, to sanctify him" (Lev. viii. 12). This corresponds with the outpouring of the Spirit in Acts ii. 33. This oil was *unique*, compounded of four principal spices and oil, "none might be made like it;" it was *exclusively* for this occasion. "Upon man's flesh it should not be poured," that is, it was not to be put to common uses. This anointing was *once for all* and *permanent*. There is nothing so *indelible* as an oil stain. It never lost its effect, but lasted the lifetime of the High Priest. It was *profuse*, "running down to the skirts of his garments," thus pre-figuring the baptism, in the Holy Ghost, of all believers, into one body. This is the unity of union (Exod. xxx. 23-33).

But it is with the second simile, the dew, we are here more particularly concerned. "As the dew of Hermon, that descended upon the mountains of Zion."† The conditions for the formation of dew are threefold: an unclouded sky, a calm atmosphere, and a temperature above freezing—conditions the wise will understand and apply. And how different from oil is dew! How *ephemeral*! a breath of wind, a ray of heat will dissipate it at once, and leave no trace behind; but it can be *continually renewed*, and it is extraordinarily *fertilising*, though in our countries of much rain it may seem a negligible quantity. I remember finding myself in 1913 at Sfax, in the south of Tunis, not far from the Sahara. I arrived

† The italicized words in A.V. confuse the sense, and should be omitted. It is Hermon that supplies the moisture, which descends as a refreshing dew on the mountains of Zion, far to the south.

in the evening, and was surprised on looking out of my window next morning to see stretched out as far as the eye could reach, instead of a desert, as I expected, what looked more like an orchard. Rain was scarcely known there, but an abundance of dew did the work well.

To return to *Psa. cxxxiii.*, the oil, the abiding presence of the Spirit, is the effect of pure grace, in answer to the work and prayer of our Lord; but the dew—the fellowship of the Spirit (see *Deut. xxxii. 2*; *Hosea xiv. 5*; *Gal. iii. 5*), depends besides on the walk and faith of the individual Christian. It must be sought on the Hermon heights of communion with God. We may be like Gideon's fleece full of dew, though all around may be dry, or, as in the second trial, the assembly may be, as a whole, "a place of moisture," with a dry exception here and there. This is the unity of unison. Here "the Lord commands the blessing, even life for evermore." In *Psa. cxxxiv.* we enter "the valley of blessing," for there in return His people bless the Lord (*2 Chron. xx. 26*).

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Studies in Philippians.

BY ANDREW BORLAND, M.A.

II. SPIRITUAL DESIGNATIONS (CONTINUED).

THE apostle designates himself a servant of Jesus Christ, and associates with himself the younger man Timothy, who had accompanied him to Philippi, but evidently, on account of his youth

and inexperience, had not participated as actively as Paul and Silas in the proclamation of the truth, and consequently had escaped the imprisonment. To the saints there must have been an echo of the days of disturbance when the two indefatigable workers were tried and unfairly condemned for being "servants of the most High God;" and now, as their minds travelled with Epaphroditus back to Rome, they saw in prison and in bonds the man who had shown them the way of salvation, still an ambassador and servant of Jesus Christ. His circumstances have changed, his opportunities are restricted, the sphere of his activities is largely circumscribed, his immediate access to men is greatly impeded, but he remains "a bond-slave," serving as assiduously, devotedly, and unremittingly His Master and Lord, Christ.

With God all service ranks alike; with Him there is no first or last. The great endeavour and end in life is "to do His will." Paul in prison and bound is as much a servant as when he discoursed on the Areopagus; Dorcas plying her needle earns the praise of God as worthily as does Apollos with his burning eloquence; the Philippians with their love gift, Epaphroditus who carried it, and the women whose "names are written in the book of life," are no less servants than the apostle himself. And this is as true in modern times: Carey translating the Bible is no more a servant of Christ than Carey performing his divinely allotted tasks in his cobbler's bench; Milton uncomplainingly bearing his blindness serves his God as much and as well as

when his heart inspired pours out its majestic harmonies, for it is always true,

“Who best bear His mild yoke they serve Him best.”

Service is the outcome of the recognition of personal obligation. The master passion of the writer, the consuming zeal of the messenger, and the evident ambition of the recipients of the letter, was to serve Christ in a sense of indebtedness to Him, their great Benefactor, and to repay in devoted attachment and all-absorbing labour the wealth of love displayed by God in the gift of His Son, and in the unspeakable grace of our Lord in the sacrifice of Himself. The more intimate is the knowledge and appreciation, and the more vivid the realisation of the infinitude of the price paid for our release, so the more will be the abandonment of self to the cause of One whose glorious claim to our surrender is that “He gave Himself.” Like the purchased, liberated, and love-prompted slave before her princely manumitter, we protest to our Divine Emancipator, “I shall go with Thee and be Thy servant forever.” And since our adorable Deliverer has not now on earth hands, feet, and tongue as once He had to carry God’s messages of mercy, and we have these, we say in ecstatic self-renunciation—

And shall I use these ransomed powers of mine

For things that only minister to me ?

Lord ! take my tongue, my hands, my feet, my all,

And let them live, and give, and go for Thee.”

How beautifully and practically this epistle is shot through and through with the colours that make distinctive the garment of Christian endeavour, viz., that service (a) springs from an enjoy-

ment of freedom, (b) brings us into a sphere of unexampled fellowship, and (c) demands out utmost and unswerving fidelity ! Who would not work like any slave for love of God’s dear Son, and sing in the sweat of the toil, “His service perfect freedom is, and all are slaves beside ;” who would not count that honour indeed where co-workers are the elect of earth and heaven, the aristocracy of faith ;* who would not with increasing and unflinching fidelity in the trivialities of life, and in the exacting tasks of discipleship, with rhythmic joy, fill each passing hour with the glory of duties performed, until in the land of far distances we see the King in His beauty, and as His servants look upon His face ?

* See for idea of fellowship Paul and Timothy i. 1, ii. 22 ; Philipians i. 5 · Epaphroditus ii. 25 ; others iv. 3.

Lessons from Life of Abram.

PART XI.—THE UNCONDITIONAL COVENANT OF PROMISE.

BY J. CHARLETON STEEN, LONDON.

SCRIPTURE is the history of two men. The first Adam, of the earth earthy. The last Adam, the Lord from heaven. In the New Testament Scriptures you have recorded the character and work of the “*Second Man*,” the great triumph of His redemptive work, in delivering from all the havoc and ruin wrought by the first man, His fully glorifying God in a scene where all had dishonoured Him. The Old Testament deals with the relationship of these two men with this earth.

Adam was created in the image and likeness of God ; he was placed as God’s vicegerent here, God’s king. The sover-

eignty of the habitable world was his (Psa. viii.). Please note, it was not given to angels, but to God's masterpiece, "Man" (Heb. ii. 5-7). He who was God's king, became the first rebel and was deposed, and this explains the words—"We see not yet the all things put under him" (Heb. ii. 8). This rebellion opened up the way for God to introduce "The Second Man," the woman's Seed.

The Edenic covenant and dispensation of "innocence" ended in the fall, bringing with it a dispensation of conscience, when for over 1600 years God left the Adamic race to the dictates of their own consciences. This Adamic dispensation ended in failure, and led to the Flood, which destroyed all the descendants of Adam save Noah and his family, "eight souls." With this nucleus God makes a fresh start, and brings in a dispensation of government in which is laid down the great principle of human government, viz., "Man governed by man." In Gen. ix. 5-6, we have committed to Noah the sword of government—"capital punishment"—thus safeguarding the race from ever again becoming what it was prior to the Flood. Alas! Noah manifested his utter failure to reign in righteousness by demonstrating that he could not govern himself. This dispensation ended with Babel, when and where the statement of Rom. i. 21-24 was fulfilled, God ceasing to deal with mankind as a whole. With this is introduced the patriarchal dispensation of *promise*, when the second person of the Godhead in human form, as the God of glory, goes down to the land of "The Two Rivers," the cradle of the race,

and in sovereign grace saves and leads Abram out, and makes him the depository of redemptive truth and the recipient of promise. This brings us to the great

ABRAHAMIC COVENANT.

This we have told out in Gen. xii. 1-3, embodying in it

The Land of Canaan. The Nation of Israel.

The Blessing of God. A Great Name.

A Great Alliance. A Great Defence.

"In *thee* shall all families of the earth be blessed." This is repeated in various forms. Gen. xii. 7, "Unto thy seed will I give this land." Gen. xiii. 15-17, "For all the land which thou seest, to *thee* will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth . . . Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Note here the "to thee" and the "for *ever*." Gen. xv. 7, "I am the Lord that brought thee out of Ur of the Chaldees to give *thee* this land to inherit it," and then we have the covenant cut by Jehovah Himself as He passes between the pieces of the covenant victim, saying, "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Here we have the covenanted boundaries fixed by the Lord Himself in this His unconditional covenant of promise (Gal. iii. 15-18).

The promise is again repeated in Gen. xvii. 4-8. Note, "I will make nations of thee . . . and I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant. . . I will give unto thee and to thy seed after thee the

land of Canaan for an everlasting possession." This is again repeated with a very distinct and emphatic emphasis in Gen. xxii. 17-18. There is in this wonderful chapter the offering up of Isaac, and the receiving him from among the dead in a figure. Then comes the blending together of the two metaphors, "The heavenly seed" seen in the stars, and "The earthly seed" seen in the sand which is upon the seashore, priority given to the heavenly seed; and then comes prominently to the front "The seed," which of course is Christ Himself, and we learn for the first time that it is in Christ Himself, the Second Man, the last Adam, the covenant is to be fulfilled.

This is again repeated to Isaac (Gen. xxvi. 2-5, and here also "Thy Seed," *i.e.*, Christ, again repeated to Jacob (Gen. xxviii. 13-15), and here again the prominence is seen in the "seed," and the seed is Christ. This is again repeated to Jacob when he becomes Israel. Before leaving this section I would like you to notice one more Scripture (Exod. vi. 2-4). Here God says He established His covenant with Abraham, Isaac, and Jacob to give *them* the land of Canaan, the land of "their pilgrimage, wherein they were strangers." This is *most* important. They never had it, but they are going to have it for an *everlasting* possession. In resurrected glory they are coming back to have given to them eternally the promised land.

This promise of the land they never inherited on "The covenant of promise," but they entered it on the conditional covenant of law. Galatians distinctly

states that Abram and his seed, *i.e.*, the nation, will yet inherit it, to its utmost covenanted boundaries, in and through their Messiah, "*The Seed*."

THE PROPHETIC WORD.

There are quite a number of promises in which their restoration is stated in the plainest and strongest possible language by God, and there are many other passages in which it is implied. Take that noted one in Deut. xxx. 1-11, "And it shall come to pass, when all these things are come upon thee. . . And shalt return to the Lord thy God. . . That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee . . . and the Lord thy God will bring thee into the land which thy fathers possessed, and *thou shalt* possess it," &c. A careful examination of the whole of this promise will reveal that God Himself will bring about their repentance, and bring them into the new covenant (Heb. viii. 10). In Jer. xxx. 1-4 and 10-11 this great prophecy still awaits its fulfilment. Note how distinctly God brings in Israel with Judah, clearly emphasising the future fulfilment, for the goings up of Ezra and Nehemiah, despite all that some try to say, were only true of the two tribes, and then only true of about one-fifth of them. So these prophecies bring us to a day when the Abrahamic covenant will be fulfilled, and when Judah and Benjamin, with the northern kingdom—the ten tribes—will dwell together in unity, when "The King comes back."

The Coming of the Lord Jesus

PART VI.—THE MIRACLE OF RESURRECTION OF
THE DEAD IN CHRIST.

AND THE CHANGE OF THE LIVING SAINTS.

BY JOHN RITCHIE.

GOD'S mighty acts, which are now largely unbelieved by the world, are all miracles of His power. But even as early as when apostles were still on earth, the infidel question had been raised, "How are the dead raised, and with what body do they come?" (1 Cor. xv. 35), meaning, "How can they come at all from the region of the dead?" This has now openly and scoffingly been denied, not only by open infidels, but by many of our men of light and leading, who have turned from the light they once professed to have, and have sunk into deeper darkness, denying a resurrection altogether. No doubt this will in turn become the creed of unconverted men, for they cannot or will not accredit the God of miracles. But the resurrection of the dead in Christ, of all who have fallen asleep, and the change from mortality to incorruptibility of all who are to be "changed"—a change equivalent to death and resurrection, as it will be, in all those who are "alive and remain" when the Lord descends. What the nature of this change will be, or how it will be wrought, we may not yet fully know, or be able perfectly to comprehend.

But we *do* know this, that the change will be wrought in the "twinkling of an eye," that it will impart "immortality" to the saints, so that death shall never have them as its prey. They shall be

made "like" unto their Lord (1 John iii. 8). The "body of their humiliation shall be fashioned anew, that it may be conformed with the body of His glory" (Phil. iii. 21, R.V.). The last trace of the Fall shall be done away; and with the image of their Lord impressed upon them, the changed saints shall be "caught up together" with the sleepers who have been raised, to meet the Lord in the air, and to gather unto Him (2 Thess. ii. 1): one glorious company, one unbroken circle! Not one sheep or lamb of the blood-bought flock will be amissing then! Not a single trace of sin, or its ravages there! Grace has triumphed! Christ has won the victory! The saints are *like* and *with* their Lord. Wondrous moment!

"How shall I meet these eyes, mine on Himself I cast,
And own myself the Saviour's prize, mercy from first to last?"

And as this will bring to the saints that "fulness of joy" (Psa. xvi. 2) which is to be theirs in the presence of the Lord, so it will be unto Him the day of His "exceeding joy" (Jude 24). To have His long-loved people, the purchase of His precious blood, for ever by His side, gathered from every clime and kingdom, all safe at last, guided by His hand to their eternal home, will be to Him the fulness of His joy; the joy that was set before Him, when He "endured the Cross and despised the shame" (Heb. xii. 2). "He shall see of the travail of His soul and shall be satisfied" (Isa. liii. 2). They, too, will be satisfied then, as we read in Psa. xvii. 15, "I shall be satisfied, when I awake, with Thy likeness."

The Story of the English Bible.

PART III.

By J. L. ERCK, UPPER TOOTING.

After the translation by Bede and King Alfred of portions of the Scriptures into Anglo-Saxon, some centuries rolled by without any important attempts at translation. That great and far-reaching event, the Norman Conquest, was followed by the gradual merging of the Saxon and Norman languages to form our English speech. While this is not the place to enter at all deeply into the subject, it is interesting to notice the difference in the type of words contributed to our language by these two nations—the conquering and more cultured Normans, and the simple and uncultivated Saxons. Thus words, such as “sheep,” “ox,” “pig” denoting the living animals tended by the labourers and serfs, are of Saxon origin; the terms mutton, beef, pork, as applied to the meat when prepared for the tables of the Norman masters, are derived from Norman sources. In general, the shorter and more homely words are Saxon, and such words have formed the basis of all the best translations of the Bible into English.

In the fourteenth century, when the English language had developed, God raised up a man well qualified to give to the people of this island the Bible in their own tongue. The great patriot and scholar, John Wycliffe, was born about 1320, in the Yorkshire village from which his surname is derived. That name is still an honoured household word amongst us, and England owes him much for his denunciation of the corrupt priests of that day, for his bold stand, alone, against the doctrine of transubstantiation and for other notable achievements; but not the least part of the debt is on account of his translation of the Bible in co-operation with his friend, Nicolas of Hereford. He saw clearly that the people could never become spiritually enlightened until the Word of God was made available to them in their own tongue. The difficulties he met with cannot be detailed here; suffice it to say that as far as can be ascertained, the year 1382 saw the FIRST TRANSLATION OF THE WHOLE BIBLE INTO THE LANGUAGE OF THIS COUNTRY. It must be remembered that this was not from the original language (Hebrew and Greek); it was a translation being taken from the Latin Vulgate, which, as we have seen, was itself a translation and revision by Jerome at the end of the fourth century.

The text of the Vulgate had in course of time become very corrupt and inaccurate, and Wycliffe's version suffered accordingly, but no better material was available at that period. However, notwithstanding the disadvantages under which he laboured, his translation contained some phrases such as “compass sea and land,” “savourest not the things of God,” “enter thou into the joy of thy Lord,” which have remained in our English Bible to this day, appearing even in the Revised Version.

It appeared likely at one time that Wycliffe would suffer martyrdom, and he himself expressed the same opinion in one of his books that such should be his end; but his last years were spent peacefully at his vicarage in Lutterworth, revising his translation. He passed away December 31, 1384, stricken suddenly with paralysis, and passed peacefully away before the new year dawned. His enemies subsequently dug up his bones, burned them, and flung them into the little River Swift, which flows hard by Lutterworth. It has been finely said “that the Swift bore them to the Severn, the Severn carried them to the narrow seas, the narrow seas in turn swept them outward to the ocean, a fit emblem of his doctrine which, from its small beginnings, has now spread over the world.”

Four years after his death a revision of his translation was carried out by his intimate friend, John Povey, who, to use his own quaint phrase, employed “many good fellows and cunning” to help in the work, and this became the accepted Wycliffe version.

Printing had not yet been invented. All the copies had to be made with hand, and it took ten months to make one copy of the Bible. The cost of a full copy in such circumstances was of course enormous, and sometimes a load of hay would be given for a few chapters of an epistle, or for the loan of a whole Testament for an hour a day; yet large number must have been produced, as after the lapse of five centuries more than 150 manuscripts remain in existence. It is a remarkable fact that Wycliffe's Bible was not printed in its complete form until 1850.

Before taking leave of Wycliffe's version, let us glance at one example of his translation which is deeply interesting to those who care for the fascinating study of the origin of place names. The passage is Luke vii. 32, in which Christ says of the people of His day—“They are like children sitting in the market place, and calling one to another,” is

rendered by Wycliffe, "they ben like children sitting in cheppinge and speking togidre." This old English word "cheppinge," signifying a market place, appears in slightly altered form in Chipping Barner, Chipping Ongar, Chipping Norton, Chippingham, and Chepstow, amongst others, and shows that such places were once market towns of much greater relative importance than at present.

Hints to Aggressive Gospel Workers.

A Word to those who Work in the Open-air.

"Aggressive." There are some brethren who take exception to this word, and say that they prefer "progressive." I venture to say that the word has become of use through want of a better one. Apparently from some dictionaries the noun aggressive and adjective aggressive convey slightly different meanings. The former includes in its meaning of a first attack, that of some possible injury to those attacked. Not so with the adjective, which implies more the taking of the initiative in combat, and that only.

It is this latter thought that open-air evangelists have to get into the good of. Assuming the initiative in Gospel warfare, and of course with no injury to others; but giving no offence that the ministry be not blamed. Our work in the open-air is to be "aggressive" in the sense of "compulsive." We are to go out and "compel them to come in that the house may be filled" (Luke xiv. 23). Not the house of the Gospel mission only, but the house of God.

Our compulsion methods are to be those of constraint and not of coercion. Compare the two Scriptures of 2 Cor. v. 18 with 1 Cor. ix. 18 and 19: the former is that of drawing by love ("I, if I be lifted up will draw all unto Me"), and the latter of coercion by argument. Paul was not only a persuaded, but a persuasive man: he almost persuaded a king to be a Christian by virtue of his wooing winsomeness. Knowing the terror of the Lord, he sought to persuade men.

Now, if we are to be good aggressively, it goes without saying that we must in our lives be those deserving of being called progressive Christians. If we do not progress we may soon begin to digress, and that may lead to transgressing. The latter word really means to pass beyond, or to step over the mark, and trespassers will be prosecuted. If we abuse our power in the Gospel we pass beyond the boundary of our legitimate glorious license of Gospel liberty.

As we progress in the knowledge of the Lord's presence with us, and our association (with Him) "as workers together" (2 Cor. vi. 1), so shall we be safe guarded from any aggression of injuring His causes; but shall maintain the Holy Ghost liberty unrestrained of constraining and constrained initiation in thought, word, and action. Take time to consider your actions. People are looking more at the instrument, alas! than listening to his message. Do not study to be dignified, but be careful to preserve dignity. E. A. SALWEY.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

QUESTION.—Should the bread be broken before leaving the table?

ANSWER.—If we only had the threefold Gospel account of the institution of the Lord's Supper there might conceivably be room to suggest that the Lord was only telling what to do, not how to do it. The Lord has precluded any such thought by giving a fresh revelation to His church through Paul, in which not only the fact of the institution is recorded, but the manner (that is the order of the acts of His celebration) sedulously repeated. The Corinthian passage then is not merely a record of proceedings, but a direction as to procedure—"He took bread," "He gave thanks," "He break," "He said." In other words, the Lord has left us an example how we should proceed in carrying out His supper of remembrance. It is not that the brother who breaks the loaf poses as the representative of the Lord, that would be presumption; but he does act for the nonce as the representative of the church in carrying out His instructions. His act in breaking the loaf is representative, as is his giving of thanks. It would be as reasonable to forbid the latter as the former. The breaking of the bread is not only a matter of convenience to avoid the practical difficulty of passing round a solid loaf, but is an act, the omission of which would tend to obscure the great reality to be conveyed, He gave Himself for us.—W. H.

QUESTION.—What is meant by the promise, heir of the world? (Rom. iv. 13).

ANSWER.—There is no promise in so many words in Genesis that Abraham would be heir of the world. The promise is that he should inherit the promised land, to its utmost covenanted bounds (see chaps.

xii., xv., xvii., xxii.). But the promises of chap. xxii. goes beyond the promised land. They await their fulfilment in the SEED which is Christ (see v-v 17, 18), and must be co-extensive with the whole world. The fulfilment then of the promises to Abraham is involved in the Messianic glories of the Seed, who has been appointed Heir of all things, and whose kingdom will stretch from shore to shore and from the river to the ends of the earth.—W.H.

QUESTION.—Shall we see the five wounds on our Saviour in heaven?

ANSWER.—The Lord evidently bore the scars of Calvary in His resurrection body (Luke xxiv. 39; John xx. 20), and although glorified to-day, it is essentially the same body as when seen by His disciples. To John at Patmos He was revealed in the midst of the throne, as a Lamb as it had been slain, alive, but still bearing the sacrificial wound-prints. And we shall see Him as He is (1 John iii. 2).—W.H.

QUESTION.—We are composed of spirit, soul, and body when we die. Where does the spirit go?

ANSWER.—The spirit and soul must not be confused, nor yet divided. They together form the spiritual part of man. When a believer falls asleep he only does so as regards his body. The spiritual part of him, with which the personality is really connected, goes at once to be with Christ (see 2 Cor. v. 8). "Absent from the body, and to be present with the Lord." This, of course, cannot refer to the resurrection state, as then no believer will be absent from the body. Paul describes dying as departing to be with Christ which is far better (Phil. i. 23). It is a most serious denial of God's truth to describe the condition of the believer who dies, as that of sleep, except as regards his body.

QUESTION.—In view of our Lord's omniscience, what is the meaning of Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father?"

ANSWER.—Confessedly a difficult question at first sight, and one that has been wrested by human reasonings to the self-destruction of professors. But of one thing we may be sure, it does not contradict the definite testimony of God's word to the omniscience of Christ, who knew all men and what was in man (John ii. 24-25), a Divine prerogative (Jer. xvii. 10), who knew ALL THINGS (John xvi. 30), and who also knew the Father and was the only One who did (Matt. xi. 27), which entails infinite knowledge. Probably the Lord only meant the

hour was not part of His message to communicate, that it was not known to Him officially, no more than to any prophet or angelic messenger (see 1 Cor. ii. 2; Gen. xxii. 12). That would account for the absence of any mention of the Holy Spirit, to whom all would be known as God, but of who had not yet come as a Divine witness on the earth. That the verse has nothing to do with any imagined self-emptying of our Lord of His Divine attributes is clear from parallel passage (Acts i. 7), where even in resurrection the Lord speaks of "the times and seasons which the Father hath put in His own power." There are differences of functions in the Divine Persons of the Holy Trinity. To the Father belong the eternal counsels, as to their origination, "the times and seasons" and "the hour" of their fulfilment; to the Son the accomplishment of redemption; to the Spirit to make all good to the redeemed. But God is one, and as such knows all and fulfils all.—W.H. (For a fuller consideration of this verse see "Is God Limited?": by W. Hoste.)

QUESTION.—What is the baptism referred to in Eph. iv. 5.

ANSWER.—I think the context shews baptism in water is meant. The apostle has been exhorting believers to "endeavour to keep the unity of the Spirit in the bond of peace," and then he lays down the sevenfold ground on which this is based. "There is one body" (formed, as 1 Cor. xii. 13, R.V., teaches, by the baptism in one Spirit of all believers). Then there is "one Spirit," indwelling the one body; "one hope" for all believers, arising out of their calling. These three great facts stand for a unity of privilege. The next three may be said to form a unity of responsibility, "one Lord" to acknowledge; "one faith" (i.e., body of doctrine) to hold; and "one baptism" to practise. And lastly, a unity of relationship, "One God and Father of all who is above all and through all and in you all," the all in each case meaning all believers. If, as we have seen, the existence of the body in v. 4 supposes the baptism in the Spirit, it would be not only redundant, but out of place, to bring it in here, and no Christian is responsible to receive the baptism in the Spirit, he has received it. The oneness of the baptism is not in contrast with that of the Spirit, which is of quite another order, but with that of John, in which some twelve of them had been baptised, after it had been superseded by that of the Lord, or in our days with such an invention of men as infant sprinkling.—W.H.

The Lord's Work and Workers.

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

No Charge for Insertion.

JUNE, 1927.

Made up, May 25th.

SCOTLAND.

FORTHCOMING.—**Linlithgow.**—Annual Conference in Baird Memorial Hall, Saturday, June 11. **Glasgow.**—Annual Convention of Text Carriers in Central Tabernacle on July 30, 31, and August 2. **Newtonrange.**—Conference on August 27. Particulars next month. **Craigellachie.**—Annual meetings on July 19 and 20. Correspondence to R. Dunbar, Popine Mills, Craigellachie. **Troon.**—Ayrshire Missionary Conference in Bethany Hall, on Wednesday, 8th June, at 6 p.m. Opening address by T. M'Whirter, Ayr. Reports from Messrs. Tipson, Melville, M'Laine.

TENT WORK.—Fifeshire tent, pitched at **Methil**, was opened with a Conference on 21st May, when Messrs. Barrie, Richardson, and Naismith ministered the Word. Mr. Barrie has had encouragement in the opening meetings. Mr. Arthur Gilmour hopes to pitch at **Thornton**, where he left off last year, early in June. **Lanarkshire** Gospel Tents.—The large tent is being pitched in **Motherwell** by Mr. Edward Rankin, Belfast, opening with a Conference on Saturday, 28th May, commencing at 4 o'clock. Speakers—Tom Baird, Wm. A. Thomson, Edward Rankin, and Robert Chapman. The small tent is to be pitched at **Law** by Mr. Joseph J. Adam, Motherwell, opening with Conference on Saturday, 11th June, at 4. Speakers expected—John Henderson, Edward Rankin, and Joseph J. Adam. Ayrshire tent has been pitched at **Riccarton, Kilmarnock.** John M'Alpine commenced a united Gospel effort on 29th May, and there is a spirit of prayerful expectancy that God may send a much needed time of revival. An opening Conference was held in the tent on 28th May, when Tom Baird and Alex. Marshall ministered words in season. Brethren taking an interest in pioneer work have two tents available for use, West of Scotland preferred. Apply Mr. R. Barnet, 52 St. Enoch Square, Glasgow.

REPORTS.—**West Calder.**—A Christian Conference was held here on April 16, when the Word was ministered by John Brown, W. Thomson, W. M'Alonan, H. Steedman. Saints blessed on their heavenly journey. H. Steedman has been giving help on week nights and Lord's Day, with cheer to all. William Hamilton has commenced visita-

tion and Gospel booklet distribution in the villages of **Ayrshire**, where there are no Assemblies and much darkness. **Valleyfield.**—James Calderhead had three weeks' meetings here, with blessing. Some professed faith in Christ, and backsliders restored. A. Thomson has been visiting in **Dumfriesshire** with the Gospel, and finds many openings in these needy villages. He is presently at **Gate-lawbridge.** Commander Salwey, of Paris, hopes to visit Scotland in August—9th, **Motherwell**; 11th, **Larkhall**; 14th, **Edinburgh**; 18th, **Dundee**; 21st, **Aberdeen**; 28th **Ayr**. Bible Readings were held at Ramnee House, **Forres**, from May 13 to 20, conducted by Mr. C. F. Hogg. About 20 Gospellers were present. The meetings were deeply interesting and were eminently calculated to strengthen and encourage. After the evening study the Gospel was proclaimed to interested audiences from "God's Way of Salvation" Bible Carriage. **Forres.**—Believers' meetings were held in the Mechanic Institute, on Wednesday, 15th May. The Word was ministered by Messrs. C. F. Hogg, John M'Alpine, Alex. Marshall, D. Macnab, and James Calderhead. The ministry was helpful to God's people. Hugh Mason had considerable blessing at **Cairnbrock**, in the Stranraer district. He is now at **Dunragit**, near Glenluce. David Morrison purposes pitching his tent in **Glen Urquhart**, Inverness-shire, early in June. Walter Anderson expects to begin special meetings in beginning of June about 12 miles from **Thurso**. Charles Reid and George Bond hope to operate their tent between **Wick** and **Thurso**. Michael Grant intends to begin tent work in **Embo** district.

ADDRESSES.—Templars' Hall, Union Street, **Salteoats**. Correspondence to Samuel G. Smith, 60 Raise Street. **Rutherglen** Assembly have now removed from Masonic Hall, Queen Street, to Masonic Hall, Cathcart Street. Correspondence to William Mackie, 21 Dunara Road, Rutherglen.

ENGLAND.

FORTHCOMING.—**Neston.**—Annual Conference on June 6. Speakers expected—Messrs. Nightingale, M'Murdo, Gilfillan. **Lowestoft.**—Annual Conference in Lorne Hall, June 6, at 11, 2.30, and 6.30.

Speakers—Messrs. J. W. Ashby, Renwick, and Rae. **Harrow**.—Annual meetings at Belmont Hall on Saturday, June 25, at 4 and 6.30. **Keswick**.—M.S.C. Holiday Conferences for young people, June 3 to 6. **Speakers**—Mr. M. Goodman, Dr. A. Rendle Short, Mr. E. Tipson (Malaya). Correspondence to T. W. Percival, 63 Wordsworth treet, Keswick. **Bradford**.—Central Hall, near Town Hall, Manchester Road, June 6 and 7, 10.30 a.m., 2.30 and 6 p.m. **Bishops Waltham**.—The annual meeting of Believers will be held (D.V.) in the Congregational Church, on Wednesday, June 15, at 3 and 6 p.m. **Liekey**, near Birmingham.—Third Annual Young People's Open-air Convention, June 25. Correspondence to H. Wood, "Hermon," Kineton Green Road, Olton, Birmingham. **Norwood**.—Text carriers gathering in Denmark Hall, June 11, at 3. Commander Salwey and others. **Bournemouth**.—Norwich Avenue Hall, June 6, at 3 and 6.30. **Guildford**.—Ward Street Hall, June 6. **Bath**.—Believers' meetings, July 4-8. Correspondence to Mr. H. A. Raymond, 1 Widcombe Crescent. **Llanharan**, S. Wales.—June 7, 11 a.m., 2 and 6 p.m. **Wylam**.—Conference, August 1. **Speakers** expected—T. Baird and J. Moffat. Chalmley Hall, Highgate, **London**, are arranging for a special series of meetings in June, on the Sundays and Wednesdays. **Speaker**, J. Charleton Steen. Mr. Steen will also give a special series of meetings at **Balham Grove** on the Thursdays of June, at 8 p.m.

TENT WORK.—**Abergavenny**.—W. H. Clare and Phil S. Mills commenced their season's tent campaign here on May 22. **Carlisle**.—Mr. R. Scammell hopes to pitch tent near here on June 11. **Walthamstow**.—B. R. Mudditt is hoping to pitch tent in Chapel End district. The **Leicester** Assembly ask for systematic prayer for the big tent mission (D.V.), June 12 to July 10, when Mr. Fred Elliot will be the missionary. The Fifth Big Tent Mission is contemplated in **Cardiff** from August 20 to September 26, when Messrs. John M'Alpine and David Ward will (D.V.) be the missionaries. **Liverpool**.—"In the early stages of this summer's effort we are hoping to have the help of Mr. A. E. Ainslie, who has been much used in tent services in the States during past years. He was an active worker in the Merseyside area, along with other young men, prior to crossing the Atlantic about fifteen years ago. Later in the season we have pleasurable anticipation of the help of Mr. Fred Elliot." A. Widdison hopes again to spend the month of August with tent at **Southsea**. Edward Rankin, of Belfast,

is having encouraging meetings at **Distington**, where the West Cumberland village tent was pitched last year. Local brethren have commenced work in the tent again this year. at the same place. James Hodson commenced tent work at **Andover** on May 29.

REPORTS.—Gospel Hall, Ebenezer Street, **Rockferry**.—John Gilfillan gave ministry from "The Book of Ruth" during May, with much profit. Attendance increased nightly. He hopes to commence a series of lectures on a Dispensational Chart on June 12. Ed. Fogarty has commenced a series of addresses on "The Tabernacle" at **Leamside**. The Annual Missionary Conference was held in **Cardiff** on the 18th and 19th May. The meetings were well attended. The following missionaries were present:—Mr. and Mrs. Adcock (Central Africa), Mr. and Mrs. J. A. Gordon (China), Mr. Gerald Gough (Malaya), Mr. and Mrs. F. A. Rose (India), Mrs. Sims (N. Rhodesia), Mrs. Sparks (Bath), Mr. and Mrs. A. E. White (Uruguay), Mr. A. E. Toll (Norway), also J. Charleton Steen and Mr. W. E. Vine (Bath). Mr. Gordon gave a most interesting account of the present condition of things in China and what led up to them. This was a special address, giving us much light on the present crisis, and so enabling us to the more intelligently pray. There was also a sisters' meeting addressed by our missionary sisters. All enjoyed the meetings to the full. J. Charleton Steen has had a very interesting time of service in the numbers of the meetings in South Wales, visiting **Llanelly**, **Treboth**, **Swansea**, and **Cardiff**; also **Bournemouth**. John M'Donald, of Glasgow, has had a very good time in Gospel meetings in **Rumney**, Cardiff, which were very much appreciated.

ADDRESSES.—Meetings formerly held at the Gatehouse, **Hunstanton**, have been discontinued, and the Assembly now meets in Gospel Room, High Street, **Heacham**. Correspondence to R. W. Greaves, The Gatehouse, Hunstanton. **Bridport**.—Christians now meet at Foresters' Hall, Victoria Grove. Correspondence to J. R. Crabbe, 20 Skilling, Bridport.

IRELAND.

Belfast.—Village workers commenced the summer work on Saturday, May 7, by visiting **Woodburn** and **Carriekfergus**. The day was beautiful and fine for tract distributing and open-air meetings. **Waringtown**, Lurgan.—Conference on 11th June at 2 p.m.

CANADA.

Esk, Sask.—J. J. Rouse is having nightly meetings, with record attendances. The Lord is giving splendid help. **Toronto.**—Bro. Waugh had five weeks of helpful meetings in the Tabernacle, then went on to Broadview Hall for two weeks, later visiting **Hamilton.** **Acton.**—Bre. T. E. Touzeau and J. Goodfellow have been holding forth the Word of Life here. **Guelph.**—Bre. Wilkie and Joyce had three weeks' meeting here. **Vancouver.**—After three months' meetings in **El Paso, S. C.** Kellar is now having meetings here. **Toronto.**—J. Monypenny is having good meetings in Broadview Hall. **Midland.**—After several weeks Bre. Shivas and Silvester saw a break, and a number have professed. **Galt.**—J. Waugh is having a series of meetings here. **Chatham.**—Bre. Barr and Crocker had cheering times here and at **Newbury.** John Knox M'Ewen hopes to visit his former field of labour in **Nova Scotia** early in June. His postal address will be c/o Ansley Goodwin, Pugwash Junction, N.S., Canada. **Winnipeg.**—Bro. Bunting, from Belfast, had a series of Gospel meetings in a hall engaged by West End and Main Street Assemblies, with blessing.

UNITED STATES.

Chicago.—Bro. Conaway had six weeks' meetings in Gospel Hall, Normal Blvd., with splendid attendance and interest. **Key West, Fla.**—Bre. Hunter and Bradford had a series of Gospel meetings here and hope to return shortly. They also visited **El Dorada** and **Miami**, where large numbers heard the Gospel preached. **Long Beach, Cal.**—T. D. W. Muir had a series of meetings here, with manifest help to God's people, and is now having a course of meetings at Gospel Hall, **Los Angeles.** He hopes to visit British Columbia and the Canadian North-West on his way home to Detroit. **La Crosse, Wis.**—Bre. Armstrong and Winemiller have had a series of meetings here. They purpose pitching their tent again this summer in **Altoona, Pa.** **Youngstown, Ohio.**—W. P. Douglas is having a series of meetings here.

AUSTRALASIA.

Messrs. T. H. Braidner and P. O. Elsey had good meetings in a tent at **Pialba**, and had the joy of seeing some fruit, and also of seeing some obey the Lord in baptism. When they last wrote, they were having large meetings in **Maryborough**, at which a number had professed to be saved. Mr. James Key

spent about a week at **Swansea**, and a few days at **Speers Point**, and then started at **Toronto**, intending later to visit **Woy Woy.** Mrs. W. M'Kenzie, of Central Africa, has been seriously ill, and the doctor has now ordered Mr. M'Kenzie and she to go away to South Africa for at least three months. The brethren in **Queensland** feel that it may be desirable for them to come away from Africa for a time, and have communicated with them to that effect. **NEW ZEALAND.**—M. Logg has been a while in **Raetihi**, where he had well attended meetings. C. W. Winter has had special meetings in **Cobden**, not without opposition. Frank May had meetings in **Dunedin**, and at the time of writing was in **Wellington.** Messrs. Isaac and Whitehead pitched the Gospel tent at West End, **Palmerston North**, and a few young people have professed to be saved. Messrs. Gedge and Brown are seeing an increasing interest in their tent meetings at **Pahiatua.** R. Miller is still far from well, his arm and shoulder giving him concern.

Fallen Asleep.

Dr. T. S. Conover, Flint, Mich., U.S.A., aged 54 years. A practising physician in Flint, he was widely known and much esteemed by the Lord's people. **James Irvine**, Sydney, on February 25, aged 79. Converted during the '59 revival in Ireland, went to Queensland in 1888, and was active in the Lord's work until the end. **Mrs. James Frew**, Tarbolton, on May 7. Loved by all who knew her. Widely known for her hospitality. **George Bowman**, at Creetown, on May 10. For many years a helpful brother in the Assembly. **James Hall**, Winnipeg, on 9th March, formerly of Mourne Street Hall, Belfast, and for the past 17 years in fellowship in West End and Main Street Assemblies. **David M'Gregor**, Riverton, New Zealand, aged 61. Accidentally drowned. Born in East Kilbride, Scotland. Saved when 16 in Glasgow, and has resided for over 30 years in Riverton. An outstanding helper in the Assembly and a faithful Gospel preacher. **Walter Elder**, Strathaven, on the 14th May, aged 81 years. Well known throughout the churches for his godly and consistent testimony.

Sums Received for the Lord's Work and Workers.

J. L., Rutherglen	£1 0 0
J. N., Glasgow	1 0 0
Dorrigio Assembly	1 13 0
Total to May 20	£3 13 0

Treasury Notes.

THE ONE LORD (Deut. vi. 4).—W. P. ANNEAR.

THE consideration of this Scripture, briefly scanned in the previous issue, necessitates a very brief survey of the past in order that we may understand its pivotal importance in the whole revelation from God. True, in Genesis and Revelation and dominating every page of inspiration. In Eden's garden, Bethlehem's manger, Calvary's cross, and the Great White Throne, with all the events that are between and all that were before, and all that succeeds are governed by that solemn declaration to Israel—The Lord our God is one Lord. Circumstances cannot alter, climate and race make no difference—The Lord our God is one Lord. The Gospels and Epistles speak of the One who created and redeemed. The Redeemer is our Creator. Our Creator is the Redeemer. He who created the heavens and the earth made the ages. He knew the end from the beginning. The account of the commencement, continuance and judgment of each age, and the separation of a remnant therefrom and their casting themselves on God are given for our admonition upon whom the ends of the age are come. Neglect to read and prayerfully study that which God has caused to be written for our admonition brings disaster to one's soul, and is a solemn feature of this age. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be per-

fect, thoroughly furnished unto all good works (1 Tim. iii. 16, 17). Craftily has Satan introduced a translation here that would make it appear that only what is profitable has been given by inspiration of God, thus allowing men to intervene with his judgment as to what is profitable, and as men under the guidance of Satan plausibly differ as to that which is profitable in the end, parts or the whole, the Scriptures may become nugatory. Equally sophistical was the tempter in Eden, and terrible the results following the acceptance of and acting on his lying suggestion. The commencement or early parts of each age was marked by some evil act or doctrine that widened and deepened and resulted in complete Apostacy. Apostatising, always insidious, is never eradicated, and the result is complete corruption, such as is illustrated by the woman who hid the leaven in the three measures of meal. Just as the early part of each dispensation is marked by some act of apostacy, the continuance of the dispensation is due to God enduring with much long suffering the vessels of wrath fitted to destruction. The dispensation, as a dispensation, can become apostate, though during its continuance owing to His long suffering He makes known the riches of His glory to the vessels of mercy, which He had before prepared unto glory. Every dispensation has its deposit of truth, and the misplacing, or negation of the truth so committed to it is the aim of the enemy.

Love's Grip.

A letter written by the late Mr. A. M'Lay, of Cardiff, shortly before undergoing an operation from which he never recovered.

BELOVED IN THE LORD,

THIS is the day before my operation, and I thought it might be wise to put on paper a few straggling thoughts which the Holy Spirit has made precious to my soul, and may also prove helpful to you.

Shall we turn to the Song of Solomon viii. 6? "Set me as a seal upon thine heart, as a seal upon thine arm: for *love is strong as death; jealousy is cruel as the grave.*"

Here we have "LOVE'S GRIP"—as strong as death. What a remarkable way for the Spirit to bring before us the strength of the love of the Blessed Man of Calvary. Death lays low by its strength the mightiest of giants, potentates, &c. No force can resist its strength.

If death is mighty in laying hold of its victim, the grave is as relentless in keeping hold. It will not respond to the entreaties of the lonely widow to give back her loved one. Such are the similes to bring before us His matchless love. The "many waters" of v. 7 cannot quench it, nor the "floods" drown it.

Kindly turn to John x. 28-29. Here we have the Good Shepherd making a most glorious statement which has proved the anchorage for myriads of His trusting ones all down through the dispensation: "I give unto My sheep eternal life; and they shall *never* perish, neither shall any pluck them out of My hand (shall we say

reverently—Hand number 1). My Father, which gave them Me, is greater than all; and no one is able to pluck them out of My Father's hand (Hand number 2). I and Father are one." Here also we have "LOVE'S GRIP;" the Shepherd's hold on His sheep or lamb. The word "NEVER" used by the Spirit here is so strong that we have no English equivalent to do it justice.

The trusting sinner is under double lock and key—

MY HAND (v. 28).

MY FATHER'S HAND (v. 29).

How beautifully the Spirit confirms this in Col. iii. 3—"Your life is hid with Christ (Hand number 1); in God (Hand number 2).

Finally, does not the apostle triumph in Romans viii. 35-39, affirming that nothing can separate us from the love of Christ—the challenge made nearly 2000 years ago is still unanswered—"Who shall separate us?"

These precious portions all give the Divine side; His grip of me.

Please turn now to Matt. xxviii. 8 and 9. Here we have Love's Grip again. As the disciples look on these blessed feet, that had ever trod the path of perfect obedience to His Father, bringing in their train healing, blessing, and cheer to so many, but now marred and riven from Calvary's recent conflict, they hold Him fast, and pour out their heart's adoration and worship upon Him. The Holy Spirit takes up the very same word that is used here *Kpatew* (Krateo), and uses it in Rev. ii. 13, regarding the church at Pergamos holding fast His Name.

If we keep before our minds that little group of warm-hearted disciples holding His feet and worshipping, then we have the picture or illustration of the only way we can be preserved from the awful on-rushing flood of apostasy, and be kept loving and obeying His Word.

The same word is again used in Rev. ii. 25, and iii. 11. In both of these what a touching appeal there is by the glorified Saviour to our hearts' loyalty! We are to hold fast "till He come."

"Hold the fort, for I am coming."

Then, again, in the 3rd verse of Jude we are exhorted to contend earnestly for *the faith* once for all delivered to the saints. It is nearly 2000 years now since the precious deposit was entrusted to our keeping. How earnestly the aged apostle Paul, with dying breath, exhorts his child Timothy in 1 Tim. vi. 20, to keep, or guard it (a military term); and again, in 2 Tim. i. 13, he exhorts him to HOLD FAST the form, or outline, of sound, or wholesome, words, which he had heard at his lips.

In the following verse (14), he again charges him to KEEP (the same word as in 1 Tim. vi. 20) that good thing, or, beautiful deposit, which had been entrusted to his care.

Now, what is the power to enable the church to be a good and faithful trustee of this precious treasure, viz., the whole body of truth as to the person and work of Christ?

See v. 13 of 2 Tim. i.—"Faith and Love which is in Christ Jesus." Surely they provide the only power. Unless we adoringly love His blessed person, and

are ready to fall at His feet as worshippers, we shall very soon let go, bit by bit, the form or delineation of sound words.

Then, does not v. 14 supply us with a further clue as to how it is to be done? We are told to guard the deposit by or through the Holy Ghost which dwelleth in us. An ungrieved Holy Spirit will preserve us as a chaste virgin for Christ (2 Cor. xi. 2 with Jude ver. 1, R.V.), and will enable us to be true custodians and stewards of the mysteries.

When we are walking thus in the communion of the Holy Spirit the truth will be ministered in love. "Speaking the truth in love," it will be so fragrant with the spices if the Sanctuary that it will win its way into the hearts even of the gainsayers (Titus i. 9). How sad when these holy and precious truths (so *dear* to the heart of the Father, because so *honouring* to His beloved Son) are ministered in a cold, harsh, ungracious manner. "Speaking the truth in love," "Ministering grace" to the hearers, are wondrous expressions of how the truth is to be given.

It is only when we discover how inseparably connected with the *glory of the Person of the Lord* these precious truths are, that we shall cling to them with limpet-like GRIP. A field of lentils, in itself of little worth, but say "it is David's"—Ah! then we can't let the Philistines possess it.

It is delightful to the Father's heart to find His children walking in the truth (3 John 4). Indeed, He has no greater joy than when He hears love's enquiry—Jer. vi. 16, "Where is the good way?"

In Neh. viii. 2, 4, 8, 14; ix. 1 to 3, we find God's people in this blessed attitude, listening to His word at Ezra's lips hour after hour, even in the rain; weeping because of their departure from its holy precepts, confessing their sin, and finally worshipping and rejoicing with the overflowing cup of the forgiven and restored soul.

The good way, as outlined in Acts ii. 41 and 42, Baptism, Breaking of Bread, Fellowship, Prayers, &c., becomes very precious to the soul thus walking with God. Oh! to get back to the footsteps of the early flock, when the church was in her virgin love and purity! We then prove in our happy experience that Matt. xi. 28 to 30, is true: His yoke is easy, and His burden is light.

As the day of Christ's return is coming on apace, may this precious group of assemblies in Cardiff and district be drawn still closer to Jehovah-Shahmmah—the Lord in the midst—and consequently more closely interlocked in love one with another, a real united testimony to this Christ-rejecting world through which we pass.

He is still the One John saw walking in the midst of the golden lampstands.

May He be able to see much to gratify His heart in us, as individuals and assemblies, till we see Him face to face! May our constant prayer be—

Keep us, Lord, oh, keep us cleaving
To Thyself, and still believing,
Till the hour of our receiving
Promised joys in Heaven.

Yours in the Blessed Hope,

A. McLAY.

The Meeting Place.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads" (Isaiah xxxv. 10).

WHERE the faded flower shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun-blaze never scorches;
Where the star-beams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill:
Where the morn shall wake in gladness,
And the noon the joy prolong,
Where the daylight dies in fragrance,
'Mid the burst of holy song.
Brother, we shall meet and rest
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more:
Where the bond is never severed;
Partings, claspings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done.
Where the child has found its mother,
Where the mother finds the child,
Where dear families are gathered,
That were scattered on the wild.
Brother, we shall meet and rest
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes.
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever-bright clime,
Where we find the joy of loving,
As we never loved before,
Loving on, unchilled, unhindered,
Loving once and evermore.
Brother, we shall meet and rest
'Mid the holy and the blest!

Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendour here.
Where earth's barren vales shall blossom,
Putting on their robes of green,
And a purer, fairer Eden
Be where only wastes have been.
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown.
Brother, we shall meet and rest,
'Mid the holy and the blest!

In Christ.

By DR. BISHOP, OF WYLAM.

THE Holy Spirit of God has been operating in the world ever since the time recorded in Gen. i. 2, when He "moved upon the face of the waters." He "came upon," or, as one rendering has it, "clothed Himself with," men for special work (see Judges vi. 34; 1 Chron. xii. 18, etc.), and He departed from them if they were disobedient to the Divine commands (see 1 Sam. xvi. 14; Psal. li. 11, etc.). Without doubt all the children of God in all dispensations were, are, and will be born of Him, for "except a man be born of . . . the Spirit, he cannot see the kingdom of God." So if "Abraham rejoiced to see my day" (John viii. 56), or Isaiah "saw His glory" (John xii. 41), they must have been "born from above" (John iii. 3, R.V., margin). But after the Lord Jesus "went away," ascending "up where He was before," the Holy Spirit was sent down in a very special manner and for a very special object. The Church had to be built; the Body had to be formed; the Bride had to be chosen: one operation under different symbols (see Eph. ii. 20-22; Ch., v. 25, 30, etc.). For this purpose He was to seal every believer until the day of redemption (Eph. i. 13, 14; iv. 30), and baptise each "INTO ONE BODY" (1 Cor. xii. 13). There is no question of His ever leaving them, for He is to "abide with you for ever" (John xiv. 16). He may be grieved in them (Eph. iv. 30), or quenched among them (1 Thess. v. 19); but He never departs from them.

This gracious age was begun "when the day of Pentecost was fully come" (Acts ii. 1), and has continued ever since. On that day those previously born again (see Matt. xvi. 16, 17, and compare with 1 John v. 1) were baptised INTO the one Body, and since that day these two mystical happenings have taken place at one and the same time. "At that day," taught the Lord Jesus in the same night in which He was being betrayed, "ye shall know that I am in the Father and YE IN ME" (John xiv. 20). Without doubt "that day" was the day they received "the promise of the Father" (Acts i. 4), the "day of Pentecost." Or, more correctly, "that day begins at Pentecost and is consummated at the Return" (Westcott). So we too, after so long a time, may know that we are IN HIM.

Fellow-believers, have we grasped this glorious truth? IN CHRIST! No matter how distressing our circumstances, how sordid our surroundings, how monotonous our occupations, how dense our ignorance, how great our failings, we are IN CHRIST!

This is the place of New Creation (2 Cor. v. 17, R.V.; Eph. ii. 10).

This is the place of Revelation (2 Cor. iii. 14).

This is the place of Salvation (Rom. viii. 1).

But does not John xv. 4-6; 1 John ii. 28, etc., show that we may not always be "in Christ?" No. These Scriptures refer to our *state*; those previously quoted to our *standing*. Nothing can alter the latter; many things may alter the former. The cares of the world, its

pleasures, the deceitfulness of riches, or the lust of other things, may cause us to lose touch with our Lord, and then, though still "in Christ" as to our standing, we are no longer "abiding in Him" as to our state. We remain, or become again, "babes," without experience of the word of righteousness (Heb. v. 13, R.V.). Hence Paul wrote to the sinning, carnal Corinthians as "unto babes," but thank God, he could add "IN CHRIST" (1 Cor. iii. 1). But he ended his Epistles to them with a triumphant contrast as he gave his testimony, the testimony of one who through thick and thin abode in Christ, "I know a MAN IN CHRIST."

A Young Worker's Question.

"IN this town," writes a young worker, "there has been a blessed work of conversion going on for the past few weeks. Quite a number of young men in the factory where I work, have been saved, and go on happily in the Lord. The evangelist, whose ministry was used in their awakening and conversion, has gone, and the ministers of the town, who were nominally in favour of his meetings, are seeking by every means to pick them up, and get them into their 'churches,' where, alas! the greater number are unconverted. What do you think I ought to do in these circumstances?"

Help on the young converts in every way you possibly can. They are the Lord's. The lambs of His flock; and His word to you concerning them is—"Feed My lambs" (John xxi. 15). There are many such at this present time. The

earnest, and in many cases solid work which is carried on by those who call themselves "unsectarian" evangelists, and by the "unions" which exist for Gospel effort, have unquestionably been used in leading many sinners to the Saviour. But further than this they cannot, or will not go. They do not lead the converts on in the truth. They do not teach them all things whatsoever the Lord has commanded (Matt. xxviii. 19). Many are wandering hither and thither, seeking after the truth. They are not satisfied with what they get in the "churches." In many cases, they have been harshly treated by those who are outside sects, and instead of being helped and led on gently, they have been upbraided as "sectarian," and spoken "at" reproachfully, by persons who, while possibly right positionally, so far as church constitution is concerned, are a long way beneath those earnest Christians in spiritual condition, personal godliness, and activity in the Lord's service. Some have been prejudiced and driven from the truth by this unchristian conduct, but there are others open to be helped. The difficulty is how to reach them. You cannot go into the so-called "unsectarian" circle with an open Bible, at least very rarely. But there is no reason why you should not arrange to have meetings with those who are open to receive help, and seek to lead them on in the ways of the Lord. Get them to your house, or you go to their's. Bible Readings such are often helpful to young believers. And were much used for the godly edifying of young believers in years gone by.

Studies in Philippians.

III. THE APOSTLE'S SELF-REVELATION (Phil. i. 2-11).

Analysis.	Terms.	Lessons.
Salutation.	Grace } From God the Father and Peace } Our Lord Jesus Christ.	I. EXPERIENCE—In Christ Jesus. 1. Commencement. 2. Consummation.
Sympathy.	(a) Making request for you all. (b) I have you in my heart. (c) I long after you.	II. PROGRESS consists in growth. 1. Emotionally. 2. Intellectually. 3. Volitionally.
1. Paul.	.....	III. PRAYER.
2. Philippians.	(a) Fellowship in the Gospel. (b) Partakers of my grace.	1. A Duty. 2. A Discipline. 3. A Dynamic.

ONE of the outstanding and fascinating characteristic qualities of this letter—that makes it so provocative of thought and leads to a spirit of devotion—is that it reveals an unstrained and reliant intimacy between the apostle and the young Macedonian church. There are no open rebukes. Nor is there mention of sin. Instead, the utmost affection prevails, and, like a pleasant aroma wafted over fields of morning, carries with it to us to-day its message of Christian courtesy and Christ-like love the one for the other, evidencing themselves in touching concern for another's spiritual wellbeing, and in a sympathetic co-operation in the furtherance of the spread of the Gospel of peace.

The words of the customary Pauline salutation are pregnant with meaning. They tell of the favour of God as revealed in the forgiveness that comes to men through Jesus Christ, our Lord; they announce that that favour continues to men, and is to be enjoyed always because Christ Jesus

lives, Undimmed in its splendour, the grace of God shines on uninterruptedly, conveying in its healing beams a message ever to be enjoyed of peace and pardon. Such words as the apostle uses, not mere conventional phraseology, but pulsing, blood-warm, affecting wish, fall, like a flower-awakening wind, upon the emotions of the saint, and carry upwards to God the incense of praise, making Him glad. This is the work of the Gospel.

But more! The word of the Cross believed brings men into a new realm, a new relationship. They become members of a heavenly Brotherhood, into which they have been incorporated by the work of the Spirit when they were baptised into the one body, becoming fellow-members, each joined to the Head (1 Cor. xii.). To this the saints at Philippi give first century witness in the love that they bore, and the fellowship they extended to the herald who brought them the news of salvation. They had caught and were reciprocating his own fine

feeling for them ; they were manifesting the true Christian heart in their endeavour to participate in the missionary movement to spread the Gospel in Europe. With recurrent emphasis this note of sympathy is struck in the words of the passage under review. A cursory glance at the structural analysis reveals the five times repeated terms of this brotherly interdependence. How intensive is this considerate kindness in the apostle's being ! He longs after them. He carries them in his heart. His affections have been not only deepened, but also broadened, and in his prayers he embraces them all, "making request with joy." Even although he recalled the shameful entreatment in the Roman colony and was then a prisoner in bonds, there were rich compensations in the exercises of intercession as he sought their wellbeing. Thus always does the true-hearted find joy in the discharge of the sacred, brotherly duty, craving for the saints in the secret of God's presence where heart pants and voice pleads not in vain for others' growth in grace. Longings like the apostle's are as benedictions which come upon fear-torn souls, the breathings-out of love winging their flight to heaven, and in an indescribably real manner declaring that by prayer

the whole round earth is every way
Bound by gold chains about the feet of God.

It is this intensified and intensifying passion that we need to-day !

But the sympathy is mutual : the Philippians felt with the apostle. His dominating, Gospel-animated personality betrayed itself and its influence in the

ardour and enthusiasm of the saints. Contact with him meant touch with a live wire, and irresistible communication of some of his spirit. He came to them in fervour ; he left them to prosecute the pathway of the messenger of Christ : they would not leave him unhelped, unsupported. Open-hearted to the Gospel, they would be open-handed in the Gospel, and "from the first day until now" they had "fellowship in the Gospel," and were determined that they too would participate in the grace given to the apostle "to preach the unsearchable riches of Christ." Once and again they sent to his necessity, forgetting themselves in their endeavour to reach beyond, hearing, as the apostle had heard at Troas, another all too ill-defined cry of the heathen world, "Come over and help us." Their deeply stirred feelings for their perishing fellows, roused within them the richest of sympathies with the apostle and his work.

Do we not need to-day an infection such as theirs was, that in the generosity of soul that the Gospel imparts, we may bear with us the warm and unwearied zeal of those who have been inspired, not so much with noble ideals, as with an all-engaging and impelling sight of a world-flung Macedonia that calls with clamant voice—"succour us ?" And the slain, risen, triumphant, reigning Lord Jesus will beget in every willing heart a widening and deepening feeling of interest in the labourers in the harvest field, awakening within each a spiritual sense of fellowship that makes sacrifices the gladsome delight of the daily life.

Fellowship in the Gospel.

AND SOME OTHER ASPECTS.

BY W. HOSTE, B.A.

PAPER V—FELLOWSHIP OF THE TRUTH.

THOUGH this expression does not actually occur, it seems a distinct aspect of fellowship. It is John, the apostle of love, as he is known, who lays the greatest stress on "the truth," and it is in chap. i. 3 of his first Epistle that the idea of "the fellowship of the truth" may be found, "That which we have seen and heard declared unto you, that we also may have fellowship with us." In what? In the wonderful experience of hearing, seeing, looking upon and handling of the Word of Life, the Eternal Son of God, which was with the Father, and was manifested to us in flesh, this and the truths involved. Such were not for the apostles alone; they must share them with the saints, "that ye also may have fellowship with us," and then he adds, as though to justify the desire, "and truly our fellowship is with the Father and His Son, Jesus Christ." Without this, our fellowship becomes mere sectarianism. This was the object of the gifts of Christ, "He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers, for (pros) the perfecting (gk, fitting together) of the saints, for (eis, in view of) the work of the ministry, for (eis) the edifying of the body of Christ, *till we all come in* (properly unto) the unity of the faith and the knowledge of the Son of God unto a perfect man; for not only does God will all men to be saved, but to come to the

knowledge of the truth" (1 Tim. ii.) even of Himself, as revealed in Jesus Christ, and this is of eternal life (John xvii. 2). This knowledge if not *the ground* of fellowship, that the "blood of Jesus Christ . . . which cleanseth from all sin alone," can be, but it enables the believer to enter into and enjoy it.

Of course, agreement on the great fundamentals of the faith, the Person, Word and Work of Christ, is indispensable; apart from that, fellowship becomes treason to our Lord. "Can two walk together, except they be agreed?" "If any man come unto you and bring not this doctrine (*i.e.*, *the doctrine of Christ), receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker of his evil deeds" (2 John 9); and yet if this be practised even in the most flagrant cases, hands are held up in horror at such "unChrist-like conduct." There are indeed always some to side with the wrong, or to glory in their neutrality, which consists in whitewashing with faint blame the wrongdoer—he is foolish at worst—and criticising unmercifully those who have sought to deal with him. They mistake peace at any price, for the peace which is "the effect of righteousness."

But there is also truth, which however important, is not fundamental to the faith, and here forbearance is needed: "Let us therefore, as many as be perfect (or full grown), be thus minded; and if in anything ye be otherwise minded, God

* Alford points out that this form of phrase always means the teaching by the persons named, not concerning them; *e.g.* the doctrine of the Pharisees, etc. So here, though the doctrine of Christ includes the truth of His Person, it is the truth concerning it He taught. Really all is included in the teaching of Christ.

shall reveal even this unto you. Nevertheless whereunto we have already attained, let us walk by the same rule, let us mind the same thing" (Phil. iii. 15, 16).

Seeing eye to eye in the interpretation of God's truth is a great link, and its absence is a hindrance to fellowship. Why agreement is not more common can only be owing to a lack of more careful study of the Word in humble dependence on the Spirit to see what it actually says. But the fellowship of the truth is not attained by subservience to some official commentary or synopsis. This may produce a mechanical unity, but the opinion of a whole row of such "disciples" is only worth the statement of their "master" *in loco*. On one occasion, known to the writer, a brotherly objection was raised to something Mr. J. N. Darby was saying in a Bible reading, by one present well versed in his "Synopsis." "But, Mr. Darby, what you are saying does not agree with the 'Synopsis.'" "So much the worse for the 'Synopsis,'" was Mr. J. N. D.'s ready reply, words which perhaps, certain beloved brethren, would do well lay to heart. We do not undervalue the gifts of Christ, much less ignore them, but they can never dispense us from learning directly for ourselves from the Word, by which alone we can test the teachings of others.

But what is meant by the Truth? It may be considered here in three ways:—(1) As the whole body of truth contained in the Scriptures, "Thy Word is Truth" (John xvii. 17). (2) As the truth attaching to the Person of Christ, "I am the Truth," (John xiv. 6). (3) As, "the Present Truth" (2 Pet. i. 12), *i.e.*, the

truth for to-day, or dispensationally considered, "Rightly dividing the Word of truth" (2 Tim. ii.).

(1) As for the Truth in its widest implication the Psalmist says, "Thy law is the truth," and this expression may cover the whole Old Testament, as John x. 34 and 1 Cor. xiv. 31 show, where the Psalms and the Prophets are described as "the Law." This includes too the details, "All thy commandments are truth" (Psa. cxix. 142, 151), and also the very words, "Every word of God is pure," and goes further still, even to the letters of the words, "One jot* or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18).

Fellowship in the truth implies knowledge of it. It is those "who by reason of use, have their senses exercised to discern between good and evil." The way to avoid error is not to be an expert in error, but to be well grounded in the Truth. Truth instinctively repels error. "By the words of Thy lips I have kept me from the paths of the destroyer." Thus Eve would have been preserved, had she but clung to the words of God. Perhaps there is no more solemn word in the whole Book, than its closing warnings against adding to or taking away from the Revelation, and so from the Completed Canon.

On this section I will only reaffirm three points—(1) the Divine origin of the Word. (2) its Divine ordering, and (3) its character as a Divine Revelation throughout,

* The jot is the yod, the smallest letter of the Hebrew alphabet; the tittle is the little protuberance, which differentiates between the Hebrew B and hard C, between the D and the R, or again between the G and N.

Lessons from Life of Abram.

PART XII.—THE HOPE OF ISRAEL.

BY J. CHARLETON STEEN, LONDON.

WE saw in our last article that the final, complete, and eternal fulfilment of Abrahamic covenant, concerning his natural seed, the land of Canaan and the nations of the earth awaited the coming in power and glory of his "SEED," which is Christ. In the study of the prophetic Scriptures you will find two great principles running through the whole. First, it is crisis God is principally occupied with, and not detail; and secondly, they await their major fulfilment in the second advent of Christ, when His feet shall stand on Mount Olivet (Zech. xiv. 4; Matt. xxiv. 30). It is this coming as "Son of Man," that is "The Hope of Israel." His coming as "The Ruler of earth's kings" (Rev. i. 5), for the destruction of His foes and the salvation of His people Israel (Rom. xi. 26; Zech. xiv.).

The Abrahamic covenant embraces in its blessing the whole of the habitable world in "the Seed"—Christ; but the Davidic covenant has to do with Israel and the kingdom and throne of His father David. For this covenant base we turn to 2 Sam. vii.

THE DAVIDIC COVENANT.

We learn from this very great chapter that the fulfilment of this covenant is in David's greater Son, our Lord Jesus Christ. This chapter is the foundation of all prophetic fulfilment re Israel.

In verse 8 we have David, Jehovah's choice. "I took thee . . . to be ruler over My people, over Israel."

In verse 11 we see David was to have a posterity, "Jehovah telleth thee that He will build thee an house."

That this posterity would be established for ever, in the throne of his kingdom (v. 13). That no iniquity could or would disannul it, but would only bring in chastening (v. 14), and "I will set up thy Seed after thee, which shall proceed out of thy bowels. . . . I will establish the throne of His kingdom for ever (vv. 13, 16). In verses 18-29, you have David's apprehension of all this, creating in him humility, adoration, and worship. Please note this is the eternal Davidic covenant which never leaves its eternal base, but has its fulfilment by a faithful Jehovah and a fulfilment in His Christ. No one can intelligently read this chapter without seeing that a greater than Solomon is here; yea, even David's greater Son.

THE BIRTH OF "EMMANUEL."

In chapter vii. of Isaiah, v. 14, we have the birth of "Immanuel" prophetically told out. "The Virgin shall conceive and bear a Son, and shall call His name Immanuel." Please note this is not the first mention of "The Virgin Birth." We have to go back to the garden for that (see Gen. iii. 15), "The seed of the woman.

THE PERSON, CHARACTER, AND REIGN OF IMMANUEL.

For unto us a child is born, unto us a son is given. And the government shall be upon His shoulders; and His name shall be called "Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of His father

David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The *zeal* of the Lord of Hosts will perform it (Isa. ix. 6-7). From this wonderful prophecy we gather that God in manhood is to be the Eternal King of Israel. This is Davidic. Notice "The Throne of David."

HIS REIGN.

In chapter xi. of Isaiah we have His reign described (vv. 1-8). It is Davidic. "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

From verses 9-13. It is Palestinian, the land of Palestine.

From verses 14- . It is Kosmic ; it is world-wide. See also Psalm ii. and Psalm lxxii, Isaiah ii. and Zech. xiv.

THE BIRTH OF THE KING.

Matthew chap. i. vs. 18, and it is distinctly stated to be the fulfilment of Isaiah vii. 14. "Where is He that is born King of the Jews?" (Matt. ii. 2). The message to Mary in Luke chap. i. v. 31, "Fear not, Mary ; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest ; and the Lord God *shall give Him the throne* of His father *David* : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end." So Jesus of Nazareth is Immanuel, King of Israel.

John, His forerunner, went before Him with the good tidings of the kingdom. They beheaded him. The Lord took up

the message and proclaimed the kingdom. They rejected His message and crucified the King, and their King. We see Him then born a King, proclaimed a King, rejected and crucified a King. The superscription over Him on His cross was, "This is the King of the Jews," and although He never looked less a King than when hanging there, the believing thief cried, "Lord, remember me when Thou comest into Thy kingdom." God's answer to all this was, He raised Him from among the dead.

THE KING ALIVE AGAIN.

In Peter's discourse at Pentecost He takes the people to the prophetic writings of David, and shows (Acts ii. 24-36) that when David wrote Psalm xvi. he was not writing of himself, but of his *greater Son*, the Christ. Therefore being a prophet, and knowing that God had sworn with an oath to him (Psa. cxxxii. 10, 11) that of the fruit of his loins according to the flesh, He would raise up Christ to sit on his throne. He, seeing this before, spake of the resurrection of Christ, that His soul was not left in Hades, neither His flesh did see corruption. "*This* Jesus hath God raised up."

From this portion we learn that Jesus in resurrection is David's Seed and Son, and Heir to his throne. So the kingdom is not abandoned or changed : it only is postponed. While God is visiting the Gentiles to take out of them a people for His Name, after this God reverts to the Davidic covenant, and begins to build David's house through Christ the King (see Acts xv. 14-17, and Rom. xi. 25-29). So during this present interregnum of

grace, the kingdom is in abeyance. Once God's present purposes are fulfilled, and the Church dispensation is finished and the Church gone, God will begin to prepare the way for manifesting in glory and power "The King." For the coming of the King (Rev. xix. 11-21). For the setting up of the kingdom (Rev. xx. 1-4).

From the promise to Abram (Gen. xii.) to this present moment, 4053 years have rolled, and the promise is yet unfulfilled. They have lost possession, but, thank God, they have not lost "*The Title*." From the promise to Abram to Joshua's leading them into Canaan was 675 years. From entrance under Joshua to A.D. 70, when Titus destroyed Jerusalem, was 1521 years, from which you must deduct their 70 years' captivity in Babylon, making the time they were in the land 1451 years. But we have to remember that the ten tribes were carried into captivity 721 B.C., so that for 721 years of the 1451 only two of the tribes were in the land. It was just about 115 years after the dispersion of the ten tribes into Assyria that the two tribes were carried away captive into Babylon. After the fulfilment of the seventy years' captivity, about one-fifth of the two tribes came back. The 10 tribes were *never* restored.

STUDIES IN THE LIFE OF JOSEPH

(PART IV.)

Left out of this issue owing to lack of space. Will (D.V.) appear in our August number.

The Coming of the Lord Jesus

PART VII.—THE JUDGMENT SEAT OF CHRIST AND ITS REWARDS.

BY JOHN RITCHIE.

AFTER the saints have been caught up to heaven, and before they return with Christ in glory, there will be a season set apart for the review and reward of service here. This tribunal, or "Judgment Seat of Christ," is spoken of in many parts of the inspired Word, and its character and results are there foretold. In view of the many crude and traditional theories respecting judgment, which have held the field for centuries, by which this great and blessed subject has been obscured, it is needful to distinguish between "things that differ." There are various judgments spoken of in the Word, differing in character and time. There will be a judgment of living nations at the beginning of the Millennial reign of Christ (see Matt. xxv. 31), and there will be a judgment of the dead at its close (Rev. xx. 11). We must not confound these with the judgment seat of Christ. In both of these judgments some go from judgment to punishment. But there is no such portion awaits the saints of God. Their judgment as *sinners* is past at the Cross: there they judicially died, and in virtue of that they come no more into judgment (John v. 24, R.V.). As children their judgment is *present*. They are subjects of the Father's discipline and rule (Heb. xii. 6:9). As *servants*, their judgment is future, at the judgment seat of Christ, before which they stand in resurrection glory, within the heavens, to

have their service reviewed and rewarded by their Lord and Master, and their places in His kingdom and glory determined. In order to apprehend the full meaning of all this, it is needful to remember that the *saints* of God, are also *servants of Jesus Christ*. "Bond-servants of Jesus Christ" (Phil. i. 1), entrusted with their Master's goods, during His absence (Matt. xxv. 14). Runners in the race (1 Cor. ix. 24-27), and wrestlers in the fight (2 Tim. ii. 3-4) now, they are gathered before their Master there to hear His estimate of their earthly work. All that has been done will be "manifested before the judgment seat" (2 Cor. v. 10, R.V.). The "Bema," or judgment-seat, was an elevated place on which the umpire of the Grecian games stood, watching the progress of the race. When all was over, the runners and wrestlers, and the successful competitors, assembled before the "Bema," to receive the "corruptible crown" of laurel or parsley from his hand. Some had no reward: they lost the "Victor's Crown." Such is the imagery used by the apostle in pointing us onward to the judgment of our service here. In the midst of the glory within the heavens, surrounded by heavenly hosts of wondering beings, the judgment-seat will be set. The servants of Christ, all glorified, will be gathered there. From every corner of the earth, from various paths of toil and warfare, some unknown, others well known, all will be there. Hidden ones, whose days on earth were spent in lone corners, appointed there by the Lord of the harvest. Great ones who stood before the world on the pinnacle of

fame! All gathered there, to hear from their Heavenly Master's lips, what value He has put upon their earthly service. The *ways* (Rev. ii. 2), the *works* (1 Cor. iii. 14), the *motives* (1 Cor. iv. 5), and the *manner* of their service (2 Tim. iv. v.) will be reviewed then. He will publicly avow His approval of *all* that has been pleasing unto Him, the rest will be burned up (1 Cor. iii. 13), and for that the servant will suffer loss.

Much, that in "man's day" was accounted great, will appear as "hay and stubble." Much that passes now as "zeal" and "faithfulness" will in that day—when the hidden springs are disclosed—be seen to be but self and sin. Deeds that were blazed through church and world, will be of little value there, and that which is of no esteem in the eyes of men will receive the Master's "well done."

Deeds of merit, as we thought them,
He will tell us were but sin,
Little acts we had forgotten,
He will own were done for Him.

The servants, all possessed of their Master's mind, able in His light to see light clearly, will say "Amen" to His verdict, and thus they will pass on to other scenes of glory with wondering gratitude and praise. The "Victor's Crown"—for such is the meaning of the word used by the Spirit in describing them—which will be given to the faithful servants, will be according to their service here. The Victor's Crown of life (Rev. ii. 10), of righteousness (2 Tim. iv. 8), and of glory (1 Pet. v. 4), all speak of recompense and reward, and point to places of honour in the kingdom and glory to come.

The Story of the English Bible.

PART IV.

BY J. L. ERCK, UPPER TOOTING.

A period of nearly 140 years separated Wycliffe's version from the next great translation, and during that period occurred two events of supreme importance in the history of Europe which we shall notice later, and which completely changed the circumstances and conditions in which took place the translation and publication of the Bible. Having arrived at this point, and before going on with our journey, we may spare a short time for a look backwards, not so much at events and dates, as at the general state of the religious life of the people of this country in the Middle Ages, in order that we may better understand and appreciate the changes which followed.

We have seen that, until about 1382, no complete translation of the Bible into the language of the people had been attempted. The Latin Bible was used in the services of the church, and many of the earlier translation of the portions most frequently used in those services were made chiefly with the idea of helping large numbers of the clergy, who had a very scanty knowledge of Latin. For their benefit many of the Latin manuscripts of early times contained a "gloss," that is to say, between the lines was a word for word rendering in Anglo-Saxon, each word being placed as far as possible under the corresponding Latin word.

One of the best known and most valuable of such works still in existence is the Book of the Lindisfarne Gospels, which has had a truly remarkable history. About the end of the seventh century, this copy of the four Gospels was made in the old Latin by the Bishop of Lindisfarne, whose diocese covered part of the south of Scotland and the extreme north of England. Lindisfarne, itself a rocky islet separated from the coast of Northumberland by a strip of sand which is covered by the waves at high tide, is better known as "Holy Isle," on account of the monastery which once flourished there. The copy of the Gospels, exquisitely ornamented and bound in jewelled covers, was buried at Lindisfarne with the body of the great Northumbrian missionary, St. Cuthbert.

During the invasion of the marauding Danes, in the ninth century, the monks fled to the mainland, taking with them both the body and the book. The latter in the confusion was accidentally dropped into the sea, but was recovered, and subsequently

taken by the monks, in their extensive wanderings, to Ireland and various other places. After a long period of years, it found itself back at Lindisfarne. When the monastery there was dissolved the volume was lodged for a time in Durham Cathedral. It is now safely housed in the British Museum. Needless to say, such a priceless treasure is jealously guarded by the Museum authorities, and it is not altogether easy to obtain access to it. The necessary, tact, and patience are, however, well rewarded by the privilege of seeing and handling this relic of past centuries, still showing on some of its leaves the stains of the sea water into which it fell more than a thousand years ago, while under each line of Latin is the Anglo-Saxon "gloss," written by Aldred the priest in the tenth century.

The vast mass of the population was, of course, unable to read, and consequently people in general were unable to think for themselves: their minds and consciences were in the keeping of the priests who were themselves, too often, utterly irreligious and worthless as spiritual guides. As time passes on and we get nearer to the period of Wycliffe, matters seem to grow worse. The lower order of the clergy were usually too ignorant to give any useful instruction; the higher were frequently indolent and lovers of pleasure, or ambitious politicians and seekers after power and wealth. Religious services were chiefly made up of ceremony and ritual. As people could not read Scriptural scenes were brought before them in picture form, and to this we owe much of the priceless coloured glass in our cathedrals and old parish churches. Morality plays also represented some great truths and doctrines in a setting that the most ignorant could understand and follow with interest. Such were the chief ways in which religion was presented to the mass of the people. Of the direct influence of the Bible on their hearts and lives there was none.

All this was very crude and greatly to be deplored, and nothing is easier than to adopt unconsciously, or sometimes too consciously, an attitude towards it of complacent superiority or of harsh censure, according to temperament. Let it not be forgotten, however, that during those dark ages, and in such unpromising soil, there flourished some examples of the highest nobility of character and the most exalted saintliness. This reflection may justly lead some of us at any rate to a deep humility, that we, with unspeakably greater advantages, present such a feeble resemblance to the great Founder the holy faith which we profess.

Letter to the Editor.

TO THE EDITOR OF "THE BELIEVER'S MAGAZINE."
Westcliff-on-Sea, June 10, 1927.

DEAR SIR,

When Mr. Whyham King, of India, was here some time back, he said he would rather take a car back to India than a missionary, because the roads in India are so good. You can fill the car with native teachers, go out in the morning, drop a teacher every ten miles and leave him to preach the Gospel. Then the driver, at the end of 50 miles, can turn the car and take his turn at preaching; after which he can pick up the rest on the homeward journey and do the same on another road next day.

Do you not think that would be a splendid idea to copy here in England? Those who spend the summer in tent and caravan tell us that Villages, say here in Essex, are as dark as in heathen lands. In our assemblies there are gifted, acceptable preachers, who own their own cars, who seldom if ever "go out" without an invitation, and then go and preach to the same gospel-hardened audience. How often, too, they go a ride of 40 miles in the evening for pleasure, when they might take a party of earnest young people out to some neglected spot. Again, I find that the wives too can drive, and they take their friends shopping or visiting. What an opportunity to take a party out and do tract distributing or the like. If we believe in the near coming of the Lord, let us show to the world we mean it, and be up and doing. We profess to have come out of "system," and yet we seem to be in bondage. Our Lord sent 70 out, two by two. I have seen open-air meetings where 20 workers were standing round, sometimes criticising and complaining at those who were doing what they could, when if they had gone out two and two they might have done more work and reached more people. May the Lord nerve us to follow Him in seeking only the Father's will in everything!

Yours, etc.,

C. N.

Selected Fragments.

We have a four-fold strength—

The Holy Spirit. The Word of God.

The Throne of Grace. A pair of knees.

Make use of them; but there is nothing for lazy people.

Whatever humbles me, helps me. Not a particle of pride will enter glory. "The proud He knoweth afar off."—Psalm cxxxvii. 6. See Isa. lxvi. 2.

The Fragrance of the Cedar.—Everything about this noble tree has a strong balsamic perfume, and hence the whole forest is so perfumed with fragrance that a walk through it is delightful. This explains such allusions as "His smell shall be as Lebanon." This perfume is present in the wood of the cedar, and is due to a resin which freely exudes from the trunk while the tree is living, and may often be seen spotting the wood after it is made into furniture.

It is a great and incomprehensible mystery to see the Son of God die. But it is not enough to know He died; we must know further the cause why He died, which was man's offence; the company amid which He died, which were thieves; the death which He died, which was infamous; when He died, which was in the prime of life; and where He died, which was among the loathsome sepulchres of Golgotha.—ONE OF THE FATHERS.

"A true sermon must have a mind to make you think,

A heart to love you,
Hands to lay hold of you,
And feet to run away with you."

If we were SEEKING the things which are above, we should KNOW the sweetness of the "pleasant land," and taste the grapes of Eshcol.

"LAYING ASIDE all malice, . . . desire the sincere milk of the word" (1 Pet. ii. 1, 2), is like PLOUGHING THE GROUND before you put the seed in.

If you are not a priest inside, you will not be a proper Levite outside.

The Lord will take care of your feet if you take care of your EYES: for "He keepeth THE FEET of His saints."

Found Written on the Back of a Scotch One Pound Note.

This piece of paper in your hand
Declares to you that on demand,
You twenty shillings shall receive,
This simple promise you believe.
It puts your mind as much at rest
As if the silver you possessed.

So Christ that died, but now doth live,
Doth unto you this promise give:
That if in Him you will believe,
You shall eternal life receive.

Upon the first you calmly rest,
Which is the surest and the best ?
The bank may fail, Heaven never can,
'Tis safer to trust God than man.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

Delay in dealing with Questions may arise owing to the number sent in, but we will do our best to reply to all that seem for general edification.

QUESTION A.—What is the office of a deacon ? Would it not be better to call our overseeing brethren deacons, seeing so many of them never minister the word amongst us ?

ANSWER.—The word office, though occurring thrice in 1 Tim. 3 (A.V.), is not in the original. Office of a bishop in verse 1 is one word "oversight." And use the office of a deacon is also one word in both verses (10-13), and ought to be translated "minister." A bishop exercises oversight in the assembly, besides the exercise of public ministry (1 Tim. v. 17). He is also a deacon, a word from "dioko"—to pursue—as we say to pursue a course or calling, but it is no more a title or an office than "overseer" is but a work. The Lord Jesus is called Bishop of our souls (1 Pet. ii. 23), and the deacon of the circumcision (Rom. xv. 8). A man who distributes monies or serves tables is a deacon, but deacon work is not limited to that kind of service: e.g., Paul and Apollis are called "deacons by whom ye believed" (1 Cor. iii. 5).—W. H.

QUESTION B.—Who is the "he" of Hebrews vii. 8 ?

ANSWER.—The point of Heb. vii. is to shew the superiority of the Melchisedec order of priesthood to which our Lord Jesus belongs, over the Levitical. Before getting to that, but in view of it, the greatness of Melchisedec is first shewn, among other ways, by his receiving tithes of Abraham. Now Melchisedec was the royal priest of Salem, and no doubt a real man; but in Gen. xiv. he suddenly appears on the pages of Holy Writ and as suddenly leaves it. No doubt he was born and died like other men, but the Spirit guides Moses to pass over such detail, and uses these silences in a symbolical way in order to compare him to the Son of God.

"THERE" in Heb. vii. 8 would denote the Biblical incident in Gen. xiv., and the "he" would be Melchisedec, a figure of Christ.—W. H.

QUESTION C.—Is it scriptural to say that the children of believers shall be caught up when the Lord comes ? Some evangelists say they will, while others say they will not. I mean children not old enough to understand.

ANSWER.—Does not the difference of view among the Lord's servants arise from the fact that there is no clear revelation in the Word of God ? It would seem unthinkable that the small children of unconverted parents throughout the world should be all caught away when the Lord returns, for if any go all must go. Equally unthinkable that the irresponsible children of Christians, the subjects of believing prayer, should be all left behind when their parents are taken, for if any are left all must be left. Can we not leave the matter to God in the assurance that the Judge of all the earth will do right ? In the meantime diligently point the little ones to the Saviour.—W. H.

The resurrection of 1 Thess. iv. 16 is qualified by the expression "the dead in Christ," so we who are alive and remain, and are caught up together with them, must also be "in Christ." This is a Pauline expression peculiar to His Gospel, and necessitates the having heard the Gospel and having put faith into the Son of God.—EDITOR.

QUESTION D.—What is the meaning of Rom. xi. 5 ? In what relationship does this remnant stand to unbelieving Israel ? Is this remnant in the church ? Is this the same remnant mentioned in chap. ix. 27-29 ?

ANSWER.—This remnant, according to the election of grace of Rom. xi. 5, I think can only be the aggregate of believing Jews at this present time, as the words shew. Though still nationally Jews, their relation is broken with the Christ rejecting nation as a whole. These believing Israelites ought not to be called "Hebrew Christians," but simply Christians, exactly like believing Gentiles, with whom they form the church, in which there is neither Jew nor Gentile. Comparing Rom. ix. 27 with vv. 23-24, it seems clear that this remnant is the same remnant as described in chap. xi. 5, though no doubt Isa. x. 22-23 will have a broader national application later, in the remnant of Israel, who will survive the "time of Jacob's trouble," like Noah in the flood, and form the nucleus of Israel for millennium blessing.—W. H.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 15th of previous month.

No Charge for Insertion.

JULY, 1927.

Made up, June 25th.

SCOTLAND.

ANNOUNCEMENTS. — **Craigellachie.** — Annual Conference, for so many years held in this lovely valley of the Spey, will again be held on the old lines on July 19 and 20. **Lesmahagow.**—Jubilee Camp meeting, July 3, at 11 and 3. **Dingwall.**—Conference in Gospel Hall, Gladstone Avenue, July 23, 11 till 5. C. F. Hogg, Mr. Tipson, and others. **Newmilns.**—Open-air Conference at the Missionary House, July 2, at 3.30. **Newtongrange.**—Conference in U.F. Church Hall on August 27. Speakers—L. W. G. Alexander, W. M'Alonan, I. T. Ewan. **Loanhead.**—Annual Conference, 3rd September. **Largs.**—Summer Convention for Bible study at Netherhall, July 16 to 30. **Glasgow.**—Annual gathering of Text Carriers and other workers in New Central, Tabernacle, July 30-August 2. Commander Salwey and others. July 9, Tract Band workers at Park in **Cambuslang** in connection with Orangemen's demonstration. July 15 and 16, distribution of tracts at **Hamilton** racecourse. Workers meet at Park Gates on Bothwell Road, 11.30 a.m. Motor car with texts there. Help valued. July 20, distribution at **Lanark** races. Meet at main entrance to course at 11.30 a.m. Surrounding Assemblies invited to help.

TENTS AND GOSPEL CARRIAGES are at work in needy districts, seeking to reach those not usually evangelised by ordinary means. **Prestonpans.**—Tent was opened with a Conference on 11th June, when a large company gathered and received words of encouragement. Joseph Strain continues in the Gospel nightly. John M'Alpine has been encouraged in seeing souls saved in the tent at **Kilmar-nock**. In the northern counties the Gospel is being sounded forth in tents pitched in needy and neglected places. David Morrison is at **Glen Urquhart**, Inverness-shire. Walter Anderson about 12 miles from **Thurso**. Charles Reid and George Bond near **Wick**. Michael Grant in the **Embo**

district. In Lanarkshire times of blessing have been experienced by Edward Rankin in the large tent at **Motherwell**, and by Joseph J. Adam at **Law**. T. Richardson continues with cheering results with Mid-Scotland tent at **Airth** and J. M. Barrie with Fifeshire tent at **Methil**. **Sanquhar.**—Andrew Douglas hopes to pitch a tent here shortly, and another tent will be worked by M. Mason in the needy villages of **Wigtownshire**. H. and W. Steedman opened their tent in **Bonnyrigg** on June 4 with an encouraging Conference. Bre. John Watt, Robert Balloch, James Marr, James Petrie, Henry Steedman ministered the Word. The ministry was edifying and refreshing. Many converts of their previous labours here three years ago were present.

REPORTS.—**Helmsdale**, Sutherland.—About 60 Christians gathered in Welcome Hall on June 4, when helpful ministry was given by Messrs. Morrison, Bond, Wilson, and Mackenzie. **Stromness.**—Alex. Philip has been having well attended meetings among the fisher folk here. He has visited **Rack-wick** and **Hoy**, and expects to go to **Stronsay** until middle of July. **Glasgow.**—Mr. Isaac Ewan had a week's special meetings for Christians in Cathcart Road Hall, which were well attended and most helpful. Tom Baird, from U.S.A., gave a series of addresses on "Conscience," the New Central Tabernacle, **Glasgow**, during June, with much interest and large attendances.

ADDRESSES.—**Frazerburgh.**—The Assembly has removed from Old Academy to Batchan's Hall, Frithside Street, near Harbour. **Dalmellington.**—Correspondence for Bethany Hall should now be sent to Thomas Lawson, 20 Pennyvenie Terrace. **Carlisle.**—Correspondent for Market Place Gospel Hall—David Fleming, West Park, Douglas Street, Carlisle.

ENGLAND.

ANNOUNCEMENTS.—Annual Wearside Christian Conference on August 1 in Bishopwearmouth Church Hall, Low Road, **Sunderland**, 10-30—8.30.

Speakers—J. Aubrey Moore, A. Douglas, F. Lowther. **Wylam-on-Tyne**, August 1.—T. Baird and J. Moffat. **Frizington**.—Annual Conference in Gospel Hall, August 1, 11-7.30. Speakers—Messrs. Cauker, Lawrie, Robinson, Gilfillan. **Felixstowe**.—Holiday Conferences, July 30-August 7. Particulars from F. A. Adams, 22 Royal Arcade, Norwich. **Malvern**.—Missionary Conference, July 30-August 6. Correspondent, G. Freer, Pemberton Street, Birmingham. **Yeovil**, September 7 and 8. **London**.—J. Charleton Steen (D.V.) will speak in Clapton Hall on the Sunday nights of July at 7 and on the Friday nights at 8.

TENTS AND BIBLE CARRIAGES.—Brethren who are labouring with Gospel tents and carriages will value the fellowship and prayers of the Lord's people as they carry the Gospel into the following places :—J. M'Culloch, **Mill Green** and **Billericay** ; T. Traynor, **Croughton**, near Aynhoe ; H. G. Waddilove, **Green Tye**, **Much Hadham** ; F. Whitmore, **Barton-in-the-Clay** ; H. K. Downie, **Handcross** and district ; T. W. Hickley, **Surrey** ; A. Stephen, **Sussex**, East ; W. Stolton, **Ewell Minnis** and **Lydden**, near Dover ; W. Ellis, **Saxlingham** and **Barnham Broom** ; S. Glen, **North Woodham** and **Wickford** ; T. Patterson and C. Wyncoll, **South Lopham** and **North Lopham**. **London**.—Benjamin Mudditt opened his summer tent work on Saturday, June 4, with a meeting for the workers. Dr. White and Mr. Mudditt were the principal speakers. The tent is pitched in Holcombe Road, Tottenham. It is a good pitch, in a needy neighbourhood, and Mr. Mudditt, so well known to many of us as an indefatigable worker in the Gospel, desires very earnestly our prayers. Mr. Fred Glover sends the following cheering report of his village mission work :—No. 1 tent, **Iron Acton**, Glos.—Children coming in well ; adults not so easy to get in. No. 2 tent, **Burtle**, Som.—Full meetings on Sundays, varying attendances week nights. Some signs of blessing. No. 3 tent, **Stapley**.—Christians very enthusiastic. Well attended services. Crowded out on some occasions. No. 4 tent, **Rowde**, Wilts.—Full meetings and blessing. A testimony meeting continued 20 hours, and then the people wanted more ! Messrs. Clare and Mills have experienced a time of blessing in their tent at **Abergavenny**. They hope to commence in **Stafford** on July 1. **Liverpool**.—The big tent is being operated by A. E. Ainslie, with tokens of blessing. Fred Elliott hopes to follow on until September.

REPORTS.—**Ryde**, Isle of Wight.—Annual Conference in Baptist Church, June 6. Christ exalting and searching ministry by W. G. Hales, E. W. Rogers, J. W. Prior, and S. Guinness. On the Whitsunday Bank Holiday the Norwich Avenue Hall at **Bournemouth** held their annual Conference. There was a very fine turnout of the saints from the Assemblies round. The ministering brethren were G. Gittings of Pokesdown, Mr. Laurie of Bolton, and J. Charleton Steen, London. The ministry was of a very practical kind. The any moment coming of the Lord, and its present bearing on our life and work for God, was very largely and powerfully dealt with. All felt it to be a searching, humbling, and uplifting time. The " Grace Abounding " Gospel Van has been pioneering in **North Wales**, where there are only three Assemblies and much need. A. Lawes has visited **Crediton**, **Chagford**, **Coldridge**, and other Devonshire Assemblies, ministering the Word to large companies. Mr. Farrow has visited **Stockton**, Worcester, where the saints have been greatly helped by his ministry.

IRELAND.

William Stevenson and Samuel Gilpin commenced tent work at **Eden**, near Carrickfergus, on June 11, with encouragement. Joseph Glancy is preaching in a tent at **Whitehouse**, with good attendances. J. Fineghan and D. Craig commenced meetings on 19th June at **Ashfield**, Co. Cavan, and will value the prayers of the Lord's people for this needy district. A large gathering at **Waringstown** on June 11. Profitable ministry by W. J. M'Clure, William Campbell, Matier, Hawthorne, Megaw, and Dickson. Campbell and Diack at **Derrylaghey**, good meetings. Beattie and Irwin at **Dromore**, Co. Tyrone. Curran at **Ballymagarrick**. Young at **Crossmaglen**. Hutchison and Goold near **Rathfriland**. Bertie Stewart at **Magheracorn**, where a number have been added to the Assembly. M'Cracken and Poots near **Ballyshiel**. Hawthorn expects to go near **Enniskillen**. Stewart and Lyttle at **Ballylntagh**, people coming out well. Knox at **Kingsmills**, where a number have been saved and added to the Assembly. Whitten at **Moneydig**, where a number have been added to the Assembly. Dickson at **Kellyeuragh**. M'Clure and Dickson expect to be in Matchet Street Hall, **Belfast**. Believers' meeting at **Rasberkin** was good. Helpful ministry by M'Cracken, Goold, Whitten, Stewart, Lyttle, Buick. Believers' meeting at **Ballymacheson** was good and large. Ministry by Megaw, Gilmour,

Stewart, Stevenson, M'Clure, and others. **Maghera-felt.**—Large number of believers. Ministry by M'Clure, Dickson, Stevenson, Campbell, Baillie, Stewart, Whyte. **Rathfriland.**—Meeting fairly good. Ministry by M'Clure, Dickson, Curran, Darling, Matier, Diack, Lyttle. **Omagh.**—Believers' meeting was large. Good meeting. Ministry by M'Clure, Dickson, Campbell, Wright, and others. W. J. M'Clure has been for three weeks at **Newcastle, Co. Down**, attending the all day meetings in the district.

CANADA.

Tillsonburg, Ont.—Bre. M'Kelvie and Gilchrist had meetings here, M'Kelvie going on to **Staffordville.** **Acton, Ont.**—Bre. Touzeau and Goodfellow had meetings in an old hotel here. **Hamilton, Ont.**—The M'Ewen brothers were with us for a few nights; also Mr. Bridges from China. **Merlin, Sask.**—C. H. Willoughby had five weeks in a store and schoolhouse. Two professed faith in Christ, and others were helped. **Niagara Falls, Ont.**—We had a visit from Mr. G. Duncan, two weeks; D. Oliver and E. E. Bridges expected. **Winnipeg, Man.**—Mr. Bunting had eight weeks' meetings in a hall rented for the purpose by West End and Main Street Assemblies; some have professed. **Guelph, Ont.**—Bre. Gilchrist, Crocker, and Joyce have had meetings at various times recently, and some have been saved. Mr. Crocker has begun meetings for the Lord's people, and will baptise some recently saved. **Grimsby, Ont.**—We had a visit from Bre. Silvester and Shivas; they went on to **St. Catharines** and **Welland.** **Sunnidale.**—A. Livingstone is having a week's meetings here. F. Watson was with us for a week-end. **Peterboro.**—Bre. Miller and Smith had good meetings here, and then went on to **Brantford.** **Galt.**—We had a much appreciated visit from Bre. Bruce and Widdifield. **Montreal, Que.**—Dr. W. J. Matthews, of Belfast, Ireland, is now in this country to visit the Assemblies. **Sydney, C.B.**—Bro. W. N. Brennan had meetings here, where a small Assembly has begun, one professing. He was joined by Bro. Goodwin and they continued for a few weeks, then went to **Waterford**, a coal mining place, where they secured an Orange Hall; people came in fairly well. **Peterboro, Ont.**—R. Telfer has been with us for some meetings. **Port Arthur, Ont.**—Mr. R. Gratias had a month's meetings here, with fruit; then went on to **Duluth**, interest good.

UNITED STATES.

Petersburg, Va.—J. Ferguson began meetings here after the Richmond Conference. **Harrisburg,**

Pa.—Dr. E. A. Martin was with us for some meetings, which were well attended. **South Manchester, Conn.**—We had a good Conference here. Bre. Pearson, Thorpe, Conaway, M'Cullough, and Hanle ministered the Word. A woman 88 years old professed salvation. Mr. Conaway is now with us. **Bryn Mawr.**—Tom Dempsey is having meetings here. **Philadelphia.**—Dr. Martin, who is now much improved in health, had a few meetings here. **Richmond, Va.**—A large company gathered at the Conference, when Dr. Martin, J. Ferguson, B. Bradford, and others ministered words in season. **Hemet, Cal.**—Bre. S. Greer and C. G. Davis have pitched a tent here, and are seeking to preach to those who "sit in darkness." **Los Angeles.**—T. D. W. Muir had three weeks' meetings for Christians in Gospel Hall, 1225 W. Jefferson Street. **Detroit.**—Messrs. Gillespie and Nugent have now had a month's meetings in Central Hall, with large audiences and much blessing.

FOREIGN AND COLONIAL.

SOUTH AFRICA.—A new hall was opened at **Jeppestown, Johannesburg**, on June 4, with a Conference. The address is Elim Gospel Hall, Or de Bergen Street, Fairview. Correspondent, Mr. F. Pugsley, 23 Dawe Street, Troyeville, Johannesburg. **INDIA.**—The Bible Conference for Indian workers held at **Mihijam** was a time of rich spiritual help. Over 200 Christian representatives of 18 villages attended. **DENMARK.**—Alex. Mitchell, of Norway, has been visiting Assemblies throughout Denmark. Saints have been helped and a few souls saved. **SWEDEN.**—James Lees has been busy distributing Gospel booklets in the country districts of **Kinneulle**, and saw several professing Christ as Saviour. **CHINA.**—Mr. and Mrs. Hopkins write that although surrounded by many dangers, the missionaries and Christians taking refuge in **Shanghai** are busily engaged in Gospel work among the soldiers in the city. News from **Nanchang** states that soldiers still occupy the mission stations, yet the believers are gathering in the Gospel Hall for worship. Ministry and Gospel testimony and the native colporteurs busy at work. **NEW ZEALAND.**—Bible carriage work is being pushed forward with enthusiasm and zeal. No. 1 North Island carriage, worked by Messrs. Ritchie and Aish, have worked the district south of **Tatuanui**. Much colportage work has been accomplished. No. 2 North Island carriage.—Messrs. Mai and Aiken have been in and around **Poverty Bay**. Nearly 200

Treasury Notes.

BY W. P. ANNEAR.

THE attack of the enemy in this dispensation is centred on the person and work of our Lord Christ Jesus. The headship of the Church, which is His body, the call of the Bride, and indeed the whole of the mystery as made according to the eternal purpose. We are saved by His grace as individuals, but we only become possessors and sharers of the blessings peculiar to the dispensation by being made members of His body. His members receive their blessings, and inherit their marvellous and outstanding eternal privileges solely through and because of the glory and worthiness of the Head. Satan has sought to draw a veil over this, and has substituted therefor clerisy with its worldly, fleshly, and Satanic corruptions.

The mingling of clerisy and commercialism is probably Satan's masterpiece to-day for veiling and corrupting the proclamation of the Gospel of Christ. By the majority to-day there is preached a kind of humanitarian gospel for the individual. The Scriptures say that the saved become members of His body, and because He is the Head the members are to be governed solely and directly by Him, as given in His Word, through the quickening and personal guidance of the Holy Spirit. Thus a living unity is found, not by mechanical means or outward observances, but by the inward importation of a new life, new power, a new rule, and a glorified Ruler, not only as a witness to the world of the Headship of our Lord Christ, but

also a new creation by Christ Jesus, wherein all things have become new. And it is not only that all may be made to see what is the fellowship of the mystery, but that now unto the principalities and powers in the heavenlies might be known by the Church the manifold wisdom of God. The unity is found by one Spirit baptising all saved persons into one body, whether Jew or Gentile, and all such being made to drink into one Spirit, and to endeavour to keep the unity of the Spirit in the bond of peace. The unity of the Spirit will last until the Bridegroom comes to the air, and the bride (the saints of this dispensation) are called up to meet Him, and so shall they be for ever with the Lord. With this new creation God the Creator has all to do, and His Word the alone guide. I commend you, said Paul, to God and the Word of His grace. There is no outside interference needed or provided for by God, and there is one and only one Mediator between God and men, the Man Christ Jesus. No one in heaven or earth has a right to come between. The unity of the Spirit consists of one body and one Spirit, even as we are called in one hope of our calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all.

The Son of God is the alone way, the truth, the life. The Calvary road, the Damascus road, the Roman road, or the Indian road, there is only one Christ who is God over all, blessed for evermore.

The Hidden Priest.

AND THE PRESENT AND FUTURE BLESSINGS OF
THE BELIEVER (Lev. ix. 22-23).

By W. J. M'CLURE.

"And Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin-offering and the burnt-offering, and the peace-offerings" (ver. 22, R.V.).

THE BELIEVER'S PRESENT BLESSINGS.

BEFORE Aaron leaves the place of sacrifice, his hands are lifted in bestowing blessing on Israel. And in Luke xxiv. 50 we see our blessed Lord, ere He goes up to the Father's right hand, doing the same. "And He led them out as far as to Bethany, and *He lifted up His hand and blessed them.*" The word "blessed" means to "speak well of; to invoke a blessing; to confer a boon or favour." While we are not told the words He used, we know that He would exhaust the meaning of the word. He would speak well of them to the Father, as He had ever done and will ever continue to do. He was leaving them in the world that had cast Him out, and He knew what was ahead of them, and so gives them His benediction, that blessing which maketh rich (Prov. x. 22), so unlike the empty form, gone through by man made priests. In John xx. 17 we get the wondrous "boon" He has conferred. "I ascend to My Father and to your Father, and to My God and to your God." And this is ours now, something for which we are not waiting (1 John iii. 2), but because of the new birth, we have a Father—God.

In Col. i. 12-14 we have a list of five blessings, for which many are praying,

but for which Paul, the Colossian believers, and those of to-day, give thanks to God. The last one of the five is the first in the order of apprehension, "Forgiveness of sins." The great majority of the religious world say, you cannot know that now: you must wait until you die. We give *thanks* for it, as a present blessing.

The first one of these five blessings, "Made meet to be partakers of the inheritance of the saints in light," is not so readily grasped by Christians. These five blessings show us God taking the sinner up, vile and guilty, and a slave of Satan, setting him free, pardoning him, and then setting him down in the light of His own presence.

The word, which in this verse is rendered "meet," is rendered in 2 Cor. iii. 5 "sufficient," and in verse 6 "able." Thus God has made us *able* or *sufficient* to be partakers of the inheritance of the saints in light.

Suppose, for illustration, some one, uneducated and unused to society, were to be presented at a court reception by the king. Imagine the feelings of such an one. He would feel so stupid and so clumsy, not knowing how to act, or what to do with his hands or feet. Most likely he would say to himself, "If I get out of this place, they will never see me here again." But could such a person get, where unobserved, he could see everything, he would see ladies and gentlemen moving around, with easy grace, not in the least self-conscious or embarrassed. Why? Oh they are to "the manner born;" birth and education makes them feel at home.

So we shall feel at home in the full blaze of the throne of God. Why, because we have been born to that high destiny, we have been made meet, able, or fit for the glory of that court, which will outshine that of George the 5th as the sun outshines a tallow taper.

THE HIDDEN PRIEST.

"And Moses and Aaron *went into the tabernacle* of the congregation and came out." The altar speaks of the cross, and the holy place of heaven (Heb. xi. 24). Aaron goes in to the holy place, while the people wait outside for him. So we sing of our priest—

"And though a while He be hid from the eyes of men,
His people look to see their Great High Priest again,
In brightest glory He will come,
To take His waiting people home."

We don't read that Aaron and Moses stayed in the holy place one minute, or one hour: the thing is left indefinite. And there is not a verse in the Word of God that informs us as to how long Christ will remain in the Father's house. We believe the signs are multiplying that His coming is near. But the folly of setting dates has been manifested again and again. It is ours to be looking for Him at any moment, and it is utterly unscriptural to put a *week* or a *day*, or even an *hour* between the present moment and the coming of the Lord.

OUR FUTURE BLESSINGS.

"And Moses and Aaron went into the tabernacle of the congregation, and *came out and blessed the people*." We have been richly blest, we have got much, but we are going to get more. There is the

grace which is to be brought unto us at the revelation of Jesus Christ (1 Pet. i. 13). Foremost among the blessings which we will then receive, is that which Phil. iii. 20-21 holds out. "We look for the Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (R.V.).

Bodies without sin and without sickness now, the idle dreams of so-called Divine healer and holiness folk, do not belong to the first series of blessings. Sin and sickness makes us groan, and that state will last till the redemption of the body (Rom. viii. 23); but that blessed moment is drawing near, and then no more sin, no more sickness, sorrow, pain, or death.

What a prospect for the child of God, unbroken fellowship with Christ, and forever. We have remarked that those who would have the blessings now, which our God has kept till the coming of Christ, make the very poorest use of those which He has given us to enjoy now. Along with so-called holiness and healing go the most beggarly thoughts of God's salvation, which in most cases means it is yours such as it is, as long as you hold it.

NEXT PAPER: "THE HIDDEN PRINCE: OR, WITH CHRIST IN REJECTION."

Blood-bought Hours.

I would not like to meet
My Lord at His judgment seat,
With a record of wasted years;
My time is bought by blood,
To be used in serving God,
Whether in joy or tears.

The Coming of the Lord Jesus.

PART VIII.—THE MARRIAGE OF THE LAMB.

BY JOHN RITCHIE.

BEFORE the return of Christ and His saints to earth in manifested glory, an event is celebrated within the heavens, in which the heavenly host expresses its unbounded delight by Songs and Hallelujahs. This event is the Marriage of the Lamb. The bridal relationship is one to which the Scriptures largely testify, in type and teaching. The apostle represents the saints as "espoused," and his desire was, that they might be presented as a "pure virgin to Christ" (2 Cor. xi. 2, R.V.). The mystic language of the "Song of Songs" has long been recognised as expressing the present relationship of Christ and His people. The imagery there is that of an espoused pair communing together in various scenes. The Scripture brides of early days have all told the typical story of this same relationship in their various spheres. *Adam* slept while *Eve* was formed, and she was bone of his bone and flesh of his flesh. *Isaac* waited within the father's house, while *Rebekah*, his chosen bride, was won and escorted through the desert by the faithful servant. *Jacob* loved and toiled for *Rachel*, whose beauty and grace won his heart. *Joseph*, during the time of his rejection by his brethren according to the flesh, received *Zipporah*, his bride, from among the Gentiles. And there are others who fill up their part in telling forth the mystery, which even now is known to faith, and shall yet be manifested to the sight of wondering worlds.

The announcement of the Lamb's marriage comes from "the throne," and its celebration is in heaven. The full time for earth to see His glory, and the glory of His blood-bought bride, has not yet come. It is rather the day of His peculiar joy, in receiving and presenting before all heaven the special object of His love, the *one* pearl of great price, for which He gave up all that He had (Matt. xiii. 46).

There can be little doubt that the Church—the saints of this present age, who have been brought into a close relationship with Christ as the suffering and exalted Lamb—are here represented as the bride, and afterwards described as "the Lamb's wife." Others are "bidden to the marriage supper of the Lamb" (verse 9, R.V.), and as guests and sharers of His joy, their place is "blessed." As the Baptist in earlier times had his joy in being a "friend" of the Bridegroom (John iii. 29), so these saints rejoice as they see the mystic union made manifest, and the Bride of the Lamb brought forth to view, and owned by Him before all heaven. Her fitness to fill that honoured place is assuredly to be found in the "Blood of the Lamb" once shed for her redemption; her form and comeliness have been wrought and fashioned by His hand. Yet it is said that the garments of fine linen in which she stands is "the righteousness," or "the righteous acts of the saints" (Rev. xix. 8, R.V.). Thus all that has been of God in the saints—the fruit of His grace, and of the Spirit's work no doubt, yet reckoned as personally and actually their own—will be rewarded at the judgment-seat of Christ.

Fellowship in the Gospel.

AND SOME OTHER ASPECTS.

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

(1) **T**HE *origin of the Scriptures is Divine.*—2 Peter i. 19-21, teaches that the prophetic word was not the mere product of human prognostication or will, but “men spake from God, being moved (Gk. being borne along, as a ship by the wind) by the Holy Ghost” (R.V.). It seems very doubtful whether the expression, “The prophetic word” should be limited to what are called “prophecies,” and not include in its scope *all* Old Testament writings, from those of the prophet Moses down through “all the prophets from Samuel, and those that follow after, as many as have spoken” (Acts iii. 22-24). The great majority of the books of the Bible were written by such prophets. And it may be questioned whether any book of the whole Scripture was ever received as such without at least the *imprimatur* of a known prophet. God the Spirit thus recognised and set His seal on His own work. This implies Divine authority and immunity from error. Such “words of the Lord” are “purified seven times” (Psa. xii. 6). This accords with the grand statement of 2 Tim. iii. 16. “All Scripture is given by inspiration of God and is profitable,” etc. It is regrettable that the Revisers should have marred the usefulness of their work by so many superfluous and questionable changes, of which perhaps not one is less justified or more calculated to “remove the ancient landmarks,” than their weak emendation here, “Every Scripture inspired of God is

also profitable.” If this only meant “seeing it is inspired of God,” why was the A.V. meddled with? The natural meaning however of R.V. is “*if inspired of God*,” suggesting that some Scripture is not, which is erroneous; and that no uninspired writing is profitable, which is absurd. It ignores, too, the invariable use of “Scripture” (graphē) in the New Testament, which is as technical as our word “Bible.” Fancy writing, “Every Bible inspired of God is profitable!” No one would know what you meant. Moreover, in every occurrence in the N.T. of a like construction in the Greek, *e.g.*, Heb. iv. 3 and 2 Tim. iv. 4, the Revisers left the A.V. alone, whereas on the same principle, they ought to have rendered the Hebrew verse, “All things naked, are also open,” and the words to Timothy, “Every creature of God which is good is also nothing to be refused.” It is nothing short of lamentable that this important witness to the inspiration of the Scripture should have been tampered with.

Such a witness must not be limited in application to the Old Testament. The words when penned really included the New, seeing that the apostle in 1 Tim. v. 18 had already classed words of our Lord occurring in Matt. x. 10, “The labourer is worthy of his reward,” as of equal authority and *as equally* “Scripture” with a quotation from Deut. xxv. 4, and as is well known, Peter classes the writings of Paul with “the other Scriptures” (2 Pet. iii. 16).

* This word occurs in singular and plural fifty-one times in the New Testament, only twice qualified by an adjective, Rom. i. 2 (holy) and xvi. 26 (prophetic), and fifty times, confessedly, in the technical sense. How can we admit another sense in 2 Tim. iii. 16?

Our Lord Jesus not only gave the full weight of His authority to the O.T. Scriptures (Matt. v. 18; John v. 39; xvi. 35), but also pre-authenticated the teachings of the apostles (John xiv. 26; xvi. 13), thus giving in advance His Divine authority to the New Testament.

(2) *The ordering of Scriptural events is Divine.*—All history is controlled by God's hand; that of Israel is also *ordered*, so as to be the vehicle of spiritual truth. Thus in 1 Cor. x., after certain details of Israel's desert journeyings, we read (v. 6), "Now these things *were* our examples" (not merely are, but *were enacted* for this object (*egenēthesan*), and lower down the same principle is reaffirmed, "Now all these things *happened unto them* for ensamples, and they are written for our admonition upon whom the ends of the world are come."

The history of the Old Testament is then unique in two ways. It is an *inspired* account of *symbolical* events, intended to convey certain spiritual lessons, and Paul uses it in this way as we have seen (vide also 1 Cor. v. 7; x. 18; Gal. iv. 22-30; Heb. viii. 5; ix. 24; x. 1), as also our Lord in His discourses (e.g., Matt. xii. 40; xxiv. 37; John iii. 15, etc.). This encourages us to read the Old Testament in the light of the New and *vice versa*. As has been said, "The New is latent in the Old, the Old is patent in the New."

(3) *The Scriptures throughout are a Divine Revelation.*—This is exceedingly important. It is not for us to pick and choose, as has been attempted in some quarters, and to draw a distinction between Inspiration and Revelation. All

the Bible is inspired it is said, but it is not all Revelation. How, for instance, can the words of the devil in Gen. iii. be a Revelation? or the experiences of the Ecclesiast? We will go further. How can the lies of Ananias be a Revelation, or the speech of the town clerk of Ephesus? According to this theory then, neither Genesis nor Ecclesiastes nor the Acts are Revelations, but merely inspired accounts. This is very serious. By such a manipulation half the Bible is taken from us, and its authority is definitely undermined. The fallacy lies in a misunderstanding of what a Revelation is. The devil's words to Eve are certainly not a Revelation of God, but of the audacious and aggravated wickedness of the enemy of our souls, and it is of the utmost importance that we should be aware of this from the opening of the Bible. Again, the experiences of the Ecclesiast are clearly not all revelations of the mind of God, but of the workings of man's heart, which He alone searches (Jer. xvii.). The Bible is not a book of moral maxims and religious remarks, but a history of real men and women. They live before us. We watch their ways, their failures, and their falls, and God's ways too, and we know Him and ourselves the better, as we trace their waywardnesses and God's dealings with them. If the Scriptures as a whole were not a revelation, how could the Psalmist say, "Thy Word is a lamp unto my feet, and a light unto my path," and how could all be profitable, unless all were a revelation of some aspect of truth?

* It has been suggested that I might with profit return to this subject later, so this brief treatment may suffice now.

Studies in Philippians.

III. THE APOSTLE'S SELF-REVELATION (Continued).

(A) STRUCTURAL ANALYSIS.

BY ANDREW BORLAND, M.A.

THIS epistle has been fittingly described as "that golden treasure of the Biblical cabinet;" and one of the most lustrous gems in the collection is the prayer of the Apostle for the saints. How he knows the art of supplication! and the end of all prayer!—"the glory and praise of God" (II). None can delineate character and discover failures in others like the man who walks with God. He is quick to perceive, slow to judge, and most gracious in his cautions. He resorts to the Throne first, before he would dare to presume that their lives were in danger of over-development on one side. Here the Apostle points the way, and shows how encouragement may be given and inconsistencies avoided. The Philippians were in evident danger of allowing their love to become sentimental and of neglecting growth in other realms and phases of Christian experience. We bewail, and rightly so, a lack of heart feeling to-day: they had abundance of love, zeal, sympathy, enthusiasm—all the emotional side of the faith; but until now they had failed to discern and discover that love must be controlled by "knowledge . . . and discrimination." Love and logic must be handmaidens in the character; heart and head had better develop together; emotion and intellect make a splendid combination in any Christian. With love we cannot dispense; with light we dare not. It is imperative

that we grow in grace, but not to the exclusion of knowledge of our Lord; for the attaining to fulness and maturity is in the development both of mind and of heart. "Love is the secret of vitality," and without it life is visionless, motiveless, colourless, passionless; but there must also be a discerning of the things that are different through the exercise of critical judgment that approves and appreciates the varying values of the ingredients of life. This faculty of knowing is gained by a great-hearted acquaintance with the doctrines of the Bible, and is maintained and broadened by a constant and planned life in the will and presence of God. Mr. Moody said of Henry Drummond, whose virility of mind impressed all who heard him speak, that he had "never known a man who lived nearer the Master, or sought to do His will more fully." Three features mark the life so enlightened and so energised: (1) *Proportion*—"Approve the things that are excellent;" (2) *Purity*—"Sincere and without offence in the day of Christ;" (3) *Progress*—"Filled with the fruits of righteousness."

(1) Attachment to and affection for Christ demand the utmost reality in our behaviour: we cannot do as we would. Faith in the risen Lord brings us to an experience in life where the fundamental law of continuous joy is that of proper choice. In the sphere of our new life there are matters that are vital to happiness: there are likewise matters that are fatal to happiness. Consequently the course of our behaviour and the decidedness of our choice determine as to the

amount of joy in the Christian pathway for us, and declare to others the apprisement we place upon the "exceeding weight of glory" attached to and proceeding from "the reproach of Christ." In short, our witness to the satisfaction obtained in and derived from Christ, and our attestation to the vanity of the worldling's pleasures, are disclosed in the godliness of the life we, by the all-mastering grace of God, choose to live. There is the ever—present and subtly—menacing danger that we belie, in the things that we allow to usurp the place of Christ—conveyed bliss, all that we protest in our initial confession of faith. Escape from that is only secured as we live in the quiet of a Spirit-controlled experience, where we judge what is vital to the life that pleases God.

(2) Whatever we are, wherever we may be, tests abound that, as in a furnace gold is purified, we may become purer in motive and deed. The great, and all too badly appreciated blessing that the Gospel of Christ has brought to the world, is that unspeakable purity that garbs itself in the homespun of workaday life, and reveals itself unostentatiously in the shining garments of noble acts performed out of passionate devotion to the cause of the Master. The hour of trial will come for every redeemed life, when at the Bema of Christ, there is the disclosure of all that has comprised the days of sojourning and testimony here, and there is an impartial adjudication of rewards to all, irrespective and independent of the praise apportioned by men below. Two qualities will be highly appreciated then—if we are "sincere" and "without offence," *i.e.*, if

there have been in our lives transparency and consistency. An ever present awareness of the fact that our actions and motives will be justly valued in "that day," will challenge us to a life of scrupulous integrity in all things, and act as an immediate deterrent to sin as we remind ourselves that we must give account to God. The high road to purity in word and thought and imagination is the conscious cultivation of what the Puritans called "recollecting oneself in God," and the acquirement of the habit of deliberately and purposefully relating every tendency in life to the end that Christ might be magnified in our mortal flesh. Shall we not, then, for our permanent good and joy, and for the honour of our Lord, make it our studied and well intentioned aim to take time to be holy, and often in the solemn hush and elevating quiet of His Presence, steal away to Himself to hold converse with Him, and experience the blessed calm that creates within the believer's heart an insatiable longing to be "pure as He is pure?"

(3) Stagnation, limitation, and finality are not words in a heavenly vocabulary. The river of God is "full of water," and the tree of the Lord's planting is full of sap;" the saint through Christ can "do all things;" the seeker after holiness learns that "He who hath begun a good work goes on completing it." The Spirit's desire for and work in the believer is that he might "be filled with the fruits of righteousness." Like a river in its glory, deepening day by day, the heart of the trusting and true saint grows with increase of the knowledge of the Lord,

like a tree bearing fruit in its season and in abundance so is he who, planted by the river of God's love, taps, moment by moment, of his God aware life, the sources of sweet consoling and strengthening grace. He grows. And surely the Lord, who still delights to walk in the garden of the regenerate heart, will find pleasure in remarking by His kindly eye the little unmistakeable evidences that the plot of His planting is "being filled with the fruits of righteousness." These fruits are disclosed not only in the noble pursuit of knowledge "beyond the utmost bound of human thought," but in the even more noble and ungrudging giving of self in the common tasks of life, and in the pouring out for the blessing of others the munificence of that love which descends from God like refreshing dew upon sun parched flowers.

My Lord.

I.
JAS. F. JOHNSON.

IT is very wonderful the way the Holy Spirit presents the Word of God to us in trinities. From Gen. i. 1 (where He brings the Triune Godhead before us without explanation or preface) to Revelation xxii. 21, there runs a series of "threes" or trinities, alluding to persons, principles, and practice. It is to one of these trinities I would direct your attention now: three delightful pen pictures in the New Testament: three records, in each of which is found those two precious words which form the heading of this article—MY LORD. The first picture we find in the opening verses of John xx.

The scene is in Joseph's garden on the resurrection morning. Mary of Magdala—one who had been forgiven much—had risen early, and had made her way in the darkness of the morning to where loving hands had laid the One who had loved her, even unto death, and whom she had learned to love. The deep, deep affections of the heart of this woman had been won by the Lord, and because of this she must be found where the object of her love was. (Love must always have its object with it; hence the Lord will presently take the church home.) But she found the stone rolled away from the sepulchre and her Lord gone—where? Peter and John, joining her, entered into the tomb; finding it empty and the Lord risen, they returned to their home. Mary, however, still lingered at the sepulchre weeping, broken and torn with grief. Was it not enough to have crucified the One she loved, or must it be that sorrow be added to sorrow by taking away her Lord. What did other things matter, the object of her affection had gone, and gone—where? The tender affection, the woman love, found its expression in her grief and sorrow, and in this disconsolate condition she turned and saw Another standing. "Sir," she said, "if thou hast borne Him hence, tell me, and I will take Him away." Oh, where is He whom my soul loveth? My Lord. My Lord. And then—"He calleth His own by name"—one word from His blessed lips stilled the troubled heart, and spoke peace; that blessed peace and rest and calm of His own presence. MARY—RABBONI.

"As Unknown, and Yet Well Known."

Strangers here—

Not a link with earth unbroken,
Not a farewell to be spoken,
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here—

With their hearts upon a treasure
That has dimmed for them earth's pleasure,
Lamps well trimmed and brightly burning,
Eyes for ever upward turning.

Strangers here—

Pilgrims through a hostile nation,
In a groaning old creation,
Journeying on through shame and scorning,
Gazing at the Star of Morning

Strangers here—

Earthly rank and riches losing,
Worldly ties and claims refusing;
On to Christ in glory pressing,
All things there in Him possessing.

Strangers here—

But in Him their hearts are resting,
Faith looks up in days of testing,
Follows Him with true allegiance,
Loves to walk in His obedience.

Strangers here—

Christ has told them His affection,
Given them such a bright reception,
Not one word of condemnation,
Not one thought of separation.

Strangers here—

Soon to be at home together,
Going in with Christ for ever;
He, who bore their deep dishonour,
Giving them His wealth and honour.

Well known there—

Oh what joy for Christ to take them
To the Father, who will make them
Welcome in His mansions yonder,
Strangers here—to be no longer.

Concise Studies for Young Believers.

The Lord's Voice.

Speaks Life to those dead in sin (John v. 25).
Speaks Pardon to the guilty (Luke vii. 48).
Speaks Peace to the troubled (Luke viii. 48).

Christ, and His Exoellencies.

A Rock of Salvation (Psa. xviii. 2)—To Rest On.
A Strong Fortress of Security (Psa. xviii. 2)—To Shelter In.
A High Tower of Hope (Psa. xviii. 2)—To look out from.

The Servant of the Lord.

HIS CALL.

"The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I HAVE CALLED them" (Acts xiii. 2).

HIS DIRECTOR.

"Being sent forth by the Holy Ghost" (Acts xiii. 4).

HIS SPHERE.

Wherever directed of the Lord (Acts xiii. 26).

HIS GUARANTOR.

"My God shall supply all your need" (Phil iv. 9).

HIS AMBITION.

"To preach the Gospel in the regions beyond" (2 Cor. x. 16).

HIS RESPONSIBILITY.

To study to show himself approved of God (2 Tim. ii. 15).

HIS JOY.

To spend and be spent on behalf of others (2 Cor. xii. 15).

WHAT HE MUST BE PREPARED FOR IN PERILOUS TIMES OF THE LAST DAYS.

FROM WORLD. Persecution (2 Tim. iii. 11).

FROM SATAN. Opposition (2 Tim. iv. 15).

FROM LUKEWARM BELIEVERS. Neglect (2 Tim. i. 15).

FROM FELLOW-HELPERS. Forsaking (2 Tim. iv. 10).

WHAT HE WILL HAVE TO SUSTAIN HIM.

The Assurance of his Call (2 Tim. i. 1).

The Power of the Holy Spirit (2 Tim. i. 14).

The God Breathed Scriptures (2 Tim. iii. 16).

The Presence of the Lord (2 Tim. iv. 17).

The Certainty of Reward (2 Tim. iv. 8).

F. A. GLOVER.

Studies in the Life of Joseph.

PART IV.—GEN. xxxix. 20.

BY A. J. CHILCOTT, OF SWANSEA.

(17) JOSEPH IN THE PRISON HOUSE.—

And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound, and he was there in the prison (chap. xxxix. 20). In this house of the round tower we now find our type. There is every reason to think that Potiphar himself did not fully believe his wife's story, but he dealt thus with Joseph in order to avoid any disgrace on his house. Surely, Potiphar's action in this matter is a parallel with Pilate's, who most certainly did not believe in the guilt of our Lord. He endeavoured to set him free, knowing in his conscience that for envy they had delivered Him (Matt. xxvii. 18); but when the question of treason against Cæsar is brought forward, the agitated Pilate passed sentence. Here, in this prison, we see Joseph suffering innocently, yet confiding in God; a slave, yet still a free man; forlorn, yet still in the presence of God; a state prisoner, and yet himself a prison keeper.

(18) JOSEPH SUFFERING IN GENTILE HANDS.—Joseph was handed over to the Gentiles by his own brethren, and was unjustly dealt with by them (comp. Acts iv. 27, "For of a truth against Thy Holy Child Jesus . . . both Herod, and Pontius Pilate, *with the Gentiles*, and the people of Israel, were gathered together." The fearful sufferings of Joseph we learn from Psalm cv. 17-19, which tells us that Joseph's feet were hurt with fetters, and

the iron entered into his soul; but God was with him and delivered him out of all his afflictions.

How all this speaks graphically to us of the sufferings of our blessed Lord, who was so bruised and battered, that He could scarcely retain the likeness of humanity. Isaiah described this so accurately centuries beforehand in those remarkable words, "His visage was so marred more than any mans, and his form more than the sons of men" (Isa. lii. 14). Dispensationally, Joseph in prison is Christ coming to the world, where he can meet the two peoples, that is, Jew and Gentile, as we shall see later.

(19) JOSEPH OBTAINED FAVOUR IN PRISON.—But the Lord was with Joseph, and showed him mercy and gave him favour in the sight of the keeper of the prison (chap. xxix. 21). Joseph had to leave his coat in the hands of a strange woman, but his good name was in much better keeping; he carried the balm of a good conscience with him to prison, the liberty of which no child of God can ever be deprived of.

Stone walls do not a prison make,
Nor iron bars a cage.]

The antitype of this is undoubtedly seen in Luke xxiii. 37, where the captain of the guard in charge of the crucifixion of Jesus, cried out, "Certainly this is a righteous man." How blessed to see that even when our Lord's precious body was hanging dead on the Cross, life sprung forth from Him, to open the eyes of the soldiers to see His Godhead, and gave them the courage to confess it, even in the hour of his deepest humiliation.

(20) JOSEPH CLASSIFIED WITH OFFENDERS.—And it came to pass after these things that the butler of the King of Egypt, and his baker, had offended against their lord the King of Egypt, and he put them in ward, in the house of the captain of the guard into the prison, the place where Joseph was bound (chap. xl. 1-3). We need not discuss here the nature of their crime, but look at the type they present. Joseph was not by himself in this prison house, so when our Lord was crucified there were two thieves to keep him company, and He was set in the midst as a greater malefactor than either. Christ is numbered with transgressors, reckoned among thieves and traitors, and is executed in the midst of them. What wonderful love our Lord displayed, content to be treated as an outcast, that we might be brought into God's presence for ever.

(21) JOSEPH'S COMPASSION FOR OTHERS.—We see Joseph, the innocent one, almost overwhelmed with every sort of affliction, loss of liberty, loss of character, etc., yet even in these tragic circumstances he displays tender pity for fellow-prisoners. Joseph noticed the sadness of the butler and baker and asked them, "Wherefore look ye so sadly to-day?" They said, "We have dreamed a dream and there is no interpreter." Joseph said, "Do not interpretations belong to God?" After listening to their respective dreams with all the authority of assured truth from God, he announced to them their fates. To the butler he said, "The three branches are three days." Why not weeks, months, years? The poor butler had been tossing

between three years and three hours; but Joseph knew before Pharaoh himself, what he certainly would do, and he staked not his own credit, but the credit of the God of Israel, on the issue of 72 hours. "Within this time your liberty shall be accomplished, and you shall stand in your own place." To the baker he announced, "Within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh" (chap. xl. 19). Surely all this is a dim but nevertheless real foreshadowing of the Cross. Remember the repentant thief received a word of life from the Saviour, "To-day shalt thou be with me in Paradise;" the other, a message, a doom. Note how God sealed the words of his prophet, three days after while Pharaoh's birthday was being celebrated; they were fulfilled to the letter. So with every word of Christ, heaven and earth shall pass away, but My word shall not pass away.

(22) JOSEPH'S THREEFOLD REQUEST OF THE CHIEF BUTLER.—"Think ON me, shew kindness UNTO me, make mention OF me" (chap. xl. 14); but his request was long forgotten, for we read, "Yet did not the chief butler remember Joseph, but forgot him." No doubt Joseph looked daily for tidings from the butler, but was disappointed for weeks and months. So, in connection with the Lord's Supper, we hear Him fondly saying, "This do in remembrance of Me" (Luke xxii. 19). May we never fail our blessed Lord in this respect by absenting ourselves from His table or by failing to perceive Him when we are there.

Lessons from Life of Abram.

PART XIII.—GENESIS XIII.

By J. CHARLETON STEEN, LONDON.

SOME one, some where, has called this chapter "*The weary work day of fleshly energy*," and alas! so it is. Very few, if any, of God's servants but what have experienced spiritually what it stands for typically. It is very easy to cry in the energy of the flesh, "I go fishing," and to find crowds saying, "We also go with thee," and to toil and toil and catch nothing, and please note catch nothing, when there are abundance of fishes to be caught. This chapter is also the outstanding type of Galatian error. Indeed, it is in the Galatian epistle that the Spirit of God deals with it as an allegory (Gal. iv. 21-31).

It opens with the apparent barrenness of the free woman "Sarah," who was God's *only* way in giving birth to Isaac, who stands out as the type of sonship. Instead of patiently and trustingly waiting God's time, in the impatience of faith she deliberately chooses a way of her own, leaves the Divine way, and turns to the carnal and human, to fulfil the will of God. She turns to Hagar (*i.e.*, flight), the Egyptian. Egypt is the world of sense, filled with the things that are seen, human vision, experience, wisdom, &c. It might be expressed to-day by "follow your own commonsense." So she gets what some call a "move on," and persuades Abram to work with her and to help her in her conceptions and ways to get *the heir*. She keeps harping on her own barrenness, until she actually gets

Abram to believe it, and he falls a prey to her sin and shares in her want of faith, and turns aside from his God to the carnality of his own flesh. Sincere! I believe they both were, but that did not lessen their sin. Sarah the free and "*divine way*" was not barren, but it is not an easy thing even to faith to fulfil the word. "My soul wait thou *only* upon God." Abram, stirred up by his wife, takes the matter into his own hands, and in the energy of the flesh seeks "the seed." Ishmael's may and are begotten in this fashion, but not Isaac's. God in sovereignty hears the cry of Hagar, and beholds her affliction and blesses her. Not as "the wife," but as "the maid." It is most important to note this (v. 8). But while blessing her He rejects her as *His way* and her fruit as *His Isaac*. Abram gets fruit, but not the fruit of "sonship." It all stands forth as a striking type of fleshly activity in the work of the Lord. It also demonstrates the difference between law and grace.

Go run and work the Law demands,
But gives me neither feet or hands;
But love and life the Gospel brings,
It bids me fly and gives me wings.

When we turn to the New Testament we find that there was, when the day of Pentecost was fully come, a "together of God" (Acts i. 15). They were there, "Epi to Auto," translated together, but meaning together. "Upon the same," a Divine unity. Upon this the Spirit fell, from this sounded forth the testimony, and to these the Spirit of God added (chap. ii. 41. These early disciples (the visible church) abode steadfastly in the apostles' doctrine and in the fellowship—

the only fellowship on earth that God knows or recognises, or has made provision for. It finds its expression in what He calls "the Church" and "Churches of God" wherever found. In this community He expects to find His saints. It is His "*way*." In these days of apostasy this Divine plan *altereth* not, and in these twos and threes gathered together into "the Name," this feeble thing which He speaks of as the "little flock," God would have every saint of His. It was so in its early conception, for we read, "All that believed were together," and again, "Of the rest durst no man join himself to them" (Acts ii. 44; v. 13).

The condition of these assemblies are variable, and from time to time they may seem to be barren. God withholds His blessing in order to *test* them and prove them as to whether they are godly or not. for please note Gospel activity is no proof of spirituality, and soulwinning is never said to be one of the ninefold fruit of the Spirit of God (Gal. v. 22-23). In God's testings and withholdings there are those restless spirits that cannot wait upon God, but in *their* Gospel activities they judge and condemn the assembly as cold, dead, and barren, and in their own carnal fleshly activity they "kick over the traces," and launch out in an aggressive activity, launch out caring not as to the ways or means, caring not for the sorrow they bring to their brethren, caring not if they wreck God's unity in doing it, lawless men, wreckers of the saints. O the sorrow and devastation such a spirit in such men causes, and on they go until they themselves are wrecked. Now, this

is just the antitype of Genesis xvi. Some in this activity even leave the assembly altogether and go into Babylon. These are the lesser offenders.

Poor Abram, in leaving God's way, the free woman, and taking his own way, the bond woman, gets fruit so terrible that it has produced the "Moslem world," and has brought upon us "the *curse of Islam*." Surely God has a solemn lesson for us in all this. Sarah was not barren, and in God's own time she bore *the seed*. And God's own time is not when Nature is *strong* and in the "limelight," but when Nature is *in death*, when all fleshly activities die. Surely we remember such words of our God as these:—

"It is the Spirit that quickeneth; the flesh profiteth nothing" (John vi. 63).

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. iii. 7).

"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. iv. 7).

"So is every one that is born of the Spirit" (John iii. 8).

"For we are His workmanship created in Christ Jesus" (Eph. ii. 10).

"All that the Father giveth me shall come to me" (John vi. 37).

For the truly godly man, God's ways in apostolic times are God's ways for to-day. So let us be kept true to His word and ways in fellowship with His truth, in all our activities to-day, for it is only as we do that can we please Him and be saved from disaster.

The Story of the English Bible.

PART V. BY J. L. ERCK, OF TOOTING.

As mentioned at the commencement of the last article, the period of one hundred years (1384 to 1484) between the death of Wycliffe and the birth of the next great translator, witnessed two events of the very highest importance.

One of these was the capture of Constantinople by the Turks in 1453. Through this the Greek scholars, who had their home and work there, were driven westward across Europe, taking with them and spreading abroad the treasures of ancient Greek literature. This gave an immense impetus to the great intellectual awakening which is known as the "Revival of Learning," or the "New Learning." It was a wonderful time. The spread of knowledge and the opening, for the world at large, of the treasure store of Greek literature, in that stirring fifteenth century, mark the end of the darkness of the Middle Ages and the dawn of a new era. It was at this time that the spirit of exploration developed, the most important result of which was the discovery of America by Columbus. In its religious aspect the "New Learning" contributed largely to the bringing about of the Great Reformation. But the chief interest to us with regard to this great movement, in connection with our present subject, is the fact that the scholars who were driven out of Constantinople brought with them not only Greek, but Greek manuscripts of the Scriptures. The advantage thus gained by future English translators was enormous: they were able to get back to the original sources, instead of having the corrupt Latin translations to work from. The means for opening out a knowledge of the Hebrew and Greek Scriptures were soon brought into being. Greek was first taught in the University of Paris in 1458. The first Greek grammar appeared in 1476, and the first Hebrew one in 1503. Then, in 1516, the great Dutch scholar Erasmus published his Greek New Testament, a work which caused a great stir at the time. Such a work by the greatest scholar of his day provided better material than ever before for the rendering of the Word of God into the language of the people, and Erasmus himself anticipated some such result in his fine saying, "I long that the husbandman should sing portions of Scripture to himself as he follows the plough; that the weaver should hum to the tune of his shuttle; that the traveller should beguile

with their stories the tedium of his journey." Erasmus was out of sympathy with the vigorous Reformation methods of Luther, believing rather in the advancement of knowledge and liberty of thought to bring about a peaceful reform in the Church. But no man was more keenly alive to the abuses which had crept in or more biting in his denunciation of them, and he saw the necessity for shedding the light of the Scriptures in the dark.

The other great event to which reference has been made was the invention of printing. The supreme importance of this, the tremendous effect it had on the history of mankind, could hardly be expressed in words. It needs only a moment's reflection to see that, were there no such thing as printing to-day, the conditions and circumstances of life would be completely different. Even with the roughness and simplicity of the first attempts, when sheets were struck off from wooden blocks, the change from the laborious copying by hand was indeed great. The new art in its earliest days was largely dedicated to the highest purposes. The first work known to be printed with moveable metal type was the Latin Bible, from the press of John Guttenburgh, at Mainz in Germany, about 1455. A copy of this Bible was recently bought in America for the sum of £21,200. The great invention spread from Germany to Flanders, in which country, at the town of Bruges, it was studied by the famous William Caxton, who introduced it into England in 1474, setting up his press in a little enclosure near Westminster, where now is Broad Sanctuary.

Now mark the handiwork of God as revealed in the pages of history. As we have seen, through the "Revival of Learning," Greek manuscripts became available, which made it possible to get more accurate renderings of the Scriptures, and at the same time came the invention of printing, by means of which these more correct renderings could be multiplied and spread abroad with a rapidity that could never have been dreamed of in Wycliffe's day. Thus the wonderful new art just arrived in time to reproduce wholesale the translations from the original sources, instead of those made from the Latin Vulgate, which, as we have seen, was itself the translation of a translation.

Again, during this marvellous period of intellectual and religious awakening, God, in His Almighty wisdom and mercy, raised up the man who is perhaps the most distinguished of all the individual figures in our story, "William Tyndale," an account of whose life must be left to the next article.

The Believer's Question Box.

Questions for this column may be addressed to

J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

QUESTION A.—Is it right to teach that Satan fell first of all in Eden's garden?

ANSWER.—Perhaps there is scarcely any subject which lends itself more readily to speculation, and concerning which speculation ought to be more carefully avoided than the mysterious fall of Satan. No fact is more clear; hardly one mentioned with more reserve. If the above question means whether his fall took place in the actual Garden of Eden of Genesis ii., the answer can only be No. Satan comes on the scene in it as a fallen being, already the enemy of God and man. His fall had taken place long before, and, as I believe, in another scene. This fall is referred to by our Lord in Luke xi. 18, "I beheld Satan as lightning fall from heaven." This would indicate that heaven was his original abode. The reason of his fall is given in 1 Tim. iii. 6, to be pride, but nothing is said specially of his pride in the Eden episode. His fall is referred to also in Isaiah xiv. in words which must go far beyond the Assyrian, "How art thou fallen from heaven, O Lucifer, son of the morning." Again in Ezekiel xxviii., his fall is described, no doubt in symbolic language, "By the multitude of thy merchandise, they have filled the midst of thee with violence, and thou hast sinned" (v. 16). "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness" (v. 17). Pride, corruption, and violence characterised his fall as they have too our fallen race. What has probably given colour to the idea referred to above are the words in Ezekiel xxviii. 13 addressed to Satan concerning his fall, "Thou hast been in Eden the garden of God." If God prepared for Adam, the head of the earthly creation, a delightful abode suitable for his highest enjoyment, is it not likely that He would do the same for the head of the angelic creation? Just as there is now, besides the earthly paradise that was, a heavenly paradise, so there may have been two Edens. It has been suggested that Lucifer's Eden may have occupied the same site in the original earth of Genesis i. 1, as the Eden of the Adamic earth. Some think there would be a fitness in this. Certainly heaven and earth were not so wide apart once as now, but the idea seems to lack direct scriptural support.—W. H.

QUESTION B.—Is there a marked difference between Gen. i. 1 and Gen. i. 2? and is the word in v. 2 "became"?

ANSWER.—Genesis chapter i., is divided into three parts. The first, comprised in verse 1, the original creation of the heavens and the earth. How long this period lasted we have no means of knowing. This was followed by a second period, also of unknown duration, described in verse 2 as without "form and void" (*tohu vabohu*), a condition of chaos which had supervened on the former. This period is between verses 1 and 2, and continued to the middle of verse 2. It is going too far to say the Hebrew word translated *was* should be translated "became," but the fact it is not in italics, as is usually the case, shows there is something peculiar about it here. The order, too, of the Hebrew words translated, "And the earth was," instead of being as usual, "And it shall be the earth," is such that Dr. Pussey, at one time Regius Professor of Hebrew at Oxford, asserts in the introduction of his Book on Daniel, where he discusses the whole passage, that there is no form in Hebrew which more effectually detaches verse 2 from verse 1, and marks a subsequent condition of things to verse 1, which was existing when the Spirit of God began to take in hand, not the creation of the earth, but its re-formation as a habitation for man. The Hebrew "*tohu vabohu*" are only found together in two other places in the Old Testament; Isaiah xxxiv. 11 translated "confusion" and "emptiness," and Jer. iv. 23 translated without "form and void," a condition induced in both cases by judgment. In Isaiah xlv. 18, we read, "He created it not in vain" (*bohu*). The third period stretches from the words in verse 2, "And the Spirit of God," to the end of the chapter, lasting six astronomical periods called days.—W. H.

QUESTION C.—Should a Christian adopt an attitude of disregard towards a pronounced spiritist whom he meets in the tram and train, but with whom he has no connection beyond living in the same district. Should he nod a customary greeting even, or absolutely ignore him?

ANSWER.—If this spiritist had been in a Christian assembly, and been excommunicated for this evil course, I judge it would be right for the time being to avoid recognising him in any social way, but otherwise a spiritist is in no way on Christian grounds. He would fall under the direction of 1 Cor. v. 10, where we see that the attitude of complete separation enjoined in the case of one called

a brother, does not apply to worldlings in the same degree. Men are not responsible for the morals of their tradesmen or customers, and we owe a certain human politeness to all men. "Honour all men." "If ye salute your brethren only, what do ye more than others, do not even the publicans so?"—W. H.

QUESTION D.—Should not the loaf on the table be whole unleavened bread?

ANSWER.—While recognising the true desire no doubt represented in this question to carry out the Lord's will, "decently and in order," I am fully persuaded that the whole question as to the need of having only unfermented wine and unleavened bread at the Lord's table rests on a misapprehension. Of course it is recognised that leaven is invariably used in the Scriptures, including Matt. xiii. 33, to represent evil, so that to speak of "leavening with the Gospel" is a misnomer; but there is nothing evil about leaven in itself, and the action of fermentation is a natural process, which may however aptly describe evil in its spreading activities. But we must not interpret a type by itself, which those do who insist on the use of unleavened bread at the Lord's table. We no longer live under the dispensation of types and shadows, and the Spirit makes perfectly clear in 1 Cor. v. 8, that the leaven we have to put away is not literal but moral. "Let us keep the feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." No element, however purified, could adequately represent the holiness of Christ. We are not called to examine the table, lest leaven or fermentation be present upon it, but our hearts and lives lest that which leaven typifies be allowed.—W. H.

QUESTION E.—Is the angel of the 10th of Revelation the Lord Jesus Christ? or is it another angel?

ANSWER.—In matters of interpretation we must avoid dogmatism, but I have long believed that the mighty angel of Revelation x. could be none other than "the angel of the covenant," the Lord Himself. First, on account of His description, *e.g.*, the symbols being those connected with the throne of God. Could any mere angel's face be said to shine as the sun? Secondly, the response to His message, the seven thunders, uttering unspeakable words. Could this be to any one but the Creator? Thirdly, the character of the message and the manner of its utterance. Could any but a Divine Person swear by God? Whereas this is quite fitting to the mouth of Him who said, "By myself have I sworn." The key to the Revelation is that it is the Revelation of

Jesus Christ. In chapter v., the Lion of the tribe of Judah is seen as a Lamb. Here (*e.g.*, v. 5), He has lost this character, and takes possession of the inheritance by power, that is as a Lion.—W. H.

Selected Fragments.

THUS SPEAKETH CHRIST OUR LORD.

Ye call Me Master and obey Me not.
 Ye call Me Light and see Me not.
 Ye call Me Way and walk not.
 Ye call Me Life and desire Me not.
 Ye call Me wise and follow Me not.
 Ye call Me fair and love Me not.
 Ye call Me rich and ask Me not.
 Ye call Me eternal and seek Me not.
 Ye call Me gracious and trust Me not.
 Ye call Me noble and serve Me not.
 Ye call Me mighty and honour Me not.
 Ye call Me just and fear Me not.
 If I condemn you, blame Me not.

Engraved on an old slab in the Cathedral of Lubeck, Germany.

When the Israelites crossed the Red Sea, and were out of this danger, behold they are in a wilderness, where nothing is to be had for back or belly; and yet here shall they live forty years, without trade or tillage, without begging or robbing of any of the neighbour nations; they shall not be beholden to them for a penny in their way. What cannot Almighty Power do to provide for His people!

Tell some of adding faith to faith, one degree of grace to another; and you shall find they have more mind to join house to house, and field to field. It is earth, earth; and they never think they have had enough of the soil, till death comes and stops their mouth with a shovelful digged out of their own grave.

We ever get far more than we realise. He will bless us according to the value that is in Christ, and not according to the strength of the hand that grasps Him.

Behold the wounds of Him who hangeth on the Cross, the blood of Him who dieth; the price of Him who redeemeth thee; His head bent down to kiss thee; His heart open to love thee; His arms stretched wide to embrace thee; His whole body laid out to redeem thee! Consider how great things are these; weigh them in the balance of thine heart, that He may be fixed whole in thine heart who for thee was fixed whole upon the Cross.—S. AUGUSTINE.

The Lord's Work and Workers.

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

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

No Charge for Insertion.

AUGUST, 1927.

Made up, July 25th.

SCOTLAND.

FORTHCOMING CONFERENCES.—Kirkmuirhill.

—Annual Conference in War Memorial Hall, **Blackwood**, Saturday, 13th August, 3.45-8. Messrs. J. Feely, G. Murray, G. Westwater, W. D. Whitelaw. **Plann**, Crosshouse.—Ayrshire S.S. Teachers' District Meeting, Saturday, 20th August, at 4. James Wilson (Glasgow), E. Tipson (Malaya), and William Hamilton expected. Glasgow and District Quarterly Visiting Meeting on August 20 in Victoria Hall, Crown Avenue, **Clydebank**, at 5 p.m. Speakers—James Scroggie, W. F. Naismith, J. O'Neil. **Newtongrange**.—In U.F. Church Hall, August 27, at 3.30. L. W. G. Alexander, W. M'Alonan, and Isaac Ewan expected. **Loanhead**.—Annual Conference in Masonic Hall, Saturday, September 3, at 3. W. J. M'Clure and J. T. Dickson, America, with others, are expected. **Larbert**, September 10, at 3. Messrs. Weir, Steedman, Watt, J. Gilmour Wilson. **Inverurie**.—Assembly Hall, High Street, August 10, at 10.30. **Annbank**.—Annual Conference in Gospel Hall, September 3, at 3. Tom Baird and R. D. Johnstone.

TENTS AND CARRIAGES.—George Bond has Northern Bible Carriage in the **Wick** district. H. and W. Steedman being encouraged in their tent at **Bonnyrigg**. Several have believed, others deeply concerned. Isaac Y. Ewan has his tent pitched in the village of **Abernethy**. J. Barrie has had times of blessing at **Methil**. John M'Alpine has seen conversions every week since he pitched the Ayrshire tent at **Kilmarnock**. He hopes to continue for another month. Malcolm M'Donald continues his tour with the Bible Carriage through the needy villages of **Kirkcudbrightshire**. Edward Rankin, Belfast, has had much encouragement in the large tent at **Motherwell**, where meetings have been crowded each night. The sides of the tent had to be taken down at many of the meetings, as there were at times about two hundred standing around

outside. There has been much blessing, and almost 100 have profession conversion. There has been increased interest in the meetings at **Law** in small tent, where Joseph Adam has been labouring, and some have professed conversion. The large tent is being removed to **Newton**, and expect to commence on Sunday, 31st July, and meetings will be conducted by Alex. Philip of Aberdeen. The small tent is being removed to **Quarter**, and meetings will be conducted by Joseph J. Adam, Motherwell, commencing on Sunday, 24th July. Hugh Mason pitched his tent at **Maldens**, near Girvan, and is having encouraging times. W. Hagan has a tent pitched at **Stoneykirk**, five miles from Stranraer. Meetings encouraging and increasing, and some have professed. John Wilson has a Bible Carriage at **Portmacomack**, and has had a good hearing in the open-air. David Morrison has tent pitched at **Glen Urquhart**, Inverness-shire. Attendance good and increasing. The people mostly belong to the "Wee Frees," and are very hyper-Calvinistic and prejudiced.

NOTES.—Murdo Mackenzie has been visiting the outlying places in Sutherland with Gospel books, which have been gladly welcomed by the people. He has also had meetings in a hall at **West Oyne**. He has also visited crofts and isolated hamlets around **Brora** and **Helmsdale**. Three young men from the International Bible Students' Association (Russellites) have been canvassing every house in the county with their pernicious literature. Duncan Montgomery has returned from a nine weeks' visit to the North of Ireland, where he saw a little of His hand in grace. Thomas Hynd has been visiting out of the way places in Dumbartonshire, and has now reached **Arrochar**, going from house to house distributing Gospel tracts. Allan Thomson has been preaching in the open-air in the villages of **Dumfriesshire**. John M. Nicholson, of Lewis, is having good meetings at Doune Tower, **Lewis**, where the islanders go with their cattle.

ADDRESSES.—Correspondence for Masonic Hall, **Selkirk**, to David Cameron, Bridge Street, Selkirk. Visitors to **Oban** will find a meeting of believers at Burnside Cottages, Soroba Road. **Stonehaven**.—Meetings are held on Lord's Days in Upper Town Hall, Aberdyce Street, at 11.15 a.m., and in Cross Hall, High Street, at 7.15 p.m.

ENGLAND.

FORTHCOMING CONFERENCES.—**Felixstowe**.—Holiday Conference, July 30-August 6. J. Stephen, J. M. Shaw, and others. Particulars from F. A. Adams, 22 Royal Arcade, Norwich. **Yeovil**, September 7 and 8. Communications to W. H. Higgins, 17 Colmer Road. **London**.—Young People's Conference in Cholmeley Hall, September 24. **Cardiff**, September 28 and 29. **Plymouth**, October 19 and 20. **Exeter**, September 13 and 14, in Civic Hall, Queen Street. **Llanfairfechan**, September 3 and 7. **Birmingham**, September 28-29. **Southborough**.—First Annual Conference in Royal Victoria Hall, September 28, at 3.

TENTS AND BIBLE CARRIAGES.—**Carlisle**.—R. Scammell is having encouraging times, with large meetings. **Stafford**.—Messrs. Clare and Mills have been here during July, and have seen God's hand in blessing. **Liverpool**.—Fred Elliott commenced on July 23, after a time of revival with Mr. A. E. Ainslie. **Tottenham**.—B. R. Mudditt finds increasing interest as the mission proceeds. **Swalwell**, near Blaydon.—E. Fogarty has commenced tent work here. **Bynea**, near Llanelly.—Bernard and Norris are preaching nightly in this needy Welsh village. **Bridgend**, Glam.—Messrs. Curran and Murphy from Ireland are engaged in tent work here. Prayer is earnestly requested for **Cardiff** Fifth Big Tent Mission commencing August 20 and continuing until September 26. Messrs. M'Alpine and Ward are the evangelists, and a fine new and still larger tent replaces the old one, originally pitched in Liverpool. The old one has been sent on to **St. Albans** for a mission there in September, Mr. Scammell being the evangelist. The new Cardiff tent will be lent free in May, June, and July next to any assembly or group of assemblies, who will use it for a Gospel mission. Particulars from Mr. Edwin Willie, 99 Westville Road, Cardiff.

NOTES.—Our brethren H. & B. Bentall commenced their Summer Gospel caravan tour on June 25 at **Horsham**, and have now reached **Weymouth**. After spending three weeks in the Kent hop fields during September they visit **Yarmouth**

for the herring season in October. W. Barkshire commenced a three weeks' open-air campaign at **Margate** on July 30. Visiting brethren are cordially invited to help. W. Macfarlane is busy for the sixty season of house to house visitation in villages of **South Devon**. John Millar has been visiting assemblies in **Durham** and **Yorkshire** during July. Brethren visiting **Gorleston-on-Sea** for holidays or for the fishing season please note that the assembly now meets at Bethel Gospel Hall, Pier Walk. **Wollaston**.—W. H. Lester from China visited us on 10th and 11th July. Believers were much encouraged.

CHANGE OF ADDRESSES.—D. G. Farrow, 87 Gravelly Lane, Erdington, Birmingham.

IRELAND.

Labourers in the Gospel have been occupied of late in the following places:—Campbell and Diack near **Derryeaghey**, with some blessing. Beattie and Wright at **Victoria Bridge**. People coming out well. Goold and Hutchison near **Rathfriland**, fair meetings. Gilpin and Stevenson at **Eden**, near Carrickfergus. People coming out well. M'Cracken and Poots near **Market Hill**. Hawthorn near **Coleraine**. Bailie near **Armagh**. Knox and Lyttle near **White-side's Corner**. People coming out well. Love at **Ballyjameduff**. Glancy at **Whitehouse**. People coming out well. Whitten at or near **Teraconaway**. Believers meeting at **Lisachrin** in tent, which was crowded. Wholesome ministry by M'Clure, M'Cracken, Lyttle, Stewart, Knox, Whitten. Believers' meeting at **Limnavady** fairly large. Wholesome ministry by Wright, Creighton, Beattie, Little, Knox, Hawthorn. Stewart and Kells at **Dunfanaghy**. Believers' meetings on the 12th July in different places were very large and generally helpful. **Ballybolan**.—The largest ever held here. Wholesome ministry by Hagan, Goold, Hawthorn, Glancy, Lyttle, Dickson. **King's Mill**.—Ministry by Knox, Megaw, Walker, Gilmour. **Ahorey**.—Helpful messages by Campbell, M'Cracken, Poots. **Ballyhay**.—Ministry by Baillie and others. **Mullerfern** and **Bleary**.—Very large turnouts. Searching words from M'Clure, M'Cabe, Hawthorne, M'Cracken. **Dunmullan**.—Fairly large. Ministry by Hutchison, Beattie, and others. **Castleblaney**.—W. L. Young is preaching in a barn at Churchill.

CANADA.

Hamilton, Ont.—Bre. Goold and J. M'Mullen had two weeks' meetings with good interest. **Sydney**, C.B.—W. N. Brennan and A. Goodwin had a few

weeks' meetings here, with tokens of blessing. **Montreal.**—Dr. W. J. Matthews of Belfast had meetings here, which were much appreciated. **Windsor, Ont.**—The brethren have opened their new hall at 210 Partington Avenue on July 3. **St. Catharines, Ont.**—A large number of Sunday School teachers attended the Sixth Annual Convention on May 24, when the Word was ministered in power. Our esteemed brother, John Knox M'Ewan, has once more crossed the Atlantic, and will value prayer for guidance. His address is c/o Mr. A. Goodwin, Pugwash Junction, Nova Scotia.

UNITED STATES.

Los Angeles.—T. D. W. Muir held four weeks' meetings in Gospel Hall, 1225th Jefferson Street, which were largely attended. We are glad to announce that a state of happy fellowship has been restored between the assemblies at 1225 W. Jefferson Street and the Goodyear assembly meeting at Gospel Hall, 1149 E. 68th Street. **Oakland, Cal.**—Mr. John Rankin is operating a tent here. His home address is now 4306 Park Blvd., Oakland. **Monrovia, Cal.**—After short visits to Pomona and Riverside, T. D. W. Muir had a week's meetings here with much encouragement to God's people. **Hemet, Cal.**—Messrs. Greer and Davis are going on in the tent nightly, looking for blessing on the Word. **Midland Park.**—B. Bradford and H. M'Ewan have pitched a Gospel tent here, and ask prayer for a time of revival. **South Manchester.**—J. T. Conaway had three weeks' meetings here, and J. Ferguson is now with us speaking on the Tabernacle. **Miami, Fla.**—It is expected that W. H. Hunter will pitch a tent here. **Detroit.**—The meetings conducted by Bre. Gillespie and Nugent in Central Hall for seven weeks were times of great blessing. About forty professed faith in Christ, and nineteen were baptised at the closing meeting. **Pawtucket.**—About 450 of the Lord's people attended the Conference and spent a profitable time. Dr. Matthews stayed for a week's meetings. **Chicago.**—The Conference here was well attended, and thirteen of the Lord's servants shared the ministry. S. M'Ewan and Gould remained for meetings.

FOREIGN AND COLONIAL.

AUSTRALIA.—**Brisbane.**—Easter meetings were larger than ever, a pleasing feature being the very large number of young people attending. Mr. Hitchman has been conducting meetings in the Conference Hall, both for believers and the unsaved.

Bundaberg.—Bruce Todd had a five weeks' Gospel campaign, with hall packed at all the meetings. Robert Scanlan has a four months' mission in southern centres, and saw the Lord's hand in blessing. **Melbourne.**—Very large numbers came together at Easter meetings, when Messrs. E. Reid, Atkinson, H. Barnett (China), Blackwell, and others ministered the Word. **NEW ZEALAND.**—**Auckland.**—Easter Conference a very profitable time. Speakers—Messrs. Wilson, Manins, Brewerton, Rolls, Teskey, Petit, Burt, Laidlaw. **Invercargill.**—Conference larger than ever. Real helpful ministry by Messrs. Spottiswoode, Isaac, Stout, Bates, Chrystal, Rout, Lawson, and others. **FRANCE.**—Mr. W. Taylor writes:—"We have just finished a long journey with our Gospel motor van of over 600 miles, from the Mediterranean to Belgium, right through France, preaching in fairs and markets, and finding a ready ear everywhere for the Word, and distributing thousands of Gospels, Bibles, and tracts, and souls have been saved."

CHINA.—Mr. Fred J. Hopkins, of Nanchang, whose present address is c/o British and Foreign Bible Society, 3 Hong Kong Road, Shanghai, writes:—"Shanghai is a great military camp, and unrest everywhere. This is a day for making known the Gospel. Men's hearts failing them for fear all around. We find many open doors. The Chinese believers in Nanchang are meeting regularly to 'Remember the Lord' in spite of all the anti-Christian propaganda and persecution."

INDIA.—Mr. Handley Bird, Madras, writes:—"Yesterday we had a baptism of a Hindu Naidu, who was saved at our open-air meetings in the park. His wife and family have thrown him off, but he is rejoicing to suffer shame for Christ. I hope to be in Coonoor for five days in May for the Indian Christian conference which is managed by Dr. Will Beer; it is a joy to see the third generation labouring in the gospel out here." Mr. Bird mentions the great need of a printer to take charge of the press at Bangalore.

Sums Received for the Lord's Work and Workers.

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

J. N., Glasgow	£2 0 0
Corrimal Assembly	3 0 0
Cruden Bay Assembly	3 0 0

Total to July 20th £8 0 0

The Cloud that Cometh Between.

BY JOHN FERGUSON, DETROIT.

WITH clouds He covereth the Light and commandeth it not to shine by the cloud that cometh betwixt (Job xxxvi. 32).

It is apparent from these words that in the ordinary affairs of nature, clouds are needed. The bright shining of the sun, sweet and beautiful as it is, would not be good for men or for Nature if it were not, now and again, obscured for a time. An all-wise God knows just how to temper the sunshine, and so sends the cloud.

In our experience as Christians we are often face to face with the same thing in the realm of Grace. The bright shining of His face gladdens our hearts and makes us sing for joy, and we could wish it were our one experience all the time. When we were first saved we thought that the sweetness and freshness of our joy would last for ever, and there was no reason why it should not. It was not any want of faithfulness on God's part that caused it in any way to be diminished; it was our own backsliding of heart. Many times our eyes have been wet with tears that no one saw but God, as we wept over the poor and weak testimony we were bearing for so good a Lord. When we had in any way sinned against Him, He withdrew His smile and we felt that there had been a "cloud that came betwixt." It was well that it was so; had it been possible for us still, though in heart away from God, to enjoy the brightness of His pres-

ence, we would have failed to feel the weight of our sin, and it would have been very bad for our souls. While all this is true, there is also at times a cloud that comes betwixt when we are seeking to walk with Him.

It is needful, in the gracious carrying out of His purposes with us, for the Lord to cause His face to be withdrawn so that we may be led to lean all the more upon Himself. We are prone to be occupied with the blessing rather than the Blessor, and it is because of His being jealous for His own glory that He causes at times, a cloud to come betwixt us and Himself.

When the cloud comes how do we act? Is there that real knowledge of His ways with us that causes us to lean hard on the promises of His grace and to draw comfort from the knowledge that He doeth all things well? These dark days of sorrow and sin are a testing time for us all. How shall we deport ourselves in them? When the trial is over shall our God be glorified by the patient way we have stood through it? "The cloud that comes betwixt" but makes the brightness all the sweeter, and when it has passed we can sing afresh, for we find that He is the same and His changeless love is still ours. Are we being discouraged because of the way; then let us remember that the dark cloud could not come unless He willed it, and it is His way of proving whether we will be true to Him in the dark as well as in the light.

What we ought to be most careful about is that the cloud is not a result of any direct sin of our own. The fast sweeping tide of worldliness can only be withstood in the strength of communion with God.

Christ in You.

BY DR. W. H. BISHOP, WYLAM-ON-TYNE.

WITH very great and proper delight we have meditated on the glorious truth that we are "IN CHRIST." We revel in the assurance it gives of eternal security and present dignity. We realise that we have been "made to sit with Him in the heavenly places in Christ Jesus" (Eph. ii. 6), and that our "life is hid with Christ in God" (Col. iii. 3). But this very security is apt, such is the depravity of our nature, to tend to make us careless in our walk down here, although it ought to have the opposite effect. It is doubtless for this reason, among others, that the Holy Spirit directs His servants to impress upon the children of God the companion truth that it is CHRIST IN YOU (Col. i. 27).

This should come to us with added force when we remember that the Lord Jesus taught both these truths at the same time. "At that day ye shall know that I am in My Father, and ye in Me, and I IN YOU" (John xiv. 20). We saw in our last paper what "that day" means, and how the Holy Spirit came to abide for ever with each believer, and a careful perusal of John xiv. 15, 16, will show that Father and Son come to their own in the person of the Holy Spirit. The great triune God is ONE, "three persons in one glorious Godhead," all present by means of that Holy Spirit in the heart of each believer. Hence, "if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

What an incentive to holy living is the realisation of the fact of the indwelling of

Christ by His Holy Spirit! Read and note carefully I Cor. vi. 19 and iii. 16, 17, which show us not only how important is the truth of CHRIST IN YOU, but how great are the responsibilities entailed.

Yes, if it is Christ in ME I must be very careful where I take ME; whom I allow to associate with ME; what I allow ME to do or say. Were there in the unconverted days places I used to frequent to which I hesitated to take a younger or more innocent companion? Shop windows with pictures I loved to gaze on, but past which I was careful to hurry him? Words I used to say I refrained from using when he was with me? Friends to whom I would not introduce him? Deeds I only did when I was alone? How much more careful should I now be when I have such a Companion, and so holy a Companion, and so constant a Companion as CHRIST IN ME? For I cannot leave Him behind. He must go where I go, see what I look at, hear what I say, mix with those I associate with, see what I do! Not that the old gross sins and haunts of iniquity are in question now; these have, of course, lost their attraction, and I would shudder at the thought of indulging the old nature as before. But those things of which so many professing Christians say "it doesn't matter;" the places of amusement of which they exclaim "where's the harm?" yea, and the religious systems of which they tell you that they "all worship the same God" and are "all working for the same great end," and "striving for the same place." Can I go to any of these when I have "Christ in me?" Perhaps you say, "Of course not to

worldly places or among worldly people ; but surely I can take Him among the godly persons in some sectarian building?" Well, don't forget that God's Word declares sectarianism to be *sin*, and that in every one of these places are some who deny the revealed facts of the Word and disobey some of its doctrines. So as to all these "things that are in the world," its sins, its sights, its pleasures, its people, its religions, I will say, "I cannot go and take Christ with me ; but I cannot go and not take Christ with me for it is CHRIST IN ME. Therefore I WILL NOT GO."

Studies in the Life of Joseph.

BY A. J. CHILCOT, SWANSEA.

(23) JOSEPH RELEASED FROM PRISON. We now see the tide turning in Joseph's circumstances. Pharaoh's dream (chap. xli.) was by no means a chance happening : nothing happens by chance in a world governed by God. The most insignificant and unlikely incidents are used by God to further His plans, for His own. "The king's heart is in the hand of the Lord, as the rivers of water He turneth it" (Prov. xxi. 1). God's time had arrived for Joseph's exaltation to begin, the place of suffering is to be exchanged for the throne of dignity : nothing could prevent God's purpose. The chief butler had been called to the council to assist in the interpretation of Pharaoh's dream, and finding the council baffled, he then remembers his fault. Joseph owed nothing to the chief butler. Thankfulness of what Joseph had done for him did not cause him to remember.

As far as the butler was concerned, Joseph could have grown old and grey in the prison, but it was God who remembered His faithful servant. So with our Lord Jesus. Israel might reject Him, wicked hands may take Him and crucify Him, His battered, lifeless body may be placed in the tomb, but it was not possible that he should be holden of death. Acts ii. 24, "And on the third day, He rose triumphant from the grave." Note verse 14 of chap. xli., "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon, and he shaved himself, and changed his raiment, and came in unto Pharaoh." How this verse reminds us of John xx. 6-7.

Death could not hold its prey,

Jesus my Saviour.

He tore the bars away,

Jesus my Lord.

(24) JOSEPH AS THE REVEALER OF SECRETS.—After Pharaoh has rehearsed his dream to Joseph, he meekly answered, "It is not in me, God shall give Pharaoh an answer of peace" (chap. xli. 16). These words also remind us of our Saviour's language, "I have given unto them the words which Thou gavest Me" (John xvii. 8), and again, "As the Father has taught Me, I speak these things" (John xviii. 28). Joseph reminded Pharaoh that God had shewed him what He was about to do. Comparing this with the opening verse of the book of the Revelation, we see a beautiful parallel, "God has made known to us, through the Lord Jesus Christ, the things He will shortly do in this scene."

(25) JOSEPH COURAGEOUSLY SPEAKS OF COMING DESOLATION.—He did not falter,

but fearlessly told the truth to Pharoah, saying that after the time of plenty and blessing there would come a famine, and he advises all to make ready. So our Heavenly Joseph, when here as the faithful witness, solemnly announces the absolute necessity of preparation for the future. He warned those who trusted in earthly riches, and who were living entirely for self, that their souls would be required of them, and that at short notice. He drew aside the curtain which hides the unseen, and gave those that listened to him a view of the sufferings of the lost. Frequently he spoke of that place where their worm dieth not, and the fire is not quenched, and invited men to hear His Word that they should not come into judgment (John v. 24).

(26) JOSEPH OFFICIALLY EXALTED.—Joseph instructed Pharoah how to meet and provide for the future, and his council commended itself to Pharoah and his servants. Pharoah said, "Can we find such a one as this is, a man in whom the Spirit of God is?" To Joseph he said, "There is none so discreet and wise as thou art." Remember how astonished people were at the words and wisdom of Christ (Matt. xiii. 54). "Never man spake like this man" (John vii. 46). "Thou shall be over my house, and according unto thy word shall all my people be ruled; only on the throne will I be greater than thou" (chap. xli. 39-40). What a delightful change for Joseph! In one hour he hath changed his fetters into a chain of gold, his rags into robes, his stocks into a chariot, his gaol into a palace. Potiphar's captive to his master's

lord. All this clearly speaks to us of our Lord's exaltation. He humbled Himself (Phil. ii.), but "God has exalted Him highly," to wit, in His *Resurrection, Ascension*, and the placing Him at His own right hand, with angels, authorities, and powers all made subject unto Him

(27) JOSEPH NOT ON HIS OWN THRONE.—How wonderful again is our type. Joseph was not occupying his own throne; he was not ruling over his brethren. He was placed over Pharoah's house, and by his word was all Egypt to be governed, yet "in the throne" Pharoah was greater than Joseph. In Rev. iii. 21, we read that Christ said, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." To-day our Lord Jesus Christ shares the throne of the Father, as Joseph shared the throne of Pharoah. As Joseph ruled over Pharoah's house with his word. So to-day our Lord Jesus Christ rules over the Father's household, the household of faith, the Church, by and through His Word. And to-day, while the Lord Jesus Christ is on the throne of His Father, He is not on His own throne. Christ makes a distinction between His own throne and the Father's throne, and promises reward to the overcomer, not on the Father's throne, but on His own; and we know, according to the promise of the angel made to Mary, and the covenant made to David, and the title He wears as the King of Israel, "The Son of David," that His throne is at Jerusalem, the city of the great King. On the Father's throne He sits to-day as the rejected man.

"Satan Demanded."

"I SUPPLICATED."

LUKE XXII. 31-32.

BY ROBERT STEPHEN, OF CHINA.

(1) **T**HE approaching departure of our Lord, so plainly foretold, and so imperfectly understood, was to be marked by intensified Satanic activity. In this lay a special danger for the disciples, in their nearing hour of trial, for they did not apprehend it.

Through the years of our Lord's itinerant ministry, Judas had been with Him, hearing His words, seeing His works, and had been the trusted treasurer of the company. His betrayal of the Lord, and his own end, are pictured in a remarkable way in the history of Ahithophel's betrayal of David (2 Sam. xv. 5-12; xvii. 23; Matt. xxvii. 5). The betraying hand was with Him on the table, the hand that received, but would not be able to retain, the coveted thirty pieces of silver. How little he had thought of *all* that would be purchased for himself with that money. The deed of betrayal was soon regretted, and ere he cast the silver into the holy place he uttered words of testimony for the betrayed One, "I have sinned, in that I have betrayed the innocent blood." None knew better than he, that guiltless blood had been delivered up. He had sinned against greatest light, and Satan had made sure of him (Luke xxii. 21-23).

(2) But there were the other disciples, and it almost looked as if they had deliberately laid themselves open to the enemy, through purely selfish ambition,

with its blinding effects. The deepening sorrow of their Lord, they neither sympathised with nor saw. Gethsemane and Calvary were unthought of, though so near. Selfish preoccupation had limited the range of their sympathy. They had even ceased to question themselves as to the betrayal (23).

An old dispute, quiescent for a time, but never settled, burst forth with energy, ungenerous and untimely. "Who should be the greatest?" This frame of mind was dangerous, and our Lord sought to save them from themselves. and from Satan's power. In effect He told them, that whatever others might do, it was not for them to emulate the ambitions of the nations or their great ones. Let the greater be as the younger, and the leader as the servant. His example should be sufficient for them, "I am among you as He that serveth." That was the only way to greatness for them. Their loyalty was lovingly acknowledged, and would be rewarded.

Dominion they would have, at the right time and in the appointed way, so they needed not to seek transient, self-gratifying authority over one another. Imperishable thrones were covenanted to them. With such prospects the lowliest place, if of His appointment, might surely satisfy (Luke xxii. 24-30).

(3) The nature of their terrible foe, the vastness of his resources, and the subtlety of his methods, were well known to the Lord; but the disciples were then in ignorance of him and his devices. So with concern, shown in His suddenly altered tone, our Lord solemnly gave

warning, "Simon, Simon, Satan demanded to have you"—all of you, without exception—"to sift you as wheat." Each unit, each grain of "wheat," was demanded, even as Job was, to undergo the winnowing process. The ordeal designed for them was to be unsparing and searching. Pressure from without, inward agitation, with intent to overwhelm, and overthrow faith and loyalty, would have to be met. "But I supplicated for *thee*"—Simon, impulsive, bold leader, and ready spokesman—"that thy faith fail not." The Lord had not waited for the hour of testing, but had already acted on his behalf, on whose powers of leadership so much hung for good or ill to his brethren. Unaided nature, however fearless and strong, is weakness itself against supernatural foes. But His work on their behalf, who were so weak, could not fail. "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine." "Holy Father, keep through Thine own Name those whom Thou hast given Me." "I have given them Thy Word, and the world hath hated them." "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John xvii. 9, 11, 12, 15). Not without the scars of conflict did Simon pass the test, but through bitter sorrow and tears of repentance he came back, and became a strengthener of his brethren, for to strengthen, not to destroy, was the trial permitted.

The soul that on Jesus hath leaned for repose,
He will not, He cannot desert to its foes;
That soul, though all hell shall endeavour to shake,
He'll never—no, never—no, never forsake.

The Coming of the Lord.

PART XI.—EVENTS AFTER THE RAPTURE OF THE SAINTS.

BY JOHN RITCHIE.

BETWEEN the coming of the Lord Jesus *for* His saints, and His appearing *with* them in glory, there will be an interval, during which momentous events will take place in heaven and on earth. It is not our present purpose to consider what will happen in the world below, but rather to trace the path of the risen and glorified saints who have passed into the heavens, with their Lord. It may not be possible to tabulate the varied spheres of glory into which the risen saints will pass, but we may surely gather from the Word of God some of those "things to come," which have been made known by the Spirit, to nourish faith and hope in the saints, during their earthly days. First in order, of all these glorious things, will be the seeing of the Blessed Lord Himself. "We shall see Him even as He is" (1 John iii. 2, R.V.). No longer as through a glass darkly; or, as now by the revelation of the Spirit through the Word, but "face to face" (Cor. xiii. 12). Not a "brief glance," as Stephen had through the open heavens, when cruel men led him forth to death; not "a passing word," as Paul heard from the glory, as he journeyed toward Damascus, but the beginning of an eternity of gazing upon His beauty and of hearing His voice. Yes, blessed be God, before the glory of His kingdom, before He sit upon His throne, ruling the world in righteousness; before His enemies lick the dust, His loved and ran-

somed people will be gathered into His immediate presence to behold Himself. As the beloved John G. Bellet, of Dublin, so sweetly said, when he drew near to the end of his journey—"Oh, to be *with Him*, before the glories, the crowns, or the kingdoms appear. It is wonderful, wonderful! With the Man of Sychar. With the Man of the gate of the city of Nain. I am going to be *WITH HIM* for ever."

The "Father's House," the circle of love, comes before the throne of glory. He will there present the people given Him by the Father. Not one will be lost on that day (John vi. 39). There they will be greeted and welcomed to His everlasting habitation by the God who loved them long before. As we sing—

There no stranger-God shall meet thee,
Stranger thou in courts above;
He who to His rest shall greet thee,
Greets thee with a well known love.

The Book of the Revelation—which is a book of signs and symbols—presents another and possibly a later view of the risen and glorified saints, as elders seated on thrones, clothed in white raiment, and wearing Victor's crowns of gold (Rev. iv. 4). These crowned elders may represent the saints of former dispensations, who have been raised: they are now seated "*round about the throne*" (Rev. iv. 4). Then closer still, nearer to the Lamb, "*who is in the midst of the throne*" (Rev. v. 6), yea, *one* with Him there—for they are said to be "*in the midst of the throne*" (Rev. iv. 6)—are "four living ones," not "beasts" (see Newberry's Bible), instinct with divine and spiritual intelligence, of

things before and behind. Who can these represent but the Church, the saints of this present age, who will lead the worship of heaven (Rev. iv. 9; v. 8; v. 14), and execute the judgment of God in the age to come (1 Cor. vi. 2; Rev. vi.). These saints of the past and present dispensations, now glorified, fall down and worship the Lamb. They both proclaim Him as the worthy One, and acknowledge His blood as their redemption. They stand there in glory, upon His merit alone. They know no other stand. They see Him there as the Lamb once slain. The memorials of Golgotha are there—the pierced hands and feet, the wounded side—proclaiming amidst the glory the love that led Him forth as the Victim to die. These will be seen by the glorified saints throughout eternity. They are also seen presenting the prayers of saints, still on earth, in golden vials full of odours. These saints are not yet raised and glorified, but on earth, passing through a sea of trouble, and crying to God for deliverance. Later, they appear "*before the throne*" (Rev. vii. 9), not "*around*" it, as the elders, or "*in the midst of it*," as the living ones, but "*before*" the throne, and before the Lamb, to serve God day and night in His temple (Rev. vii. 15).

Thus we learn, that in the great congregation of the redeemed in glory, there will be various circles, each in the ordered place, assigned by the wisdom and love of God, and all perfectly doing His will, and manifesting the glories of the Lamb, whose redemption work they own has made them meet for heavenly glory.

Lessons from Life of Abram.

PART XIV. GENESIS XVI. AND XVII.

By J. CHARLETON STEEN, LONDON.

THE carnal activities of the friend of God, told in Genesis xvi., only ended in failure, sorrow, and sadness, and left in their trail a heritage of woe. Abram had to learn "God's set time" and "God's way." God's way was the "free woman," and God's time was not when Nature was in the limelight of fleshly activity, but when Nature was in death. Hagar was a product of Egypt. Abram found her when he was away from God in his backslidings (Gen. xii.). She belonged to the world of sense, sensual. She was ready to hand. He thought Isaac could be produced through her, and the moment she seemed like it, the *true* and *free* woman was despised, and despised by the spirit of sectarianism, for the sectarian man is the man who chooses his own way and despises God's way. You have only to-day to look around at the methods of up-to-date evangelism to see how far we have wandered from God's ways.

Thousands profess, thousands of pounds are spent, there is a great flare of trumpets, and man is kept well in the "limelight." Although God says, "He who planteth is nothing and he who watereth is nothing," yet we are slow to learn our lessons. When twelve months after we are asked to say how the converts are standing, alas! we have a tale of woe to listen to. The testing time proves the few that were genuine and the many that were spurious. The godly, plodding,

Scriptural activities in the ways that be in Christ are discounted, but in the long run this is the way that tells, and tells nearly every time. Let us not slacken our Gospel activities, rather let us increase them, but let them be strictly governed by the "ways that be in Christ."

My heart's sympathies goes out to the plodding though obscure worker who in fellowship with the Master, in season and out of season, bears a splendid Gospel testimony by *lip* and *life*, in and through his assembly, seeking to give effect in the testimony to the commission of Matthew xxviii., and enjoying the daily companionship of the *One* who says, "Lo, I am with you all the way." Brother, sister, go on. You may be too conscious of your own weakness, but never forget you may be too strong for the Master, but you can never be too weak. Let all your activities be governed by His word. One of the old Puritans said, "Saints who carve for themselves are sure to cut their fingers."

When it came to a question of true sonship Ishmael had to be cast out, with Hagar who begat him. So let us indeed learn our lesson. You cannot hurry God by your restless activities. He has His *set time* and *His own way* (Gen. xxi. 1).

Ishmael is one of the six instances in Scripture where we have God naming the child before it was born. The others are "Isaac" (Gen. xvii. 9), "Solomon" (1 Chron. xxii. 9), "Isaiah" (1 Kings xiii. 2), "Cyrus" (Isa. xlv. 1), "John" (Luke i. 13), and lastly "Jesus" (Matt. i. 21).

If you read carefully the closing verse of chap. xvi. and the opening verse of

chap. xvii., you will see that for thirteen years the Lord did not appear to His friend, did not speak to him. What a terrible comment on Abram's sin. It is a very solemn thought that we may have so behaved to-day that our Father has not spoken to us. No communion, no fellowship because of our sin. In the economy of grace you cannot sin and have fellowship with God. But if we confess our sin, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John i. 9), so the secret of a walk and a talk with God is to confess every known sin, and thus keep short accounts with Him.

This great chap. xvii. opens with a Divine manifestation of our Lord to Abram. He appears and reveals Himself in a new title, "*God Almighty*." This is the first revelation of God in this title. All these titles speak of different characteristics and relationships of our one Lord. The word translated "God" is the title "El," meaning "power and omnipotence." The word translated "Almighty," according to Parkhurst, is from the root "shad," which means the breasts, invariably used in Scripture for the breasts of a woman. "El" Shaddai means primarily "the breasted God," because He is the "Nourisher," the "Strength-giver," and "Satisfier," who pours Himself into believing lives (Dr. Scofield), so we see that Shaddai means the "pouder forth," the "all-sufficient one." The one who thus appears to Abram is none other than our Lord, the second person of the glorious trinity. John gives us a glimpse of Him in His

glory in Rev. chp. i. 13-18, and there he sees Him girt about *the breasts* with a girdle of gold, emphasising the Divine affections of our glorified Lord. The word used here for breasts is feminine (see Parkhurst's Lexicon), so that our Lord is still the breasted God. Please note, it does not say girt about the loins, which would symbolise priestly activity and strength, but about the breasts, which emphasises the affection of our priestly Lord.

When He appears to Abram in Genesis xvii. it is with this wonderful revelation of Himself as "God all-sufficient;" then He adds, "Walk before Me and be thou perfect," *i.e.*, upright or sincere. Alas! the dark picture of chap. xvi. does not present Abram as walking before the Lord or as being upright, so that in these words, "Walk before Me and be thou upright," you have the Lord's rebuke re his walk in the preceding chapter. This wonderful revelation of "God Almighty" so affects and humbles Abram that he fell on His face, and God talked with him. Nature is *prostrate*, and in *death* (the dust), and then God can speak, and speak He does. Note the "I will." There are seven of them altogether.

1. I will make my covenant between ME and thee.
2. I will multiply thee exceedingly.
3. I will make thee exceeding fruitful.
4. I will make nations of thee.
5. I will establish my covenant with thee.
6. I will give unto thee the land wherein thou art a stranger.
7. I will be their God.

THE LEVITICAL OFFERINGS. LEV. I.-VII.

BURNT OFFERING <small>LEV. I.</small>	MEAT OFFERING <small>LEV. II.</small>	PEACE OFFERING <small>LEV. III.</small>	SIN OFFERING <small>LEV. IV.—V.-13.</small>	TRESPASS OFFERING <small>LEV. V.-14—VI.-7.</small>
SWEET SAVOUR OFFERINGS			OFFERINGS FOR SIN	
A VOLUNTARY SACRIFICE TO GOD	PERFECT HUMANITY BEFORE GOD	PEACE AND FELLOWSHIP WITH GOD	SIN CONDEMNED BY GOD	SINS PUT AWAY BY GOD
PRESENTATION ... Chap. i. 2. IDENTIFICATION Chap. i. 4. ACCEPTATION ... Chap. i. 4. PURIFICATION ... Chap. i. 9. SATISFACTION ... Chap. i. 9. DIFFERENCE OF APPREHENSION Ch. i. 3, 10, 14 ETERNAL COMMEMORATION ... Chap. vi. 12, 13.	MATERIALS— FINE FLOUR ... Chap. ii. 1. OLIVE OIL ... Chap. ii. 1. FRANKINCENSE Chap. ii. 1. SALT ... Chap. ii. 13. EXCLUDED— LEAVEN ... Chap. ii. 11. HONEY ... Chap. ii. 11. PRESENTED— THE FLAT PLATE Chap. ii. 5. THE FRYING PAN ... Chap. ii. 7. THE OVEN ... Chap. ii. 4. SATISFACTION ... Chap. ii. 2. PARTICIPATION ... Chap. ii. 3.	THE GROUND TO PEACE, AND THE TITLE OF FELLOWSHIP— THE BLOOD ... Ch. iii. 2, 8, 13 OBJECT SHARED IN FELLOWSHIP— JEHOVAH'S PORTION ... Ch. iii. 3-5 PRIEST'S PORTION ... Ch. vii. 31-34 OFFERER'S PORTION ... Ch. vii. 19 CONDITIONS OF FELLOWSHIP Ch. vii. 20 ETERNITY OF FELLOWSHIP Ch. vii. 37	SIN THE ROOT ... Rom. vi. 12 SIN A MASTER ... Rom. vi. 14 AN INDWELLING POWER ... Rom. vii. 17 A CONQUERED FOE ... Rom. viii. 2, 3 THE BLOOD ... Lev. iv. 5-7 THE FAT ... Lev. iv. 8-11 THE FLESH ... Lev. iv. 11, 12 THE ASHES ... Lev. vi. 9-11	SINS THE FRUIT Rom. vi. 21 GODWARD ... Lev. v. 14-19 SINS OF IGNORANCE ... Lev. v. 15 WILFUL SINS ... Lev. v. 17 MANWARD ... Lev. vi. 1-7 ATONEMENT ... Lev. vi. 7 FORGIVENESS ... Lev. vi. 7 ACCEPTANCE ... Lev. vii. 3 THE ADDITION Lev. v. 16; vi. 5

EXPLANATION OF THE CHART.

Down to the Double Red Line. we have a TELESCOPIC View of these Offerings, or a General Outline of them as a whole. They are seen to be divided into two Classes, the first three are called "**Sweet Savour Offerings**," and the last two are called "**Offerings for Sin**."

- The Burnt Offering, which was a Free-will or Voluntary Sacrifice, was specially for God and was all burnt upon the Altar.
- In the Meat Offering we have typified the Perfect Humanity of Christ; a Perfect Man in this world in the eyes of God. The Priests were allowed to share this with God.
- In the Peace Offering we have not only **Peace** with God, but the believer is privileged to enjoy **Fellowship** with God. This Offering was shared by Jehovah, the Priest and the Offerer.
- In the Sin Offering we see sin condemned by God. At Calvary, the question of sin was fully gone into, and manifestly judged Root and Branch.
- In the Trespass Offering we learn how a Holy God can and does put away for ever the sins of the Believer.

Then, **Below the Double Red Line**, we have a MICROSCOPIC View of these Offerings, or giving each of the five 'great Offerings in details. The "**Addition**" to the last shows how both God and the Believer are **Gainers** by the very Fall of Man. God in His wisdom and grace makes "the eater to yield meat, and the strong sweetness." GEORGE HUCKLESBY.

Studies in Philippians.

III. THE APOSTLE'S SELF-REVELATION (Continued).

(B) LESSONS.

BY ANDREW BORLAND, M.A.

ARISING from a general consideration of the section under review, there are lessons worthy of our attention and weighty in their application. This is one of the ever-refreshing and always fascinating beauties of the Scriptures, that, not only have they local and historical truth, they have also an engaging meaning in the principles they state for all times and circumstances. The mode of applying the doctrines may be different in different days, but the results in character training must invariably be the same.

First, as to experience in the Christian life. All Christian experience is "in Christ Jesus" (v. 1). It begins in grace through faith; it ends in glory by grace. Christ is the sufficiency, the beginning, the end, the centre, the circumference, the life, the energy, the hope, the glory of the faith once for all delivered to the saints: Christ is ALL. There is aptness and fullness in Him for every passing moment, so that there need be no hesitancy of trust, and no reluctance in obedience, for no conspiracy of circumstances is so relentless as not to yield to the triumph of His presence known by the trusting saint. And what are the duties of each day, but so many opportunities for the Master-workman, with deft and gentle touch, to mould and fashion His instrument more to His will and better for His service? To the beautifying of His handiwork every

stroke is laid, for He goes on completing until the day of Christ (v. 6). Life is full of insoluble mysteries and oft-recurring enigmas, but none who trust in Christ, and know the love of God, need ever doubt that when the story has been completed, and the last chapter added to life's record, there will be a complete accord with the Divine method, and a willing admission that His ways are ways of gentleness.

Not till the loom is silent,
And the shuttles cease to fly,
Will God unfurl the canvas
And explain the reason why.
The dark threads are as needful,
In the Weaver's skilful hand,
As the threads of gold and silver
In the pattern He has planned.

Second, as to progress (v. 9). Christian progress develops in three directions—emotionally, intellectually, volitionally, *i.e.*, heart, and mind, and will must all add their contribution to the human side of advancement. Danger lies in partial growth, either in an intellectual assent to truths to which there has not been a corresponding experience of reality in the heart, or in an emotional impulse which has no depth because of a lack in intelligent apprehension of the doctrine of truth. The Christian faith appeals to the whole man. He ought to be *all* Christian. He must not only love the Lord with all his heart, he must also do so with his whole mind. If the love of the Philippians were to abound more and more, it was to develop in knowledge and judgment: their minds were to become exercised in critical discrimination. To other saints the Apostle wrote, "Prove all things,"

while to the same Philippians he gave the advice, "Think on these things." Divorcement of emotion and intellect tends to uselessness in worship and service. Some Christians put no reasoned effort into their service: some others put no genuine feeling into the intellectual expressions of their faith. Depth of feeling there must be, and with it there ought to be depth of mind. The first is impossible without the cultivation of the habit of oft resorting to the secret of the presence of Christ; the second is only possible as we give ourselves to persistent study of the foundations of our faith. But we must hand over our entire selves—will as well. Here is the crux of the whole matter, the deciding element in our experience. While all we are we owe to the grace of God, it is likewise true that all of progress is determined, in a way, by what we are willing to let God do for us and with us. Progress is retarded or accelerated according to our reluctance or alacrity in obedience of will to the demands of Christ. He claims us without reservation; and our glad submission solves the difficulties that confront us in the use of our wealth—of feeling, of riches, of ability. Perhaps it is most difficult of all to say—

Take my intellect and use

All my powers as Thou wilt choose;

but we ought to say it!

Thirdly, as to prayer (v. 9). The quality of our progress depends upon the nature of our prayer life, for he lives best who prays most. In prayer we become aware of the nearness of God, and experience touches eternity. It is our duty to

pray. We owe it to ourselves; we owe it to others; we owe it to God, for how can we represent Him without if we do not speak with Him within? We should love Him more if we were more often conscious of His nearness; we should love others better if we bore them more frequently on the wings of our prayers to God. Moreover, prayer is a discipline of life. It is the most concentrative act we may engage in, if we learn how to pray, with the understanding. Nothing is so deadening to the spiritual faculties as the constant, vain, and formal repetition of meaningless words and phrases. Prayer demands effort as well as reverence, and in the effort there is an unconscious disciplining of mind and heart, and a strengthening accession of spiritual power. Time spent thus for others and ourselves is not time lost. There is dynamic in prayer. The Apostle who prayed as is recorded in summary here, could not but feel an energy within impelling to more holiness of life, and fervency in spirit, for it is ever true that he who is most frequent in prayer is most fervent in act.

Fourthly, as to personality. One of the great glories of the Gospel is its all-embracing appeal. Saints, as such, lose their nationality and become all one in Christ. Philippi proclaims this. The saints in Christ Jesus were a mixed multitude, including Romans, Greeks, and Jews when Paul was there, yet such was the conquering grace of God that they could "strive together." Although each lost his nationality, none lost his individuality. That was humanised, intensified, purified. He became a better man.

Fellowship in the Gospel.

PAPER VII. BY W. HOSTE, B.A.

(I) CHRIST "THE TRUTH."—Not only is God's Word truth, but it points to Him who is "the Truth." The Lord affirms this: "Moses wrote of Me," and of the Scriptures in general. "They are they which testify of Me" (John v. 39, 46). He reaffirms the same after His resurrection, "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. 44). We need to be reminded in these evil days, that to deny Moses and his writings is to deny Christ. Truly His Person is the central theme of Scripture, as revealed in His Eternal Relationships, as well as historically, typically, and prophetically. That God may be known, Christ must be revealed, for He is "the Truth" concerning Him (John i. 18), and this leads His people into "the fellowship of the truth." He is the Eternal Word (John i. 1). The word reveals the speaker; the Eternal Son (Micah v. 2; John i. 18). A son makes known the father; the Divine Wisdom in Creation (Prov. viii. 27). The skill of the plans is seen in the building. He is "appointed heir of all things." "All things were made by Him," 2 for Him. *Creation provides the inheritance for the Son, and a platform on which He may display the glories of the Father. Historically* He was revealed to the patriarchs in His all-sufficiency, providing for all their needs, as El Shaddai, the Almighty

God; and to Israel, as Jehovah, the unchanging One, the angel of the covenant, delivering them from their enemies, leading them by the right way, and finally bringing them into the land, all which things He does for us now in His character of Jesus (Jehovah is Salvation), the Mediator of the New Covenant, bringing us to God by His astoning sufferings (1 Pet. iii. 18), and to the Father by the revelation of His Person (John xiv. 6). Sent by the Father to be the Saviour of the world, He so reflected Him in all His ways that He could say, "He that hath seen Me, hath seen the Father." Seeing Him, we discern the Father's heart of love; hearing Him we listen to the expression of the Father's will, and knowing Him we learn the secrets of the Father's breast. He crowned His obedience by laying down His life, in submission to the Father's commandment (John x. 15), so that even in the cross the Father's love was revealed no less than the Son's. In the same obedience He took His life again, and is now seated at the Father's right hand, till the appointed hour of His return.

Clearly He was "the Truth" in a deeper sense than any "figures of the true." As the True Light He eclipsed all lesser lights, prophets, psalmists, men of God of Old Testament times, and even that "burning and shining light," John the Baptist. As the true bread from heaven, He did what the manna could not do, give spiritual life to dead souls, and guarantee from death. As the true Vine, in contrast with the fruitless vine of Israel, He bears abundant fruit for God through His members.

He is "the Truth" too as the antitype of the types, the substance of all the shadows of the Mosaic economy.

He is also "the Truth" as opposed to "the lie," Satan's deadly counterfeit, which one day, all who obey not the truth, will receive.

Prophetically we trace Him as "the Seed of the woman," qualified thus to perform the kinsman's part, as Redeemer and Avenger; "the Seed of Abraham," heir of the promises; "the Seed of David," heir to the throne; the virgin's son Emmanuel, whose "name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father (lit. Father of Eternity), the Prince of Peace." How perfectly all this is realised in the Lord Jesus Christ. Is He not "Wonderful," whom "no one knoweth but the Father" (Matt. xi. 27)? Who but He, who is the Wisdom of God, could be His Counsellor? In Him "the Word became flesh," without relinquishing one Divine attribute. He is the Father of Eternity, not as being the same as the Father, though One in Him, but as the effective Originator of the ages (Heb. i. 2), and destined to reign for ever as the Prince of Peace over the House of Jacob and the Universe.

(2) "THE PRESENT TRUTH" (2 Pet. i. 12).—In a sense all truth has its application to us: "All Scripture . . . is profitable." But there is such a thing as "Dispensational Truth"—God's special revelation of Himself, and His principles of dealing with man at different periods. "Distinguish the dispensations" wrote Augustine "and Scriptures agree." We

must "rightly divide the Word of Truth" to rightly understand it. But we must beware of an ultra-dispensationalism, which divides the Bible up into impassable enclosures, and would rob us of much of it, for all practical purposes, *e.g.*, the Acts, as a picture of Church life, and also several of the Epistles. Truth is cumulative: a fuller revelation does not deprive us of truth already learned, but enriches it. The present is the most wonderful of all dispensations hitherto. It is characterised by a glorified Christ at the right hand of God; the Holy Spirit down here testifying of Him, not to convert the world, but to gather out from Jew and Gentile a people to His Name, to form the one body (Acts i. 5; 1 Cor. xii. 13); and a quickly coming Christ, to deliver all His own from the coming judgment, to be for ever with Himself. No doubt "the Acts" is transitional, but the Church was born at Pentecost, though the full revelation of its heavenly calling was not given till the close of the book. The churches of the Acts are the local expression of "the Church which is His body" (Eph. i. 23). Solomon was as much heir to the throne at his birth as when he came of age, but he did not know it (1 Chron. xxii. 9). On the other hand, to seek to obliterate all dispensational differences tends to grave confusion. To teach, for instance, that the Old Testament saints were in the Church is a negation of the clearest Scriptural principles. How could they form part of a Church which was still future, even when our Lord was on earth, and which indeed could not exist till He was glorified?

The Story of the English Bible.

PART VI BY J L ERCK, OF TOOTING

We have now to consider that great scholar, translator, and reformer, William Tyndale. His career is one of the most interesting of all among those who laboured to give us the "English Bible," and he is, perhaps, the noblest of the heroes in our story. Tyndale's pre-eminent greatness in this respect is due to more than one cause, but the matter may be summed up thus:—Unlike the compilers of the Authorised and Revised Versions, he did not work in comfortable conditions, under royal patronage, in collaboration with a number of other scholars, and with ample time on his hands; on the contrary, his task was done practically single-handed in face of bitter opposition from king and church and all in authority, which forced him to leave this country and live a haunted life on the Continent, where he had to work as secretly as possible, and smuggle his New Testaments back into England for sale and distribution where he finally met a martyr's end.

Yet, in the teeth of so many obstacles, with the prospect of violent death continually before him, he produced a translation which formed the basis of all those that followed. His influence and impress have never been effaced, and he, more than any other man, has made our English Bible what it is. The great army of workers that came after him did but polish up and improve the work of this great pioneer, who was first to attempt direct translation from the original sources made available by the means of the Revival of Learning. Our familiar Authorised Version is, in many essentials, but a revision of Tyndale's version. It has been estimated that in some of the shorter books of our New Testament, nine-tenths of the words are his, while even in the longer and more difficult Epistles, such as Hebrews, five-sixths remain unchanged. Think, then, of the greatness of this man, whose work, much of which was done while he was a fugitive and concealed in secret hiding places, has thus been accepted and adopted by the great scholars who have followed him.

William Tyndale was born about the year 1485, probably at the village of Syymsbridge, in Gloucestershire. Little is known of his early life, but it is likely that the period from about 1510 to 1521 was spent at the universities, first Oxford, until he took his M.S. degree in 1515, and then Cambridge. Even

in those early days there were indications of what was to follow. Foxe tells us that at Oxford Tyndale "grew and increased as well in the knowledge of tongues, and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted, insomuch that he, lying then at Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity, instructing them in the knowledge and truth of the Scriptures."

It is thought by some that these readings of the Scriptures may have got him into trouble with the University doctors, and may thus have been one of the causes of his leaving Oxford for Cambridge. Another reason may have been the violent opposition the New Learning met with at that period in Oxford, where advancement and progress have so frequently been frowned upon. It is at any rate of great interest to observe how, during those important years, two great qualifications for his life's work, knowledge of languages and knowledge of the Scriptures, were being developed.

After leaving Cambridge in 1521 he became private chaplain to a Gloucestershire gentleman, Sir John Walsh, and tutor to his boys at the Manor House of Little Sodbury, near Bristol. Sir John kept a hospitable table, and many of the abbots, deans, and divinity doctors of the district frequently gathered round it, discussing various religious matters of the day. Tyndale's contributions to these discussions made him very obnoxious to the clerics, and, as he took to preaching in the neighbouring villages and on the College Green at Bristol, he came into conflict with the Chancellor of the diocese, who "reviled and rated him as though he had been a dog." He escaped any serious consequences on this occasion, but he began to think deeply over the state of the Church and the people, and it was probably about this time that he came to the determination to translate the New Testament, resolving that, as reading the Scriptures had brought him to his present frame of mind, others should have the benefit of reading them in their mother tongue. This resolve soon found vigorous expression in words that have often been quoted. In a dispute with a learned divine, Tyndale drove him to the rash statement, "We were better without God's laws than the Pope's." To which Tyndale made the memorable reply, "I defy the Pope and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scriptures than thou dost."

Thus, then, was Tyndale's resolve definitely and boldly proclaimed. We shall see how he proceeded to carry it out.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

Question A.—When do the 2300 days of Daniel viii. 14 begin ?

ANSWER A.—This period of 2300 days (see margin, Heb., evening, morning, and therefore clearly not 2300 YEARS) represents, I believe, the time that will elapse between the signing of the seven years' covenant by the Coming Prince with the nation of Israel (i.e., "with many for one week" (Dan. ix. 27), and the coming of the Lord in glory with all His saints, to deliver the faithful remnant of Israel. "In the midst of the week, he, the Prince, will cause the sacrifice and the oblation to cease" (see chap. viii. 11, where we read that the little horn will cause the daily sacrifice to be taken away). But seven years would be 2520 days. Why are only 2300 days mentioned? The reason, I would suggest, is this: So terrible will be the persecution of that time that "Except those days should be shortened, there should no flesh be saved, but for the elects' sake those days shall be shortened." This discrepancy of 220 days would then be this shortening (see Matt. xxiv. 22).

Question B.—Can we get to know from the Scriptures of truth who are the three shepherds of Zech. xi. 8?

ANSWER B.—It would be too much for anyone to affirm that there is no light in the Scripture on any point mentioned therein. All anyone can say is that he has no light. This incident of the three shepherds forms part of a prophetic Scripture, referring to the closing days of Israel's history. As shepherds they would be responsible rulers of Israel, but their names are not indicated here, but no doubt this prophecy will shine out clearly when it is fulfilled. In the meantime students of prophecy, as has well been said, are not called to try and be prophets.

Question C.—"For both He that sanctified, and they who are sanctified, are all of one" (Heb. ii. 11). I connect this verse with Exodus xxv. 19; xxxvii. 9, "of one," but is there any plain testimony as to what the Cherubim represent?

ANSWER C.—The question as to who the "cherubim" are is well worth consideration, but could not be adequately dealt with in this column. With all deference to the questioner, I do not think the expression "are all of one," is in any way connected with the cherubim being of one piece with the mercy-seat, but that "He that sanctifieth and they who are sanctified," are all out of one, or in the sense of relationship, all derived from one Father, which is true, with a distinction, of Christ and His people, as He says, "My Father and your Father, and My God and your God." Surely this agrees with the context, "*for which cause he is not ashamed to call them brethren*" (Heb. ii. 11).

Question D.—As it is wrong for a Christian woman to have short hair, does it not also apply to their children? If not, what Scripture can you give to justify it?

ANSWER D.—A woman unquestionably, for any one subject to God's Word, "dishonours her head" by being shaven or shorn, as is so sadly prevalent to-day, in the form of "shingling" and "bobbing" the hair (1 Cor. xi. 5, 6), but "if she have long hair it is a glory to her" (v. 15). Children are not mentioned in the passage, so that it cannot be made to apply to them directly; but as we are enjoined to "train up a child in the way that he should go, and when he is old he will not depart from it" (Prov. xxii. 6), it is godly wisdom to accustom children early to what will be distinctly God's order for them later on.

Question E.—Is it right for one who leads in prayer to repeat always "Pardon our sins, forgive us our sins, and keep us from falling?"

ANSWER E.—The one who leads in prayer is not expressing his own individual needs alone, but is presumably the mouthpiece of the assembly, and his petitions should be such as to be intelligible to those present, and also represent their needs, that they may be able to say Amen! Even in private prayer the way to obtain forgiveness is not by asking for it, but by honest, definite confession of the sin to God (1 John i. 9), and also to man if he is involved. But unless a company of believers be come together to humble themselves for special admitted failures, there is not much reality in "general confessions" of other people's supposed delinquencies. But asking God to keep us from falling is another matter. One leading in public might feel pretty sure that such a petition if on his own heart would find an echo in others present, who knew their proneness to wander.

The Lord's Work and Workers.

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

Announcements of Forthcoming Meetings, Reliable Records of Gospel efforts, Visits of Evangelists, Meetings for Ministry of the Word, Conferences, and all News of Interest to call forth Praise, Exercise unto Prayer, and give godly cheer, are ever welcome for these pages. We specially invite the fellowship of leading brethren in Assemblies to send brief Reports of what the Lord is doing in their midst. Changes of Meeting Places, Correspondence, Forthcoming Services, and all matters of general interest, are inserted FREE, as space permits. Communications should bear the name and address of their writer for confidence, and should always be posted so as to reach the Publisher by the 15th of previous month.

No Charge for Insertion.

SEPTEMBER, 1927.

Made up, August 25th.

SCOTLAND.

FORTHCOMING CONFERENCES.—Loanhead.—

In Masonic Hall, September 3, at 3 p.m. Ayrshire Missionary Conference in Laigh Kirk Mission Hall, **Kilmarnock**, on September 17, at 3. Speakers—Messrs. Dunning (U.S.A.), Payne (Spain), Anton (Africa), Tipson (Malaya), Williams (Argentine). Annual Conference at **Inverkeithing** on Saturday, 15th October. Half-yearly Conference of Ayrshire S.S. Teachers in Victoria Hall, Main Street, **Ayr**, 24th September, at 4 p.m. Speakers—James Anton (Africa), E. W. Greenlaw (Edinburgh), R. W. Smith (Prestwick). **Annbank**.—Annual Conference in Gospel Hall, 3rd September, 3-7. Speakers—T. Baird, A. Douglas, R. D. Johnstone, James Moffat. **Ayr**.—Annual Conference in connection with Gospel Hall and Victoria Hall on October 15. **Glasgow**.—Half-yearly meetings, September 23-24. Dr. Northcote Deck, G. Goodman, W. E. Vine, and others. S.S. Workers' Conference in Wellcroft Halls on September 17, at 4 p.m. **Dumbarton**, October 1. **Arbroath**, October 23. **Wishaw**, October 30.

TENTS AND BIBLE CARRIAGES.—M. H. Grant

has pitched a tent in **Golspie**, Sutherlandshire. Meetings very encouraging. George Bond and Charles Reid have moved tent to **Thrumster**, Wick, where the people are turning out well. They are in the heart of six crofting districts, with plenty of scope for earnest labour. John M'Donald has been encouraged in tent work in **Dalmarnock** district of Glasgow. **Lanarkshire Gospel Tents**.—A. Philip is having good meetings in the large tent at **Newton**, and a few have been saved. There is also a good interest in the meetings at **Quarter**, where Joseph Adam is working the small tent. H. and W. Steedman, having spent nine weeks in their tent in **Bonnyrigg**, thank God for a number who have believed and a young man baptised. They are going on (D.V.) until September. A needy place with no assembly in it. **Ayrshire Tent** has now

been pitched at **Irvine**, with Malcolm M'Donald in charge. The closing meetings in the Town Green, **Kilmarnock**, were marked by several cases of conversion. James Barrie plods on in the tent at **Methil**, where some have been saved. Joseph Strain is still at **Prestonpans**. Hugh Mason is now preaching in a tent in **Maybole**. W. Hagan is still in tent at **Stoneykirk**, and has been helped by Alex. Marshall, John Miller, and other visitors.

REPORTS.—John Miller is having Gospel meetings in a farmhouse near **Kirkconnel**. Malcolm M'Donald has visited Ayrshire villages with his Bible carriage, and found a good hearing for his message. Text Carriers' Annual Gathering held this year in **Glasgow** were well attended by brethren from all parts of the country. Profitable times were spent in ministry and open-air testimony. Commander E. A. Salwey has visited **Glasgow, Aberdeen, Motherwell, Ayr**, and other assemblies. Mr. and Mrs. Thomas Melville, from China, are at 43 Caird Drive, Partick, Glasgow. **Inverurie** Conference was large, helpful, and happy. Ministry by Messrs. Anton, Whitelaw, Stephen, Hogg, Sinclair, Windle, Bruce, Morland, and Douglas.

ENGLAND AND WALES.

FORTHCOMING MEETINGS.—Llanfairfechan.—

September 3 to 9, M.S.C. Holiday Conference. Devonshire S.S. Teachers' Conference at **Bridford Mills**, Wednesday, 28th September, 11-6. **Southborough**.—First Annual Conference in Royal Victoria Hall, September 28, 3 and 6. **Teignmouth**.—Annual Fellowship meetings, Thursday, September 15. Communications to F. C. Tothill, Coombe Vale Avenue, Teignmouth. **Cardiff**.—Annual Meetings for Believers, September 28-29. **Exeter**.—Half-yearly Meetings in Civic Hall, Queen Street, September 13-14. **Birmingham**.—Autumn Conference, Saturday and Monday, September 18 and 19, in Town Hall, Paradise Street. Correspondence to E. H. Whitehouse, 14 Houghton Road, Hands-

worth. **Leicester**.—September 24 to 26, Annual Missionary Conference. **Bristol**.—September 30-October 1, Home Workers' Conference, Unity Chapel. **Plymouth**.—M.S.C. Conference in Raleigh Street Hall, October 19 and 20.

TENTS AND BIBLE CARRIAGES.—Clare and Mills have had times of blessing at **Stafford**, and are continuing tent work there. R. Scammell has had most encouraging times in the tent at **Carlisle**. F. Whitmore has had a time of blessing in the tent at **Barton-in-the-Clay**, eleven souls having been led to Christ. Mr. Fred Glover writes:—We are finding in connection with our four tents, that where new ground is being broken blessing is being granted. On the other hand, where they are pitched in a previously evangelised district, the ground is hard and unresponsive, the lesson being we must concentrate our efforts on pioneer work, pure and simple. No. 1 is at **Olveston**, Glos.; No. 2 at **Chilton Golden**, Som.; No. 3 at **Hemyock**, Devon; No. 4 at **Seend**, Wilts. H. E. Waddilove, having moved the tent to **Hamstead End**, is having good attendances. George T. Veitch visited **Charcott** and had tent meetings. He is now at **Leigh**, having special services. J. Hodson had a good time at **Andover**. David Roberts has been greatly cheered through seeing souls saved in the tent at **Hagley**, near Hereford. **London**.—B. R. Mudditt plods on with good encouragement in tent at **South Tottenham**. I. O. Elias had blessing in tent at **Walthamstow**. Open-air meetings on Saturday evenings at Hyde Park Corner have been continued throughout the summer with interest. Definite prayer is asked for a special effort to be made during September to reach the unsaved of **St. Albans**, by means of a large Gospel tent, holding 1500 people. Mr. Reuben Scammell will be the evangelist.

REPORTS.—**Wath**, Yorkshire.—Conference on July 16. Speakers—Messrs. Wilson (Kendal), Laurieston (Redcar), J. Miller (Helensburgh). Hall crowded and felt God was speaking. Mr. Wilson continued with well attended and interesting meetings during the following week. **Barnsley**, Yorkshire.—J. Miller, Helensburgh, gave special addresses first two weeks in July. Attendance increased and interest maintained till the finish. **Stanley**, Durham.—John Miller had a series of addresses from "Egypt to Canaan," end of June. The attendance was extra good; quite a number of young Christians were helped and blessed. He hopes to return to this district again. **Snaith**, Yorkshire.—John Miller had several well attended meetings. John Gilfillan

had well attended meetings at **Pendlebury**, with interest and blessing. **Bolton**.—George Ainsworth hopes to commence a Gospel campaign in Hebron Hall on October 8. **Dunvant**, Swansea.—Conference on August 1 was well attended. Ministry by Bernard, Lewis, Begbie, Chilcot. Bernard and Norris followed on in the Gospel. J. Gilfillan had well attended meetings at **Warrington** and **Wigan**. A. Widdison has had Open Air Gospel meeting on **Southsea Common** during August. **Wylam-on-Tyne** Conference on August Bank Holiday was a season of great refreshment to a company which overflowed the Institute. Bre. James Moffat and T. Baird brought forth out of God's treasures things new and old. T. Baird visited **South Shields, Newcastle**. Addressed the monthly Bible Class in Bethany Hall. Spent Lord's Day (August 7) in **Carlisle**, and assisted in the tent now being operated by Bro. Reuben Scammell. Saw some anxious ones being dealt with there.

IRELAND.

Evangelists have been busy during the month in tent work, which on the whole has been most encouraging, attendances being good and many having professed conversion. William Stevenson and Samuel Gilpin are having tent meetings at **Carriekfergus**. Attendance fairly good. D. Craig and J. Finegan have been seven weeks in tent work at **Ashfield**, and are now at **Drumanan**. W. L. Young is preaching in a barn at **Churehill**, Castleblaney. People coming out well. Megaw and Russell at **Derryboy**, good meetings. Campbell and Diack near **Portadown**. Beattie and Wright have finished at **Victoria Bridge**, meetings fairly good, a few professed. Have now removed to **Beltonay**, near Blackrock Bridge. Goold and Hutchison near **Ballygorian**, people coming out well. M'Cracken and Poots at **Tyrone Ditches**, near Markethill. Bertie Stewart near **Convoy**. Kilpatrick at **Dunfanaghy**. Baillie at **Magherafelt**. Hawthorn and Lyttle near **Coleraine**, good meetings. Love near **Ballyjamesduff**. Whitten near **Tivaconaway**. Young at **Churchill**, Co. Monaghan. Good meetings, souls saved. Knox at **Whiteside's Corner**, people coming out well. M'Ilwaine and Foster at **Killywaughter**. Believers' meeting at **Ballycastle** was very large and a good meeting. Ministry by Hawthorn, Baillie, Knox, Megaw, Creighton. Believers' meeting at **Clones** was large and good. Wholesome ministry by M'Clure, Dickson, M'Cracken, Wright, Lyttle. Joseph Glancy in tent almost six weeks at

Whitehouse. A number saved, some baptised and received into fellowship, and one restored. Was followed by Bre. Johnston, Stronge, Burns, and Turner.

CANADA.

Annual Conventions of Believers will be held at **Galt** on September 3, 4, 5; **Sidney Mines, N.S.**, September 4, 5, 6; **Orillia**, September 3, 4, 5.

Tent work is in progress in various parts of the Dominion, where there is need for Gospel pioneering. And there is an interest in the Word manifest in some places. But a genuine awakening of the Spirit of God is needed everywhere, to shake the "dry bone" conditions prevalent everywhere, with "deep ploughing" to get at the "roots of the matter" in sinners at ease in their "Zions" of lifeless profession. **Montreal.**—F. W. Schwartz has, in companionship with John Spreeman, of Toronto, and James Blackwood from Ireland, pitched a tent in this city, holding meetings in French and English. **Windsor, Ont.**—The assembly here have moved to a fine new hall at 210 Partingdon Avenue. Opening meetings on July 2 and 3 were largely attended. Conference held at **Pugwash Junction** was large and good. Bre. M'Ewen, Moneyppenny, Marshall, and Brennan helped in the Word. **Straffordville, Ont.**—The yearly meetings held in the Gospel Hall were seasons of refreshing. Bre. M'Crory, Rouse, Touzeau, Dobbin, Duncan, Lyon, Schwartz, and Crocker were with us to minister the Word. Mr. Rouse remained a few days. **Winnipeg.**—The Conference here was a helpful time. Bre. Bunting, Dickson, Telfer, Watson, and Chawner taking part. **Toronto.**—A tent is pitched in the eastern part of the city, worked by Schuster and Gould. **Saulte Ste Marie.**—John Ferguson is having well attended meetings here.

UNITED STATES.

CONFERENCES OF CHRISTIANS will be held at **New Bedford, Mass.**, on September 4 and 5. **Detroit**, in Oddfellows Hall, September 23, 24, 25. About 350 of the Lord's people gathered together at an open-air Convention at **Long Beach, Cal.**, on July 4, when the Word was ministered by Bre. Ruddock, Erskine, Roy, and Greer. **Midland Park, N.J.**—B. Bradford and H. G. M'Ewen are preaching in a tent here, with very encouraging attendances. **Waterloo, Iowa.**—Conference here was large. Blessing accompanied the messages spoken by Bre. Ross, Bush, Spink, and others. **Thomaston, Conn.**—Jas.

Marshall has a tent here, seeking to reach the lost. **Memphis, Texas.**—C. R. Keller and Robert Curry are pioneering in this city of 200,000 with their tent, this being the only Gospel effort of the kind in the city. **Camden, N.J.**—R. Holliday is engaged in tent work here. **Altona.**—Bre. Armstrong and Winemiller have again pitched their tent in this needy place. **St. Charles, Mich.**—James Kay and Moses Barr have been holding meetings here, and visiting the surrounding villages with Gospel tracts. Bible carriages are being worked by William Ferguson in **Kentucky** and **Michigan**, and by F. W. Mehl in isolated places where the Gospel is seldom heard. Gospel tents are being operated in **Ferndale, Mich.**, by Gillespie and Nugent, at **Detroit** by J. M. Davies of India, at **Moore's Junction** by R. A. Barr. Dr. W. Matthews, of Belfast, has visited **Bridgeport, Boston, New Bedford**, and other assemblies with profit to saints. John Clarke, of Central Africa, has been stirring up interest in the Lord's work in Africa in various assemblies throughout the States. Geo. Pinches has had a fruitful Tent Campaign at **Palisades Park.**

AUSTRALASIA.

A new hall was opened in Carrington Street, **Adelaide**, on June 5, when special meetings were held. Mr. and Mrs. W. D. M'Kenzie, of Central Africa, arrived in **Sydney** on June 13, Mrs. M'Kenzie being much improved in health. Sunday School Teachers' Conference at **Melbourne** on June 4 was a time of real refreshing. Mr. H. Hitchman had good meetings in the assemblies in and around **Brisbane**. **NEW ZEALAND.**—G. Knowles, from England, has had a series of addresses on "The Tabernacle," in Gospel Hall, **Dunedin**. Gospel carriage work has been carried on by Messrs. Ritchie and Aish in **North Island**, and by Messrs. Howland and Boyes in **South Island**. Mr. Forbes Macleod writes from **Dunedin**:—We arrived safely after a splendid journey. Had the pleasure of witnessing for our worthy Lord by Word and song. Called at **Freemantle, Adelaide, Melbourne, and Sydney**, meeting the saints and holding forth the Word of Life. Conference held at **Edendale** here, June 3. Public Hall filled. Wholesome words by Johnson, Bates, Dunbar, Russell, myself, and others. Magnificent new hall, **Mornington, Dunedin**, opened with Conference, June 11. Accommodation taxed. Stimulating ministry by Bates, Stout, Johnson, myself, and others. I am having special Gospel meetings in this hall nightly.

Treasury Notes.

"MY LORD" (PART II.). BY JAS. F. JOHNSTON, SHEFFIELD.

THE next little picture is found in the same chapter, verses 26 to 28 (John xx.). On the evening of the day when Mary had seen her Lord in the garden, the disciples were gathered behind closed doors. Mary had already told them she had seen the Lord, and doubtless this would find a place in their conversation. Thus assembled, the Risen Christ appears to them, and showing them the marks of His passion brought gladness (v. 20) and peace (v. 21) to their hearts. But Thomas was absent, and when told by the others that they had seen the Lord, Thomas wanted some more proof. We often refer to him as "Doubting Thomas," but I want you to look back for a moment and recall some of the incidents which had happened on the preceding days. Thomas would remember that one who had walked with them, and shared their common lot, had, only a few hours previously, betrayed his Lord; he remembered how that they ALL, at the crucial moment, had told the Lord that they would rather die than betray Him (Matt. xxvi. 35), and that almost immediately they ALL forsook Him and fled (Matt. xxvi. 56); he remembered how that Peter had denied his Lord with oaths, and these things methinks show the reason why Thomas wanted to see in order to believe. Eight days afterwards the disciples were gathered together again, and Thomas with them; then came Jesus and stood "in the midst," and after speaking peace to the company He turned to Thomas and

addressed him personally: "Reach hither thy finger, and thy hand," &c. Look at them, Thomas, the wounds received in the house of My friends; behold them, the terrible marks of Golgotha's hill; see, the eternal evidence of the Lamb newly slain. Thomas had desired to return to the Cross for evidence, and so the Lord takes him back to that dread hour of darkness, when all the waves and billows of Divine judgment had rolled over His holy soul; when that Righteous One had been compassed about with dogs; when the assembly of the wicked had gaped upon Him; when He had been lacerated and torn beyond recognition (Isa. lii. 14); when Nature had hid her face from the awful sight, and darkness had wrapped herself as a mantle about it; when the silence of that dread season was left unbroken to Him, and when in the agony of His soul He cried, "Eloi, Eloi, lama sabachthani." Ah! Thomas, is THIS what you want to see—the marks of Calvary?

Thomas looked and beheld the One who had trod the rugged pathway to Calvary *alone*; saw Him who had been down into death's dark domain, but who had burst the iron portals and risen the Mighty Victor.

He tore the bars away: Jesus, MY LORD.

He looked and saw the marks which shall cause the countless hosts of the redeemed to give voice to the glad hallelujahs which shall echo and re-echo through that eternal day. Thomas looked—"MY LORD."

The Hidden Prince;

OR, WAITING FOR THE REJECTED ONE.

BY W. J. M'CLURE.

"But when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash, the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years; and Athalia reigned over the land" (2 Chron. xxii. 10-12).

WE have been considering in a previous paper the "Hidden Priest," and we were reminded of Christ, our Priest, now with God, but soon to appear to catch away His people, to be with Him in the glory. Now we shall look at another picture, in which we shall see Him with the Father, waiting the time when He shall come forth as King to reign. In the first, we were reminded of His coming to the air *for us*, but now we shall see a little shadow of His coming to the earth *with us*.

Perhaps the first thoughts suggested by this passage are God's great purpose, and Satan's determination to thwart that purpose. God made a promise to David, and confirmed it by an oath, that of his seed He would raise up Christ to sit upon His throne (2 Sam. vii. 12-13; Psal. cxxxii. 11; Acts ii. 30). And through the whole Word of God, we see Satan bending all His energies to defeat God's purpose, and break the line of David. That this wicked woman did not know that this

was Satan's object may be true, but that did not make her less a tool in his hand to accomplish this.

One cannot help recalling another great attempt at the same thing. In Matt. ii. 16, Herod will make sure that he has disposed of Christ, for we read, he "sent forth and *slew all the male children* that were in Bethlehem, and in all the coasts thereof, from two years old and under." Athalia destroyed *all the seed royal of the house of Judah*. No doubt each of these thought that they had done so. But if they had, what would have become of that oath Jehovah swore to David? However, we know that they tried to do the impossible. And when Satan goaded men on to crucify the Son of God, and then saw Him laid in the tomb, he thought he had succeeded. But with what chagrin he must have surveyed the empty tomb, and thought of the filled throne.

Just as Joash was safe in the house of God until the time came to take his throne, so Jesus is in the Father's house. He has said, "Sit Thou at My right hand till I make Thy foes the footstool of Thy feet" (Heb. i. 13). And that time is drawing near, when the purpose of God shall be accomplished, and Christ shall reign.

"Hid in the house of God *six years*." Numbers have well defined meanings in the Word of God. We might speak of six as man's limit. God saw that *six days* was enough for man to work without rest, and so He gave the seventh for a rest day. Solomon was the richest king which reigned over Israel, and the limit of his wealth, if we may put it that way, you

get in 2 Chron. ix. 13, where we read that the weight of gold that came to him in one year was 666 talents. We turn to a more striking illustration still. By and by there will arise a man, who will take the place of God on earth, and will back up his blasphemous claims by lying signs and wonders. He will attain the very limit of all that is possible to man apart from God. His number is 666, but with all his satanic power and blasphemous pretensions, it is but "the number of a man" (Rev. xiii. 18).

Six then reminds us of "*man's day*" (1 Cor. iv. 3), when he is doing just what pleases him, in contrast to the "day of the Lord," when righteousness will reign, when the will of Jehovah shall be done in the earth. During the six years of usurpation and misrule by Athalia, there was a little company, who were in God's secret about the hidden prince. It is instructive to notice the meaning of the names of priest and his wife, who were of this little band. Jehoiada means "Jehovah knows," and Jehoshabeath "Oath of Jehovah." They know that the rightful ruler is alive, and that the oath of Jehovah cannot be broken, and they can bide God's time to fulfil it. That this knowledge brought them into conflict with Athalia's rule and Athalia's followers, we may be sure, as it would be impossible to go in with the usurper, as their allegiance belonged to the coming king. and the intelligent, godly believer knows, that it is his to share the rejection of his Lord, who when He was down here, was refused, in preference to a murderer and robber, and the world has not changed since then.

It is sad to see those who belong to Christ getting mixed up in the politics of the world, under the mistaken notion that it is their duty to try and make it better. Their duty is to pray for all men, for kings and for all that are in authority (2 Tim. ii. 1-2). Let us not forget that the prayers of Abraham, who kept in separation from Sodom, did more good than a thousand Lots in Sodom could do.

"THE SEVENTH YEAR."—The six years of Athalia's rule have gone, and the seventh year has come. The seventh year is similar in its teaching to the year of Jubilee, and directs our thoughts to Israel and the land. In Exodus xxi. 1-6 we read that if an Hebrew became a servant to his brother, when the seventh year came he went out free. But it is the Jubilee which gives the best picture of the future blessings of Israel, at the coming of their king. The moment that the trumpets of the Jubilee sounded, the man who had been away from his inheritance could walk right back to it again. For centuries the stranger has held the land that God gave to Abraham, and the rightful heirs have been outcasts and wanderers in the earth, but the Jubilee is coming, and with it their long lost inheritance. The word means a loud or joyful sound, and was meant by God to picture that time, when "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv. 10).

But this happy day cannot dawn for Israel till the King comes back. This

time is called by Peter in Acts iii. 19-21 "the times of refreshing" and "the times of restoration" (R.V.). And till Israel acknowledges their sin, He will not come back (Hosea v. 15)¹ But once the church has been caught away (and that we are persuaded will be ere long), the Spirit will deal with the remnant, and they will be led to repentance and confession of their sin, in rejecting their Messiah, and then, like Joseph, He will be quick to manifest Himself to them.

THE SEVENTH YEAR AND THE KING CROWNED.—"Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king; and Jehoiada and his sons anointed him, and said, God save the king." This passage reminds us of a New Testament picture of that coming day, when Israel will make Him King. "And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before and they that followed, cried, saying, 'Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest'" (Matt. xxi. 8, 9). Alas! that gleam of the glory, full soon gave place to the darkness of Calvary, and the voices that cried, "Hosanna to the son of David," soon shouted, "Away with Him, crucify Him."

THE TRIUMPHAL MARCH.—"And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the Lord:

and they came through the high gate into the king's house, and set the king upon the throne of the kingdom" (2 Chron. xxiii. 20). When He came for the church, it was to mid air, but when He comes to set up His kingdom, He will come to the city of His choice, Jerusalem. "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii. 16).

JUDGMENT ON THE USURPER.—"And all the people of the land rejoiced; and the city was quiet, after that they had slain Athalia with the sword" (ver. 21). In this we have a shadow of the judgment of the beast and the false prophet (2 Thess. ii. 8; Rev. xix. 20), and perhaps also the judgment of the woman of Rev. xvii. (see xix. 1, 2). Lasting peace and blessing will only come through the purging judgments, which will characterise the beginning of the millennium. The feast of tabernacles, the most joyous feast of the seven, was observed after gathering in the corn and vintage. That feast spoke of Israel's millennial rest, and that time lies beyond the gathering in of the corn, God's present work of grace, and the vintage, His work of judgment, foreshadowed in the slaying of Athalia.

The Coming King.

HE comes in power!
 The King—of kings THE King.
 All righteousness and peace
 In His right hand to bring;
 Into the last abyss
 Each rebel crown to fling,
 Time's ages of misrule
 To end, that now may spring
 Order and law and light
 Beneath His holy wing.

The Coming Again of Our Lord Jesus Christ.

AS TOLD IN THE VERY WORDS OF HOLY SCRIPTURE.

PART I.—BY SIR WILLIAM FRY.

The Church's Hope.

Let not your heart be troubled : ye believe in God, believe also in Me.

In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

And 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. 1-3.

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God ;

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

1 Thess. 1. 9 and 10.

Israel's Hope.

Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold thy King cometh unto thee : he is just and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Zech. ix. 9.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East.

And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

Romans xi. 26.

(1).—The Lord's own promise to come again.

For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

Matt. xvi. 27.

And 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.

(2).—Testimony of two witnesses as to our Lord's personal return.

And when he had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel ;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven ? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Acts i. 9-12.

(3).—Certainty of His coming.

He which testifieth these things saith—Surely I come quickly.

Rev. xxii. 20.

(4).—For the Church.

In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Cor. xv. 52.

(5).—For Israel.

For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be.

Matt. xxiv. 27.

(6).—His coming may be near.

He which testifieth these things saith—Surely I come quickly ; Amen, Even so, Come Lord Jesus.

Rev. xxii. 20.

Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

James v. 8.

(7).—That Blessed Hope—"The Glorious Appearing."

For the grace of God that bringeth salvation hath appeared to all men.

Teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ;

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus ii. 11-15.

(8).—Wait patiently for His coming.

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Hebrews x. 36.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh.

James v. 7 and 8.

THE CHURCH OF GOD CAUGHT UP.

(9).—Our Lord's coming in person in the air for His redeemed saints who will be kept out of the tribulation. This may happen at any moment.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit corruption.

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 trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Cor. xv. 50-52.

For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ ;

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Phil. iii. 20, 21.

For this we 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.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

1 Thess. iv. 15-17.

(TO BE CONTINUED.)

Christ Foreshadowed

IN THE LEVITICAL OFFERINGS.

By GEO. HUCKLESBY.

THE BURNT OFFERING.

OUR subject for meditation is "Christ foreshadowed in the Levitical Offerings," as mentioned in Lev. i.-vii. These chapters should be read in connection with the Epistle to the Hebrews, which is an inspired commentary on these Old Testament types and shadows of Christ.

EACH BOOK TYPICAL.

It is well to remember in reading the Word of God, that each book in the inspired volume fill its own special niche in that volume, and unfolds its own special line of teaching. Each of the sixty-six books comprising the Divine library is quite distinct from the others, and yet each one forms a vital part of one organic whole. For instance, in Genesis we have the account of Man's Creation, and of his utter Ruin by the Fall. That book begins with man being placed by God in a garden in Eden, and ends with his being put "into a coffin in Egypt." Man is there seen in a scene of bondage and of death, waiting the coming of the Promised Deliverer, who was to deliver him from that state of condemnation. This is typified in Exodus, where Moses was sent by God to deliver His people from the house of bondage. This was accomplished by the Blood of the Lamb. Redemption is shown to be God's great remedy for man's utter ruin. The Son of God must become the Son of Man in order

to accomplish Man's Redemption, and it is by His blood we are redeemed unto God.

Then follows in lovely sequence the book of Leviticus, which sets forth access to God, and worships in the Divine Presence. Redeemed man is permitted to draw near to God, and that as a worshipper. In Exodus xl., Jehovah is seen taking up a new position in the midst of His people. The glory of the Lord had filled the tabernacle, and it is from that new position God gives these special directions as to how He could be approached. Hence the first three of these five offerings are called "*Approach Offerings*" (see margin of "The Englishman's Bible"). It is also important to notice that the book of Leviticus occupies the *central position* of the Pentateuch, and it is full of the great truth of Atonement by Blood. This corresponds to the fact that the Cross is the great *centre* of all God's ways and dealings with men. It is seen to be the centre of God's eternal purpose in 1 Pet. i. 20. It is the great central truth of the Inspired Word in time. Remove the Cross, and so much of the Bible becomes enigmatical. It will be the centre of the universe of bliss as seen in Revelation v. 6. Hence the prominent place given to *sacrifices* in the Old Testament, and the constant reference to the *Cross* in the New.

THE BASIS OF ALL.

These offerings were placed by God at the very threshold of this book, shewing that the mighty sacrifice of Christ is the basis of all God's plans and purposes of grace. The work at Calvary forms the rock foundation of God's new creation,

which will never be moved or marred. These five offerings embody all the Mosaic sacrifices, and they are all "finger-posts" to Calvary, viewing that "wondrous Cross" from different standpoints. Together they give a full-orbed view of the Person and Work of our Lord Jesus Christ. No single offering could possibly have done this. Just as no single Gospel could give an all-round view of our Lord's wonderful life, so no single offering could give us any adequate idea of His still more wonderful death.

The diagram* gives a bird's eye view of the whole five offerings, and then gives a brief summary of the contents of each. The telescopic view shows they were divided into two classes. The first three are called "Sweet Savour Offerings," and the last two are termed "Offerings for Sin." In the burnt offering we have a foreshadowing of Christ offering up Himself "a sacrifice to God for a sweet smelling savour." The meat offering presents Him as the Perfect Man on earth before God. From the peace offering, we learn that He not only made peace by the blood of His Cross, but He also brings the believer into happy fellowship with God. In the sin offering we see in figure, that God has condemned sin root and branch in the One who was made sin for us. And in the trespass offering, we are shown how God can and does for ever put away the sins and trespasses of His people. In the microscopic view of each offering in the lower part of the chart, a brief summary is given. The contents of the burnt offering as brought before us in Lev. i.

and vi. 8-14, are arranged under seven heads.

THE PRESENTATION.

In verse 3 we read, "He shall offer it of his own freewill at the door of the Tabernacle." It was a *voluntary* act of a *free* agent, foreshadowing Christ, saying, "Lo, I come to do Thy will, O God." No mere creature, however exalted, could say this. The highest angelic being could not freely, or sinlessly, leave his God-given estate. But in Christ, we see Jehovah's Fellow, the One who could exercise His own free will, and by His own voluntary act espouse the sinner's cause. This He did, as we read in Phil. ii. 6-8. It was by His own voluntary act He became a man, and as such He is heard saying, "Wist ye not that I must be about My Father's business." And again, "My meat is to do the will of Him that sent Me, and to finish His work." He is seen devoting His time and talents to God's service, dedicating powers of body and of mind in doing God's will, and in glorifying the Father's Name. His heart ever beat true to His God. His ear was daily opened to hear His Father's voice; His hands were ever ready to do the Divine will, and His feet to run the way of God's commandments. His life from the manger to the Cross was entirely for God, and He then finally surrendered that life in order to finish that work assigned Him by God.

Thou Lamb of God! Thy wondrous grace
This great redemption wrought;
Not only snatched from yawning hell,
But to God's bosom brought;
And raised the ruined wrecks of sin
Above created thought.

* See September issue.

Studies in the Life of Joseph.

BY A. J. CHILCOT, SWANSEA.

(28) THE INVESTITURE OF JOSEPH.—

The exalting of Joseph as Pharaoh's grand vizier was purely on the ground of his personal worth, and for the brilliant services he rendered to the state. The sovereignty retained by Pharaoh did not in any way interfere with Joseph's perfect freedom of will and action. After the concession of the dignity, Pharaoh confers on him its insignia. "And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck" (Gen. xli. 42). The seal in order to affix it to the royal decrees, the vestures of fine linen corresponding to the dignity of his office, the golden chain a special mark of royal favour. It is impossible for us not to see here again the analogy between Joseph and the Lord Jesus Christ, whom God exalted with His own right hand to be a prince and a saviour (Acts v. 31), with all power in heaven and earth.

He fills the throne—the throne above,
Its rights to Him belong,
The object of His Father's love,
Theme of the ransomed's song.

(29) THE PUBLIC ACKNOWLEDGMENT OF JOSEPH'S AUTHORITY.—"And he made him to ride in the second chariot which he had, and they cried before him, bow the knee, and he made him ruler over all the land of Egypt" (chap. xli. 43). Invested with authority, Joseph is now to be presented to the people. The king makes him ride in procession through the city

in his second chariot, and caused the customary announcement of the dignity conferred to be made by an herald. The purport of the proclamation was, "He that honoureth not Joseph honoured not Pharaoh." No wonder centuries later the Psalmist sung of Joseph, "The king sent and loosed him, even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance, to bind his princes at his pleasure, and teach his senators wisdom" (Psa. cv. 20). May we continually remember that the crucified man of Calvary occupies the seat of final authority. On the throne He sits, to-day rejected by men, and yet, blessed be God, crowned by thousands who, listening to His voice, obey it. If you are unsaved, dear reader, may God's grace cause you to bow the knee without delay, so that you will not be numbered with that company who will be compelled to do so. For God says, "I have sworn by Myself, that to Him shall every knee bow and tongue confess" (Isa. xlv. 22).

(30) JOSEPH'S CHANGED NAME.—

Pharaoh changed Joseph's name to *ZAPHNATH-PAANEAH*, an Egyptian name meaning "saviour of the world." Although Pharaoh imposed this name on Joseph, it was not irrespective of divine control. He who sent him to Egypt ordained this changed name. When we consider the salvation he wrought for Egypt, and reflect that Joseph was a type of the Messiah, and that his temporal deliverance by the bread that perishes typified the spiritual redemption of the world by that living bread which

came down from heaven, we cannot but conclude, independent of etymological grounds, that the name was a true one. Joseph expressed the meaning of his name to his brethren, when he said, "God did send me before you, to save much people alive" (chap. xlv. 5).

We must refer again to Phil. ii. : "Wherefore God hath highly exalted Him, and given Him the name that is above every name, that at the name of JESUS every knee shall bow." At the incarnation our Lord was given the name JESUS prophetically, "Thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. i. 21). He could not save His people from their sins until He had been to the cross to put them away. But here, at His ascension, He is invested with the name, the precious name of Jesus. At His birth the name was A PROCLAMATION OF GOD'S PURPOSE, but on ascension day it was THE CONFIRMATION OF A VICTORY WON.

His Name dispels my guilt and fear,

No other name but Jesus.

Oh, how my heart delights to hear

The precious name of Jesus.

(31) JOSEPH GAINED A GENTILE WIFE.

—"And Pharoah called Joseph's name ZAPHNATH-PAANEAH, and gave him to wife ASENATH, the daughter of Poti-pharah, priest of ON" (chap. xl. 45). Joseph, the Hebrew, becomes allied to one of the great families of Egypt. This is one of the incidents of which there are several, in connection with the "elect people" becoming allied with heathen nations, and the interweaving of Gentile threads into the fabric of the chosen people. Later, we find RAHAB, the

Canaanitish woman, and RUTH, the Moabitess, being incorporated with them. How wonderful to think that these two became ancestresses of our LORD according to the flesh.

Joseph, rejected by his brethren, receives this Gentile bride (ASENATH), probably a type of the church, called out from the Gentiles to be the Bride of Christ during the period of His rejection (see Acts xv. 14). How blessed to know that our Lord has now a bride, enabling Him to forget that Israel despised and rejected Him. What a comfort to our hearts to remember that our Heavenly Bridegroom is now occupied with His bride, cleansing and sanctifying her, presently to present her to Himself, in the glory of immaculate beauty and unfading youth (Eph. v. 26-27).

He comes, for oh, His yearning heart,

No more can bear delay,

To scenes of full unmingled joy,

To call His Bride away.

Fellowship in the Gospel.

PART VIII.—FELLOWSHIP OF HIS SUFFERINGS.

BY WILLIAM HOSTE, B.A.

NO one knew better than the apostle Paul that right experience must be based on right doctrine. The foundation he had laid elsewhere; this chapter is experimental. He lifts the veil of his personal experience. It is the Christian man, not the apostle who speaks. No one set himself a higher standard, or pursued it more earnestly than he did. No one knew better, that he had not yet attained. And so he is still pressing on.

"That I may know Him and the power of His resurrection, and (the)† *fellowship of His sufferings*, being made conformable unto His death."

In a sense every Christian suffers *with* Christ, from being in a world where His Lord is rejected. His heavenly birth has spoilt him for the earth. He is a foreigner in a hostile scene, "in the world, but not of it." He cannot but suffer too at the dishonour heaped on His Lord, at the inroads of Satan, at the indifference of the world to the claims and grace of God. I think this explains Romans viii. 17, "Heirs of God and joint-heirs with Christ, *if so be that we suffer with Him*, that we may be also glorified together." The apostle did not go sponsor for all who took the place of Christian profession. The condition, "*if so be*," is analogous with that in verse 9, "*If so be* that the Spirit of God dwell in you." In neither case is the fact of, or indwelling the suffering, called in question, if they are truly His, but if the fact be not true, then their being His is called in question. As Dr. Moule writes, "In one form or another it (*i.e.*, suffering) is for all the children. Not all are martyrs, not all are exiles or captives, not all are called as a fact to meet open insults in a defiant world of paganism or unbelief. . . The 'suffering with Him' must imply a *pain due to our union*. It must be involved in our being His members, used by the Head for His . . . It must be the hurt of His 'hand' or 'foot,' and subserving His sovereign thought." *That Dr. Moule is right is borne out by the

only other occurrence in the N.T. of the word "suffer with" (*sumpaschein*, hence sympathy). "If one member suffer, all the members *suffer with it*" (1 Cor. xii. 26). All the members *are* affected, whether they wish it or no, whether they know it or can explain it. It is the "pain due to their union" with the suffering fellow-member. But the "fellowship of Christ's sufferings," which Paul was seeking to know more fully and experimentally, is something distinct. It is a suffering *for* Christ and His people, "Who now rejoice in my sufferings *for* you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church" (Col. i. 24), and as he writes to the Philippians, "For unto you it is given (*charizo*) in the behalf of Christ, not only to believe on him, but also to suffer *for* His sake" (chap. i. 30). In the word *charizo* there is a sense of special privilege granted by grace. This is not by imitating the sufferings of others, or fanatically inviting persecution, as some are said to have done in the time of the Pagan persecutions, who, eager for the crown of martyrdom, rushed into the arms of the persecutors. This was not the spirit of Christ who, in His perfect communion with the Father, avoided dangers which His will did not sanction. "The zeal of God's house consumed Him," and led Him to boldest acts of service in God's time; but till then "He would not walk in Jewry, because the Jews sought to kill Him." When God's hour struck, "He steadfastly set His face to go to Jerusalem" (Luke ix. 51). In His atoning sufferings He is unique and must ever

† Best MSS. omit "the."

* The "Epistle to the Romans" (in loco).

stand alone ; but as a sufferer for righteousness, though pre-eminent, "He left us an example that we should follow His steps." Should there not be more in our preaching about suffering, as there is so much in the Word about it ? "Rejoicing that they were counted worthy to suffer shame for His name" (Acts v. 41). "We must through much tribulation enter the kingdom of God" (chap. xiv. 22). Peter's First Epistle is full of it. "If any man suffer as a Christian, let him not be ashamed." "Think it not strange concerning the fiery trial which is to try you . . . but rejoice in that ye are partakers of Christ's sufferings." This would probably refer to the persecutions of pagan Rome, so soon to break on the Church, to be followed by those of her sister papal Rome, and the monsters of the Inquisition, principally in Latin countries and later in our own. God "made the wrath of man to praise Him." Had Satan not had a free hand to do his worst, it might have been alleged that by physical violence Christianity could have been stamped out. Now we thank God that "the remainder of wrath He restrains," specially in countries where once persecution reigned. Lately a band of young men bravely visited Paris with Gospel banners. They promenaded everywhere, the grand boulevards, the public places, the Communist quarters. Total casualties, as reported, one kick. Sixty years ago such a raid would have met lively opposition, rioting, pistol shots, banners burnt and lodgings for the brethren at the police station. In the days of Louis XIV. the brethren would not have needed lodgings,

they would quite possibly have been added to the bonfire.

This illustrates the present condition of things ; religious indifference and mocking toleration instead of Romish bigotry and persecution. But still it is true, that "all who will live godly in this present world must suffer persecution." Even to stand for the truth will incur the hatred of professors. But there are some even to-day who seem specially called to "suffer for Christ," and who "know their God and do exploits." Not all David's true subjects were among his "mighty men." They alone paid the price, and were enrolled. Paul was one of Christ's "mighty men," "I will shew him how great things he must suffer for My Name's sake," and he has had many successors down the ages. And these have their compensations—their joy now (2 Cor. i. 5), and their reward hereafter (Matt. v. 12). Do we desire to know more of fellowship in His sufferings ? to endure hardness as good soldiers of Jesus Christ ? This can only be as we grow in His knowledge "who loved us unto blood," and enter more by faith "into the power of His resurrection." "Who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of God."

—o— The Servant's Path.

Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord ;
Turn not aside from toil ; cease not to warn,
Comfort, and teach. Trust Him for thy reward ;
A few more moments' suffering, and then
Cometh sweet rest, from all thy heart's deep pain.

Lessons from Life of Abram.

PART XV. GENESIS XVII.

By J. CHARLETON STEEN, LONDON.

IN our last, we saw Abram on his face in the dust, and God (Elohim) talking with him and giving him to know that the every fulfilment of promise depended not on fleshly carnal ways and means, but on the "I will" of Jehovah. Death *must* be written over the flesh in all its activities, hence we read, "Every male child among you shall be circumcised" (v. 10). So what Abram could not obtain by nature, was to be obtained apart from nature by Jehovah Himself. Note (v. 12) the eighth day. Seven days in type include the stages or periods of the first creation; the eighth day takes us beyond and out of these, brings us into a new and eternal order of things, into the new creation—God's eternal day.

HIS NEW NAME.

In verse 5 we have Abram's new name, and in this change of name we have a change of character, relationship, and responsibility. Abram is to be no longer known as Abram the "exalted father," but as Abraham the "fruitful father," for nations and kings were to come out of him. How is this great change to take place? Remember the derivation already given of "Shaddai," *i.e.*, "the breasts of a woman;" hence the pourer forth, the Divine Imparter, Sustainer, and Nourisher. This change of name and character both in Abram and Sarai is in association with this wonderful vision of "El Shaddai." He takes the principal letter of His own eternal name Jehovah, the

aspirate, the rough breathing, and adds it to Abram, making him Abraham, and to Sarai, making her Sarah. One has written, "A new name ever implies quality. Here the Lord takes something of His own Name (for the added H is a special part of His own Name), and adds it to both Abram and Sarai, giving them a new character. Jehovah is formed of five vowels—IEOUA—with a twice repeated H in the middle and end of the name. The vowels, or vocals, are so called because they are sounds by themselves, unlike the consonants, which can only be sounded with a conjoined vowel. It is remarkable that the name Jehovah, the self-existing one, is composed of these sounds, and it contains all of them, which can and do exist by themselves and give life and breath to the rest, with the double addition of H, the letter of out breathing in the middle and end of the name. So that Abram is made Abraham by Jehovah's out breath, that is the Holy Spirit."

The seven "I wills" of this chapter are associated with God's revelation to Abram of Himself as "El Shaddai." Compare the seven "I wills" of Exodus chap. vi. vv. 6-8; of God to Moses associated with the revelation of His Name "Jehovah."

VISIONS OF GOD.

In this chapter we learn for the first time God's way, that the God given and promised heir was to come by the "free woman," and to come when Nature was not in its energy, but when it was in its death. It was to be on the ground of resurrection, hence with it is the cove-

nant of circumcision on the *eighth* day. "We are the circumcision . . . and have no confidence in the flesh" (Phil. iii. 3). No circumcision when Ismael was born; then and there Nature was very far from death. These forces had to die before "The Heir" could be born. Isaac, the son of holy laughter, must be miraculously conceived; he must come to be, not out of the activities of Sarah's womb, but out of its *deadness*. When in Mesopotamian darkness and sin. The God of Glory appeared unto Abraham: this meant his conversion. When obedient and in the land he learns that the God of Glory that saved him was also Jehovah (chap. xii. 7). Returning from the miraculous victory over the Babylon world, strengthened and blessed by Melchisedec, he learns that his God is "God most high, possessor of heaven and earth." In chapter xv. he had two more revelations, for there he gets to know his God as "The Word of Jehovah," and also as "Jehovah Adonahy." Now, on the very threshold of a covenant path, in which the heir for which he had waited so long was to be born of the free woman and all of God: before he steps out in it he has this wonderful vision and revelation of his God as "El Shaddai." Note the wonderful "I am" comes before the command, "Walk," &c. May we ever thus hear and see the enablings of our God with His every command. Then we will be able to say, "His commands are not grievous, and in the keeping of them there is great reward."

If he had only known God as El Shaddai in chapter xvi., there would have been no

Hagar incident and no Ishmael born. Alas! as we look back on our saved lives, how much we feel ought never to have been and would never have been, if we only had known God as we know Him now. Note, this new manifestation and revelation of "El Shaddai" demands the crucifixion and mortification of the flesh in a way that had not heretofore been. These revelations put us in our right place and keep us there.

How closely circumcision is associated with the "New Name," not only of Abraham but also of Sarah, and on the "Eighth Day." A cutting off of any hope or expectancy from all that pertains to the "old man," the flesh, the old creation, and a hope and expectancy of everything from the "new." The promised seed comes after the mortification of the flesh, after the writing of the sentence of death upon it, not by its doing, but by its dying. This is to faith a difficult lesson to learn, "That the flesh profiteth nothing." "That which is born of the flesh is flesh." "If any man be in Christ, he is a new creation, old things have passed away, and all things are become new." Hence the exhortation of our God in Rom. xiii. 14. "But put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the desires thereof." Again, "And they that are Christ's have crucified the flesh with the affections and lusts." Therefore, brethren, we are debtors, not to the flesh to live after the flesh, for if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. viii. 12-13).

Studies in Philippians.

BY ANDREW BORLAND, M.A.—IV. AN AMBASSADOR IN BONDS.—STRUCTURAL ANALYSIS (I. 12-30).

CHRIST ON THE LIP.

"CHRIST IS PREACHED" (18).

Explanation (12-10).	Expectation (20).	Experience (21-26).	Exhortation (27-30).
(1) Progress. (2) Preaching.	(1) Deliverance or (2) Death.	(1) Desire. (2) Dilemma. (3) Decision.	(1) Conduct. (2) Co-operation. (3) Conflict.

DEATH.

A STRAIT BETWIXT TWO (23).

LIFE.

1. Gain.
2. Departure.
3. With Christ.
4. Far Better.

- | |
|---|
| (1) Having a desire to depart and to be with Christ (23).
(2) Having this confidence . . . I shall abide (25). |
|---|

1. Worth while (22).
2. Abide.
3. For Christ.
4. More needful.

Christ Magnified (20).

Saints Edified (25-26).

CHRIST IN THE LIFE.

TO LIVE IS CHRIST (21).

WHAT amazes one most in the character of the Apostle in this endearing epistle is his magnanimity, his composure, his joy. These traits seem to have unbounded expression, and know no limits. How cribbed and confined, how petty and petulant, how mournful and morose our own lives appear beside this man whose causes for becoming other than he was were infinitely greater than ours! If the vein of pessimism had been strong in his being, he might have exclaimed in this note to the Philippians, "All these things are against me," but he rejoiced: and he sent the contagion of his spirit over sea and land to his much longed-for fellow-believers. Never was prison more honoured than that which housed this remarkable saint, as in bonds he witnessed on every fitting occasion that in a dungeon, still 'tis true

Minds quiet and innocent take
That for a hermitage.

He was in prison: he was on the eve of execution, perhaps. He was glad. Envious Judaisers opposed his preaching to make his bonds more severe. He rejoiced. There was an unchrist-like spirit eating like a canker in the hearts of some of the saints at Philippi. He took occasion in his rebuke to rejoice in Christ, and to exhort to know the peace of God. Defection and coldness were prevalent (ii. 20); the evil of self-centredness was manifesting itself in many Christians around him (ii. 31); yet in spite of all his heart glowed as he poured out praises of Timothy and Epaphroditus and as he commended the lovely abandonment of the Philippians in their desire and endeavour to assure the servant of Christ that his afflictions were not forgotten. The joy of the Christ-filled and heaven-lured saint is a joy that, like certain aromatic plants, overwhelms its tormentors in an irrepressible fragrance that denotes a life that taps hidden

sources of blessed quiet. That spirit will be ours only as we deliberately and continuously cultivate, by the grace of God, the mind of Christ (ch. ii.).

Those were anxious days in Macedonia. They were awaiting the return of their postman, Epaphroditus. He had been sick nigh unto death. They were grieved. How they longed to welcome him back ! And most of all they were in a torture of disquiet for the Apostle. Would he become a martyr then ? They had been praying for his release and return to their city. Would God answer their petitions or would they never see his face again ? From reports from Rome they were aware that certain were preaching another Gospel than they knew. How was their beloved brother, whom they respected highly for the freedom he had declared was theirs in Christ, enduring this opposition even in his bonds ? The letters contained answers to all these questions, and came as an explanation to all their difficulties.

And first of all, then, is his explanation about the preaching. He exemplifies in his own attitude his statements about love to the Corinthians (13), "love thinketh no evil;" "love suffereth long and is kind." So easy is it to be censorious or party-spirited like the disciples, that there is the ever-present danger of our falling into a similar fault. Brave-hearted, large-hearted, loyal, loving, patient, forbearing, the apostle is our exemplar in this matter, as out of a heart that pulses for Christ, he rejoices in the fact that "Christ is preached." This is the consolation amidst his bonds, his joy

overweighting his sorrows, the sunshine that gilds his prison. Circumstances neither change the Gospel, nor alter the devoted servant. Everywhere he is a witness ; and he finds contrary events but occasions for the furtherance of his evangel (12) in quarters where otherwise it might not have penetrated. Progress is not necessarily impeded when the servant is either circumscribed in his activities or hindered in his public witness. God overrules. Onesimus was reached when Paul was an ambassador in chains (see Philemon), and his bonds for Christ (blessed bonds !) were known as such to the soldiers of the court and to his fellow-countrymen who visited him there (Acts xxviii. 30-31). To him had been entrusted a good deposit, and guard it he would, defending the Gospel even to the jeopardising of his own life, that others might hear and live. Manly, marred by many a persecution, magnanimous in his judgment of others, like a tried and experienced warrior he would not, could not rest, while there burned within his heart the fire of Gospel zeal and there flashed before his vision his brethren who waited on his example. And what happened ? Many of the brethren, instead of being intimidated, were more confident in the Lord to preach the Word with unflinching boldness. In vain do men marshal themselves and their ingenuity against God and His truth ; in spite of Cæsar and his forces brethren may be found to speak "without fear." Martyrs in multitudes since the apostle's day raise one voice in attesting that days of persecution and blood-sealed witness were days of intensest

testimony and surest progress. Let us take courage !

It is touching in the extreme to read behind the lines of this letter and see the factions at Rome, one at least endeavouring, with a loveless, graceless, rancorous spirit "to add affliction" to the prisoner's bonds. How did they preach? "of envy and strife," "not sincerely," "on pretence;" and yet they preached Christ! Reports of their doings and contradictions reached the prison, and, with a heart aglow with love for Christ, sweeping aside all personal and self-centred considerations, the grace-endued servant of his Master, rejoiced notwithstanding, and he who would wield at every opportune hour a weapon of stainless truth in the defence of the doctrine, was glad when the Gospel is preached even by those whose very activities made his confinement even more strait. The main matter was, "Christ is preached." But what compensations he had in the witness of others who preached "out of goodwill," "out of love," and "in truth." Should not such qualities of preaching characterise all who follow in the train of those early saints, carrying the Gospel in truth and in love? And moreover, in face of appearances (as often happens in the sphere where God works), the very contrariness of the false preachers in Rome would with the prayers of the saints at Philippi and "the supply of the Spirit of Jesus Christ," result in the apostle's salvation, *i.e.*, that Christ might be magnified in his body. We too are set for the defence of the Gospel. Let us defend it most by a life worthy of its dignity, so that our witness by lip may not be in vain.

Selected Fragments.

The Titles of Christ.—He is called "the Door," not a literal thing of wood, but a spiritual, living door. He is called "the Way," not one trodden by men's feet, but one which leads to the Father in heaven. He is called "the Sheep," not an irrational one, but the one which through its precious blood taketh away the sins of the world. He is called "the Shepherd," because He not only keeps His sheep, but died to save them. He is called "the Lion," in opposition to him who goeth about as a roaring lion seeking whom he may devour. He is called "the Stone," not quarried by men's hands, but "the chief corner-stone, elect, precious." He is called "the Son of Man," because "He was bone of our bone, and flesh of our flesh." He is called "the Son of God," because He is "the Only Begotten of the Father." He is called "Christ," because His Father anointed Him to be the High Priest of the Church. He is called "Jesus," because "He will save His people from their sins." His titles are indeed many; their subject, however, is one.—S. CYRIL.

In Christ.—The Christian is in a place that he can deprive himself of by no act of his; but a single foolish thought may deprive him of the joy of the place.

Day by Day.—Life is built a day at a time. The SCRIPTURES keep this constantly in view in their promises; "I AM WITH YOU ALL THE DAYS." His compassions are new every morning. Christian, tired and somewhat disheartened, take not only life, but the LORD, a day at a time. Let the lifetime you deal with be just for TO-DAY, with its birth when you wake, its maturity in the working hours, and its quiet death when you retire at night in your bed. And for to-day you possess nothing less than the whole CHRIST of God; CHRIST for you, CHRIST in you, CHRIST living, loving, keeping you.

God is Faithful (1 Cor. x. 13).

"GOD IS FAITHFUL," not "HAS BEEN,"

NOR HE "WILL BE;" both are true;

But to-day, IN THIS SORE TRIAL,

GOD IS faithful "NOW TO YOU."

The present tense is so beautiful. The words were written to SAINTS WHEN IN TRIAL. Isn't it comforting for there is never a day but we are in greater or lesser trials; but IN each "GOD IS FAITHFUL."

The Story of the English Bible.

PART VII. BY J. L. ERCK.

At the conclusion of the last article, we left Tyndale at Little Sodbury, announcing his intention to make it possible for a ploughboy to know more of the Scriptures than the learned man with whom he was disputing. As this design of Tyndale's became known opposition grew keener, until even the protection of Sir John Walsh, to whom he was acting as private chaplain, was not sufficient to keep him in safety. He therefore resolved to go to London, and there seek help in carrying out his great plan. On arriving in the Capital in the summer of 1523, he applied to the Bishop of London, Cuthbert Tunstall, for that episcopal sanction without which no printer would venture to pass such a work through the press, and also for accommodation in the Episcopal palace while he was engaged in the labour of translation. He was encouraged to do this by Tunstall's reputation as a scholar and a patron of scholars. But although the Bishop was well disposed towards the "New Learning," he was strongly opposed towards the Reformation movement, and it is therefore not surprising that he looked coldly upon Tyndale's project. His house, he said, was full, and he had more than he could well feed.

It so happened that Tyndale did not lack a good friend in his new surroundings. Being without resources, he had obtained employment as a preacher, and while thus engaged had attracted the notice of Humphrey Monmouth, a rich London merchant, who supplied him with board and lodging. This merchant's house was close to the Tower and to the Parish Church of All Hallows, Barking, still standing as one of our historic landmarks, it having been one of the few old London churches to survive the great fire of 1666.

During the few months spent by Tyndale at the house of Humphrey Monmouth, according to the testimony of the latter, "He studied most part of the day and of the night at his book." But how was his translation of the New Testament to be printed? Slowly the realisation was forced upon him that no English printer would dare to undertake the task; gradually he came, as he says, to understand "that not only was there no room in my lord of London's palace to translate the New Testament, BUT ALSO THAT THERE WAS NO PLACE TO DO IT IN ALL ENGLAND." Many would be daunted

by such an obstacle; that intrepid spirit did not shrink from exile in the great cause.

In May, 1524, he left his native shores, never to return, and went to Hamburgh. His movements for a year after that date are not definitely known, but it is most certain that, by the early summer of 1525, his English translation of the New Testament was finished and ready for the printers. He moved to Cologne, a city famous at that time for its printing presses, and arranged with a printer, Peter Zuentel, for a quarto edition of 3000 copies. The work was progressing favourably in secret when another obstacle was encountered. It happened that at this very time, John Cochlaeus, one of the most determined and bitter enemies of the Reformation, and known as "the scourge of Luther," was having a book of his own printed by Zuentel. Gaining some inkling of what was going on, he took advantage of the drunkenness of some of the printers to get from them full details of Tyndale's scheme. Information was at once laid before the Senate of Cologne, by whom an order was issued prohibiting the printing, and warning was sent to Henry VIII. and Cardinal Wolsey in England, so that the ports might be closely watched to prevent the entrance of the New Testaments. This occurred in September, 1525.

Tyndale and his assistant Roye, collecting the sheets which had already been printed, sailed up the Rhine to Worms, the town memorable for Luther's famous stand before the Imperial Diet. Worms was strongly Lutheran in sympathy, and Tyndale and his companion soon found a printer, named Schoeffer, who took over the work. To outwit the enemy, a new edition was prepared of 3000 copies in octavo, instead of quarto, though probably the original quarto edition was subsequently finished and published.

There now remained the difficulty of getting them into England. This was done by the aid of merchants friendly to Tyndale, and the extreme watchfulness of the authorities was eluded by hiding the Testaments in bales of merchandise or sacks of corn, in which they were smuggled through the ports. As soon as they were found to be in circulation in this country vigorous measures were taken to suppress them. As many copies as could be collected were burned at Paul's Cross, near the eastern end of the present St. Paul's Cathedral. Hearing of this, Tyndale remarked, "They did none other thing than I looked for; no more shall they do if they burn me also."

The Believer's Question Box.

Questions for this column may be addressed to

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or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

Question A.—A preacher has made this statement, "That all lying Christians are not liars." Is it possible for a Christian habitually to tell lies and not be a liar?

ANSWER A.—A distinction must be drawn between being overtaken in a fault (Gal. vi. 1), and habitually practicing a sin. The possibility of the former, though not the permissibility, is recognised by such exhortations as "Lie not one to another," &c., and by provision for restoration (1 John i. 9). Abram fell into lying, Noah into drunkenness, Peter into cursing, &c., but they were not characterised by such sins, but by a walk with God, and it would not be true to say that Peter was a blasphemer, or Noah a drunkard, or Abraham a liar. Their falls were none the less grievous, and are left on record for our warning. A cat might fall into a sty, but it would not be at home there, like a swine, or become a "sty-cat," but would seek to get out, clean itself, and avoid the place in future. Such a phrase as "a lying Christian" is a contradiction in terms. But I fear it is sadly true that in these antinomian days here and there are to be met religious professors, who habitually tell lies. But the unreality of such men is evidenced by two signs: they never admit their lies, and they can preach and pray in public just as glibly as before. But God's word is clear, "He that committeth (*i.e.*, practiseth) sin is of the devil" (1 John iii. 8), and a man who does not mind lying when it suits him, has never been born again, and is a liar, however high his religious profession may be.

A Christian may make statements which may not be true, and not be lying. Of late this word is too frequently used of one and other when it has no application whatever. A lie is a statement made known to be false, and made wilfully in order to deceive.—EDITOR.

Question B.—Do we find in Scripture that an overseer is to rule over the Church? Does "obey them that have the rule over you" imply that we have rulers in the Church to-day?

ANSWER B.—Two questions from South Africa and Yorkshire. Three words are translated RULE in New Testament in reference to oversight (1) POIMAINO

(from POIMEEN, a shepherd), used by our Lord to Peter, "Feed (better, shepherd) my sheep" (John xxi. 16). The word in vv. 15 and 17 for "feed," is BOSKO, but feeding, though of the first importance, is only one item of shepherding. POIMAINO also occurs in Acts xx. 28 and 1 Pet. v. 2, "feed the flock," also in Matt. ii. 6; here "RULE," "that shall rule (marg. feed) my people Israel." (2) PRO-ISTEEMI, as in 1 Tim. iii. 5, "If a man know not how to RULE his house, how shall he take care (EPIMELEOMAI) of the Church of God." This word for "take care" only occurs here and in Luke x. 34, 35, of and by "the good Samaritan." PRO-ISTEEMI is used too of the RULE OF THE CHURCH in 1 Tim. v. 17. (3) HEEGEOMAI (from AGO to lead), to be a leader, to rule (in New Testament this latter only in present participle), used of Barnabas and Silas "CHIEF MEN among the brethren" (Acts xv. 22), also of Joseph—"GOVERNOR of Egypt" (Acts vii. 10). In Heb. xiii. 7, 17, 24, "them that HAVE THE RULE OVER" (marg., in two latter verses, "guides," which seems to do well). Overseers, then, are shepherds, feeding, guiding, tending the flock; also ruling, but not in the self-assertive, domineering way of a Gentile king, "not as lords over God's heritage," but with gentle control for the good of the sheep, whom they love, because they belong to the Chief Shepherd who has entrusted them to their care (1 Pet. v. 2-4), and it is for the sheep to be subject to this godly rule.

Question C.—What has 1 Corinthians xiv. 6 got to do with the present day? Are Christian women right in having their hair shingled and bobbed?

ANSWER C.—We cannot admit for a moment that the teaching of 1 Cor. xi. 3-16 was merely temporary. If so, then vv. 18-34 must be so too, but they hold good "till He comes." and so does the beginning of the chapter. Besides the teaching is based among other reasons on God's order in creation (*e.g.*, vv. 8 and 9). Why should this have more to do with the Corinthians than with us? The woman who prays with uncovered head dishonours her head as if she were shorn (v. 6). That this, representing the "bobbing" and "shingling" of to-day, is a shame, is taken for granted by the apostle, as a thing all Christians would at once admit, and, on the other hand, "if a woman have long hair, it is a glory to her" (v. 15). As for v. 16, I believe it can only refer to the custom under review, of a woman praying, with uncovered head. This is the final argument, which clinches the

matter. We apostles recognise no such custom nor yet the churches of God (see September B.M., Question D).

Question D.—Should a brother be allowed to take part in ministry in the morning meeting or in the Gospel meeting who sleeps, and attracts the attention of the unsaved present, and after sleeping takes part?

ANSWER D.—Certainly going to sleep, as described, is the reverse of commendable, and might well form the subject of brotherly remonstrance, especially if, as is stated, such a lapse had been noticed by the unsaved present. But we must remember that not even apostolic preaching availed to keep Eutychus awake in the heated room at Troas (Acts xx. 9), and that though his sleeping caused such a serious accident and so disturbing an interruption to the assembly, he was not directly censured, as far as we know. I remember a brother, who had fallen asleep in a meeting in Paris, being suddenly called upon to speak. He awoke with a start and very properly, as I should judge, excused himself from ministering. I suppose he felt out of the current of the meeting. But grace is needed not to treat as a sin, what may be only a temporary physical infirmity. "He knoweth our frame, He remembereth that we are dust" (Psa. ciii. 14).

Question E.—Please explain what is waiting upon the Lord, as in Isaiah xl. 31?

ANSWER E.—Several Hebrew words are translated "wait" in Old Testament. The root used here for "wait upon" is different from that, say in Psa. lxiii. 1, 5, and elsewhere, where the margin has "to be silent" (DAH-MAM—properly to be dumb). Here the word is KAH-VAH, of which the primary meaning is "to be strong," and then "to await" (the idea being perhaps that waiting God's answer does need a certain strength of purpose or endurance). The two roots are found together in Psa. lxiii. 5, "My soul WAIT (DAH-MAM—be dumb) thou only upon God, for my expectation (KAH-VAH root) is from Him." Isa. xl. 31 then means that they that come to the Lord and tell Him their needs, and are willing to wait His time for an answer, "shall renew their strength." Waiting upon God gets the answer some day, and strengthens the soul to-day. Therefore "wait (KAH-VAH) on thy God continually" (Hos. xii. 6).

Question F.—What did Paul mean when he said, "I am pure from the blood of all men"? (Acts xx. 26)?

ANSWER F.—These words primarily refer, I judge, to his testimony to the saints, as the "for" at the beginning of v. 27 would shew ("men" is in italics, and need not be there), though with v. 21 in view it would be difficult to limit them to that. How important it is then to declare all the truth of God, faith and works, promises and responsibilities, consolations and warnings, and not to seek a popular or one-sided line of ministry! also not to allow our lips to be closed by man's order to the utterance of any truth of God, "I kept back nothing that was profitable" (v. 20).

Question G.—Do you think that 1 Cor. xi., when the apostle is relating what he got from the Lord about the Lord's Supper has anything to do with the Passover, or has it only to do with the Lord's Supper?

ANSWER G.—A reference to Matt. xxvi. 26; Mark xiv. 2; and Luke xxii. 19, 20, will show that it was "as they were eating" the Passover, that the Lord instituted His memorial supper. Verse 17 of the Luke passage evidently refers to the Paschal cup, verse 20 to that of the Lord's Supper. This latter was something quite new, and needed special directions. It is alone referred to in 1 Cor. xi. Certainly there was no need for the Lord to give directions as to the observance of the Passover feast, which had been laid down on the night of the Exodus, centuries before, and were well known to the apostles; nor for Paul to repeat them in writing to the saints at Corinth, who had nothing to do with keeping the Passover.

Question H.—Is water-divining according to the Word of God or against its principles? Would it be right for a Christian, who has this gift of finding water, to use it commercially?

ANSWER H.—It would be better to call it "water-finding" than "divining," which tends to connect with "using divination" (Deut. xviii. 20). As far as can be ascertained, this power is unconnected in men's minds with any claim to the supernatural or occult, but is recognised as a natural gift or idiosyncrasy of the individual. Though scientific men are not agreed in their explanations (a not uncommon thing, be it said in passing), it is acknowledged to be a natural phenomenon, probably dependent on some ultra-sensitiveness in certain persons to the presence of running water. Be that as it may, "Every good gift is from above," and if a Christian possesses what is in some cases a most valuable gift, and can employ it usefully, he is free, I judge, to do so. All so-called natural gifts, if consecrated to God, can be used for His glory.

The Lord's Work and Workers.

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

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

No Charge for Insertion.

OCTOBER, 1927.

Made up, September 24th.

SCOTLAND.

FORTHCOMING CONFERENCES.—Dumbarton.

—Annual Conference, October 1. **Paisley**.—In Cumberland Hall, October 1, at 3.30. **Auchinleck**.—Annual Conference, Saturday, 1st October, at 4 p.m. W. A. Thomson, James Moffat, and others. **Forfar**.—Annual Conference in the Church Hall of St. James, on Monday, 3rd October, 11.15 to 7. L. W. Alexander, Robert Stephen, William Reid, and others. **Dalkeith**.—In Kinspark Church Hall, October 8, at 3.30. **Glasgow**.—Tract Band and Village Workers' Report Meeting, Townhead Gospel Hall, 45 Rottenrow, off High Street, Saturday, October 8, 3.30 and 7.30 p.m. **Ayr**.—Annual Conference in connection with Gospel Hall and Victoria Hall, on October 15, at 3 p.m., in Y.M.C.A. Hall, High Street, Ayr. R. A. Sinclair, W. Hagan, and others. **Coatdyke**.—In Ebenezer Hall, October 15. **Arbroath**.—Annual Conference on October 22. A. Taylor, J. Souttar, James Moffat, John Miller. **Wishaw**.—Conference in Ebenezer Gospel Hall, on October 29, at 3.30. John Miller, I. Y. Ewan, J. Ritchie, jun., and others. **Springburn**.—Annual Conference in Gospel Hall, Saturday, 5th November, at 3.45. W. J. Grant, John Steel, W. F. Naismith, Henry Steedman. **Portobello**.—Annual Conference on 5th November, in Masonic Hall, at 3.30. John Brown, John Douglas, W. D. Whitelaw.

REPORTS.—John M. Wilson is at **Portmahomack** with Bible carriage, distributing tracts and preaching in the open-air, with a good hearing. Geo. Bond and Chas. Reid are still preaching the Gospel from their Bible carriage at **Thummster**, Wick. Walter Anderson and A. Philip continue meetings at **Dundreay**, Thurso, but have found the work very stiff this season. **Kirkcaldy**.—George Bond hopes to commence special meetings in Gospel Hall on Lord's Day, 23rd October, and will value prayer for this effort. Open-air rally in **Pollokshaws**. About 300 persons, mostly young men and women, present. Weather delightful. Ministry

uplifting by Bre. Baird and Haroff. Open-air march and meeting afterwards. **Annbank** Conference well attended and much appreciated, Bre. Douglas, Moffat, Johnstone, and Baird all contributing helpfully in ministry. T. Baird had some encouraging meetings at **Bridge of Weir**. The assembly there has a real grip on the village. Henry and William Steedman continued in their tent at **Bonnyrigg** thirteen weeks. The attendance was good, several believed, one young man was baptised and received into Dalkeith Assembly. Saints and converts of last visit (three years ago) helped in the Word. Having taken tent down they rented a hall in Bonnyrigg for the Lord's Days in September. The first night about 70 were present, and the Lord granted us a soul. The interest continues. John Miller hopes to conduct special meetings for believers at Union Hall and Ebenezer Hall, **Glasgow**, during the first fortnight in October, and commences at **Arbroath** on 16th October. J. Charleton Steen had two weeks' meetings at **Newmains**, Lanarkshire. Hall filled every night, quite an earnest ear for God's Word. The saints coming to the meetings from long distances nightly. Mr. Steen has also had a series of meetings in **Leicester**, **Nottingham**, and **Birmingham**, and starts (D.V.) in **Cardiff** on October 9, and will value prayer. **Loanhead**.—Conference here on September 3 was large. Helpful ministry from Dr. Jones, W. A. Thomson, J. T. Dickson, and H. Bailie. Messrs. Dickson and Bailie stayed on for a week and had well attended meetings, with blessing to God's people. W. Hagan of Belfast worked the **Wigtownshire** tent for about eleven weeks. Ten professed, who seem real. Hugh Mason has had a tent at **Maybole** for seven weeks. Attendance good and a few saved.

ADDRESSES.—**Laurieston**, Falkirk.—Correspondence for Gospel Hall to James Dundas, 179 Graham Dyke Street, Laurieston, Falkirk. **Bethesda Hall**, Holmfauldhead Drive, Linthouse, Glasgow.—Correspondence to David Brown, 75 Greenhead Drive, Glasgow.

ENGLAND AND WALES.

FORTHCOMING CONFERENCES.—**Ipswich.**—

Seventh Annual Conference at Kemball Street Gospel Hall, Saturday, October 1, at 2.30. A. Payne, F. C. Luckhurst, and R. Scammell expected. **Uxbridge.**—The new Gospel Hall, Cowley Road, will be opened with a Conference on October 22, at 3.30. Correspondence to A. B. Nevard, 31 Lawn Road, Uxbridge. **Haydock,** near St. Helens.—Annual Conference in Haydock Hall, Cooper Lane, on Saturday, October 8, at 3. Ministering brethren invited. Correspondence to John Varnham, 341 Clipsley Lane, Haydock. **Bristol.**—Seventh Annual, Home Workers, in Unity Chapel, Midland Road, September 30-October 3. C. F. Hogg, J. B. Watson, and others. **East Ham.**—Annual in Assembly Hall, October 1, at 3.30 and 6. Messrs. Hickman, Parsons, Scott. **Cheltenham.**—Regent Hall, 5th October. **Sevenoaks.**—Annual, in Vine Hall, October 5, at 3.15 and 6. **South Tottenham.**—Annual, in Woodberry Hall, October 8. F. E. Ash, G. Vine, J. B. Watson. **Reading.**—Annual, in Abbey Hall, October 10-12. **Gloucester.**—Ebenezer Hall, King Street, October 15, at 3 and 6. **Hornsey.** Y.P., in Alexandra Hall, October 15, at 5. **Plymouth.**—United M.S.C., October 19 and 20. A. E. Green, W. Drake, T. A. Judson, D. Brealey. **Hertford.**—Annual, in Gospel Hall, Hartham Lane, October 22. **London.**—Annual Missionary Gatherings, in Central Hall, Westminster, October 27 and 28. Particulars from William Stunt, Kennan's House, Crown Court, Cheapside. **Blackburn.**—Lancashire Missionary Conference, October 1-3.

REPORTS.—**Yorkshire.**—There have been some conversions in the tent at **Dewsbury**, worked by Bill Barry, an ex-pugilist. Mr. M'Ghee has found things stiff in his tent work at **Fishlake**. **Ipswich.**—R. Scammell commences a three weeks' special effort in Kemball Street Hall on October 2. **St. Albans.**—The Tent Mission being conducted by Reuben Scammell has aroused great interest, and a class of people usually difficult to reach have heard the Gospel message in all its simplicity. **Liverpool.**—Fred Elliott, with his colleague G. Wallace, are being encouraged in their special tent effort in this city. **Llanharan, S. Wales.**—The correspondents of the assembly here write:—"We thing it needful to announce that a new meeting has commenced here, as the result of a few leaving the assembly to join company with others who have been out of fellowship for nearly four years. This meeting is not in fellowship with the original one, or with others in

the district. A statement of beliefs and practices drawn up by the responsible leaders indicates departure from the old Scripture paths. Saints visiting here are requested to bring letters of commendation, and should also be received from here in the same way." The assembly meeting at **Swanswell**, Coventry, have for some years been hampered in their growth and work for the want of a suitable hall. They have now secured a suitable site for £210, and are about to begin building operations. The complete scheme will cost approximately £1650. This assembly is well known to many, who are delighted to witness their separateness and sincerity in the maintaining of the testimony. Any who would like to have fellowship with them financially can send in their gifts to W. E. Briggs, 12 Middlemarsh Road, Coventry. Benj. R. Mudditt has finished his Special Tent Mission at **Tottenham** and has been greatly cheered. The assemblies around threw themselves heartily into the effort and tent was filled most nights. Quite a few definitely professed faith in Christ. Mr. Mudditt is now engaged with Special Meetings in **Dublin**. The new hall to be known as Epping Gospel Hall, Fairfield Road, **Epping** was opened with a Conference on 24th September. The correspondent is Mr. T. W. Moore, "Elmcroft," Lindsay Street, Epping. Our veteran brother, Alex. Marshall, has had meetings at **Leeds** and **Harrogate**, both old "fishing" grounds.

IRELAND.

Belfast.—Missionary Conference from October 14 to 17, in Victoria Memorial Hall, May Street. Correspondence to Mr. T. Elwood, 3 Walmer Terrace, Holywood, Co. Down. W. J. M'Clure gave lectures on "The Tabernacle," in Y.M.C.A. Hall, Wellington Place, with quite an interest created among Christians, over 1200 being present on week nights and many more on Lord's Days.

TENT WORK in most districts has been finished for the season, and Gospels are "following up" in places where the seed has been diligently sown, and well "harrowed in" by prayer. And where the Lord has wrought in conversions, those who confess their faith in Christ are being led on in the truth, such as young believers need. It is characteristic of work in the North of Ireland, that such are not left to drift into some of the varied sects of Christendom, but led on in the ways of the Lord, and into fellowship with those who seek to own God's Word as their guide in where, how, and with whom they should have fellowship as children of

God, and followers of the Lord Jesus. Evangelists are at present, or were lately, working in **Derryboy**, where Megaw and Russell had good meetings. At **Ballygorian**, where Goold and Hutchison saw some fruit. M'Cracken and Poots are holding forth the Word near **Market Hill**. Diack and Campbell at **Portadown**, where some have been saved. Craig and Finnegan at **Newbliss**, near Drum, the people coming out well. Love is preaching near **Bally-jamesduff**. Bertie Stewart in the **Convoy** district. Kilpatrick in **Ramelton**. Stewart and Kills at **Ladysmith**, with blessing. Curran and Murphy at **Carryduff**, with some encouragement. Young men from Larne had a tent on **Island Magee** with good meetings. Stevenson and Gilpin had happy times at **Carriekfergus**. Rodgers and Alexander some distance from **Omagh**. Knox at **Whitesides Corner**, where souls have been saved. Whitten in **Tivacaway** district. Glancy expects to go to **Sion Mills**. Wright and Beattie plod on at **Blackrock**. The believers' meeting at **Moneydig** was large. Seasonable ministry by Knox, Creighton, Stewart, Whitten, and Hawthorne.

CANADA.

Toronto.—Bre. Goold and Silvester have had much encouragement in their tent. **St. John's**, N.F.—W. N. Brennan and Isaac M'Mullen are here with tent, attendance good. **Debert**, N.S.—Bre. M'Cullough and M'Kelvie have been holding forth the Word of Life here. **Tillsonburg**, Ont.—Bre. T. E. Touzeau is busy with work in these parts. Has visited **Straffordville** several times. He baptised seven during his visits. They have also had some baptisms in **Tillsonburg**. **Eldersley**, Sask.—Bro. R. F. Varder has been for some time labouring in these parts, four schools having been at his disposal. Some professed to get saved. W. Wilson has also visited **Estevan**, **Oxbow**, **Moose Jaw**, **Winnipeg**, etc. **Pugwash Junction**, N.S.—Bro. A. Goodwin, with the help of a younger brother, has reached out into some outlying places with Gospel tracts and papers. They use an auto to get about.

UNITED STATES.

Seranton, Pa.—The assembly here meet at 310 North Washington Ave. Correspondence to H. Leishman, 115 West Warren Street, Dunmore Road. Robert Halliday and Thomas Sutherland had eight weeks' meetings in Gospel tent near **Camden**, N.J. Over twenty professed to be saved. **Westhook**, Maine.—W. H. Hunter with Ed. Wilson have been

under canvas here, and faithfully scattered the Gospel in the district. Roy Gratias and W. J. Chawner are visiting the **Saskatchewan** prairies by car, getting a good hearing in the open-air, school-houses, etc. **Philadelphia**.—Dr. Matthews and Mr. Warke spent a few weeks in **Olney** and **Bryn Mawr Halls**. **Moore's Junction**.—Messrs. Barr and Crocker have had two months under canvas, with fruit in conversions. **Detroit**, Mich.—The tents, both in **Ferndale** and **Detroit**, have been very well attended. Some also have been reached by the Word spoken faithfully by our brethren J. M. Davis of South India, and Gillespie and Nugent of Toronto. T. D. W. Muir has been responsible for the regular meetings in Central Gospel Hall, where the attendance keeps up well. **Genesco**, N.Y.—Bre. Wm. Pinches and J. M. M'Mullen pitched a tent here six weeks ago, and have had good attendances. **California**.—Four tents are being operated this season. At **Huntington Beach** Bre. Davis, Greer, and Cameron preached the Gospel. At **Los Angeles** John Hunt and M. Greer, and in the **Goodyear** district Bre. Ruddock and Demsey are working, while J. Rankin has a tent at **Monrovia**. William Ferguson and A. Klabunda are in **Kentucky** with their Bible carriage, and have had good open-air meetings.

AUSTRALASIA.

NEW ZEALAND.—**Dunedin**.—Forbes Macleod had four weeks' meetings in the new hall at **Mornington**, with good attendances. The addresses on "The Tabernacle" given by G. Knowles, in Station Street Hall, were very much appreciated. G. Menzies had good meetings at **Levin**. J. Moor has been at **Manawara**, where a work of God is in progress. D. Balncares had cottage meetings at **Shannon** and **Tokomaru**. J. Stevenson had a fortnight at **Ormondville**, ministering the Word. A. M. Barry visited the West Coast of the South Island, working especially among the Chinese, many of whom are bright Christians. A holiday camp for Christians will be held at **Brown's Bay**, near Auckland, December 24-January 3. **AUSTRALIA**.—H. Hitchman has been visiting **Bundaberg** and **Pialba**, where there is a good interest. Mr. Donaldson, of Singapore, has been ministering in **Perth** assembly with much acceptance. **Adelaide**.—Mr. Nicol has been giving addresses on "The Feasts" in the new hall here to large audiences. We have had a visit from Mr. and Mrs. Teskey on their return journey to Singapore.

JOTTINGS FROM FOREIGN FIELDS.

CHINA.—Mr. F. J. Hopkins, writing from **Shanghai**, says :—" On the one hand man is crying ' Down with Christianity,' ' Down with the Bible.' On the other hand the Holy Spirit of God is working so mightily that hundreds of souls have turned to the Lord during the last few months." **MEXICO.**—Mr. Eglon Harris asks prayer in view of rulings regarding meeting places that he and his fellow-labourers may be guided aright. **NORWAY.**—Mr. Angus M'Kinnon writes of times of real blessing in the west of **Norway**, hundreds gathering night after night, many of whom came miles to the meetings, and souls were blessed. **INDIA.**—Mr. Rowat asks prayer for a young Mohammedan, who heard the Gospel from his Christian fellow-workmen at the iron foundry at **Barakar**, and is now an enquirer. We are very thankful to hear that Mrs. C. Tilsley's operation has been successful. **Madras.**—Mr. J. Webb writes :—" I am spending July with Mr. Bird. There are abundant opportunities for Gospel work. In the open-air meetings English, Tamil, and Telugu are the languages used. It is encouraging to see young men, who are engaged in business in the day time, joining us in the evenings in street preaching. On the Lord's Day in the worship meetings it was good to hear these young men pouring out their hearts in praise and thanksgiving. One feels thankful to see such an assembly in this city, made up for the most part of young men. The open-air testimony yields fruit."

Fallen Asleep.

Mrs. Wren, Kilmarnock, wife of William Wren, on 29th August, after a severe illness patiently borne. A helper and succourer of many. **Mrs. Bowden**, widow of Edwin S Bowden, on August 15, at Chittapetta, India, aged 87. She had spent 57 years in India in mission work, in which she shared as far as her strength permitted to the last. **Samuel Evans**, Stevenston, on August 30, aged 73. Diligent in service in the assemblies here for over 40 years. **Charles E. Stowe**, Windsor, Ontario, on August 4, after a year's sickness. **James R. Brookes**, Cardiff, on August 12, aged 73. One of the oldest and best known brethren in the Cardiff assemblies. Our brother, **Robert Murray**, and wife, of Chicago (late of Kilmarnock), have passed through the

sorrow of their two children being drowned in the capsizing of a passenger boat. Our sympathy goes out to them. **James Paisley**, Larbert, on 18th September, aged 61 years. Leaves breach hard to fill. **Hugh M'Reynolds, jun.**, accidentally killed at work on 22nd August, at Ladysmith, British Columbia. Saved when only eight years of age, he was received into fellowship at Gospel Hall, Clydebank, at the age of 15. Energetic in Gospel work at home and in the West where he went 20 years ago. **W. Stewart Henderson**, Moffat.—Over 50 years ago he and his brother broke bread with a few others in the village of Moffat. For ten years he was in business in Belfast, and on his retreat spent much of his time visiting the smaller assemblies throughout England and Scotland, his ministry being much appreciated. **Robert Dunbar**, Craigellachie, on 7th September, aged 79 years, following a stroke he had two weeks previous. Our departed brother was well known in the North of Scotland and to the many Christians from all parts of the world who attended the annual meetings for believers held in July in the lovely Speyside village of Craigellachie. These meetings were commenced by Mr. Dunbar and others over fifty years ago, and have been wisely guided by him ever since. Mr. Dunbar is survived by his widow, now very frail and feeble, and a grown up family, two sons being active in the Lord's work in South Africa and another in America. **John Morrison**, Aberdeen, in fellowship in St. Paul Street assembly for a long number of years.

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Treasury Notes.

"MY LORD" (III.). BY JAS. F. JOHNSON.

OUR third little picture is found in Phil. iii. 8. The beloved apostle had been taking stock, and the result of this stock-taking was that he found that "all seek their own, not the things which are Jesus Christ's" (chap. ii. v. 21). Then in chap. iii. he takes stock of himself; as a man he had somewhat to glory in, and glory in above his fellows. In social standing he was great; in national standing he was great; in religious standing he was great. An Hebrew of the Hebrews, a Pharisee of tremendous zeal, a Roman citizen of no mean city, a scholar with a reputation. But this great man had been met on the Damascus road 30 years before by the Risen Son of God, and FORGIVEN. What a difference this had made; all the things that had made him great, these he now counted loss; and more—he had suffered loss. Shipwrecked, beaten, stoned, hunted like a partridge on the mountains, left to die. Forsaken by his friends, left and despised by his fellow-labourers, disappointed in those whom he had led to Christ—he had suffered the loss of all things. "But," says the apostle, "I count them all refuse for the excellence of the knowledge of Christ Jesus, my Lord." My Lord, that

(1) That I may win Christ (v. 8).

(2) I may be found in Him (v. 9).

(3) I may know Him (v. 10).

The Lord Jesus Christ had now become the all-absorbing object of his heart and of his affections. His Lord more than

compensated for the "loss of all things;" indeed, they were not worthy to be compared with Him. The high and holy calling that was his; the place of tremendous dignity and privilege that he had been called to; the eternal glories that awaited him in a coming day—even these paled into insignificance when compared with the knowledge of Christ Jesus, My Lord. Is it a test between all the things that earth can offer me and my Lord—very well. I count them all dung that I may win Christ, with His righteousness mine, that I may know Him in resurrection power, and know the fellowship of His sufferings. My Lord, my Sovereign Lord and Master would have me where He is, in His conscious fellowship and presence now. Paul knew where his Lord had been put (Heb. xiii. 13), and he desired to be with Him there, and thus know something of the fellowship of His sufferings; to know the stigma of the cross; to know the bearing of the reproach. Paul had weighed these things, and exultantly he could reply, "Christ Jesus, My Lord."

Saviour! Thou art enough
The mind and heart to fill.
Thy life to calm the anxious soul
Thy love its fear dispell.

May it be ours to know something of the blessedness of each of these New Testament saints and to share their heart's longings as each in their turn say, "My Lord."

El-Bethel.

BY MARK PRIOR, CHICHESTER.

"He found him in Bethel, and there He spake with us; even the Lord God of hosts; the Lord is His memorial. Therefore turn thou to thy God: keep mercy and judgment, and wait on the God continually" (Hosea xii. 4-6; see also Gen. xxviii. 10-22).

IN this interesting statement Hosea introduces us to the commencement of all the blessing into which Jacob was brought. It is true he had, in a deceitful manner, already obtained Isaac's blessing, but Hosea, in a word full of Gospel import, tells us that God *found* him at Bethel, and Jacob says that, to him, it became the house of God, the gate of heaven. It was, indeed, the moment of his conversion, and is not unlike the scene described in Acts ix., and we feel also that *we* are on familiar ground. Then Hosea adds, "and there He spake with *us*." The change of pronoun is most instructive, and we discover that the God of Bethel is personally interested in us, and we realise, with Jacob, that "the Lord is in this place"—except that our experience should be more wonderful than his when we consider that we have the full revelation of the Gospel story, whereas his was but partial; for instance, what would Jacob have said had he known that the One he saw standing at the top of the ladder would one day come down, and as the Son of Man would be rejected and crucified upon the Cross of Calvary?

Bethel takes a remarkable place in Scripture, and although Israel in later years merely thought of it as "the king's

chapel" (Amos vii. 13), where Jeroboam's golden calf was worshipped, yet the true-hearted ever found it a wonderful meeting place with God, for Samuel describes "three men going up *to God* to Bethel," so that when the house at Shiloh was forsaken, the priesthood a failure, Israel rejecting God and His prophet, yet the faithful had their resort to the God of Bethel Himself.

Going back to our story, Jacob leaves his home because of his sin, and as his father's door shuts behind him God opens the door of His house before him. What a Gospel message is here—distinctly linking us with Luke xv. and John xiv. God is the God of all grace, and in spite of Jacob's sin He will bless him, and that unconditionally, as far as Jacob is concerned (it is this that makes Bethel such a blessed spot—it was all of grace).

The ladder is seen set up on earth, the top reaching to heaven, and "behold, the Lord stood above it." What a revelation to his soul! Jacob is "found," and the ladder is right at his feet. The hymn says—

Only a step to Jesus,
Then why not take it now?

Thank God! Jacob took that step, and his foot was firmly placed upon the bottom rung of that wondrous ladder, and as he mounted it higher and higher the reality of that vision became more and more precious until at length, when he is well nigh at the tip of the ladder, and upon his dying bed, those sweet moments at Bethel break over his soul once more, and he says to Joseph, "God Almighty (El-Shaddai, God all-sufficient)

appeared unto me at Luz." Such words speak volumes to us of all God's gracious ways with Jacob. No wonder that the Holy Spirit of God records for us this dying saint's closing hours. He passes into the presence of the Lord worshipping, leaning upon the top of his staff.

On earth the song begins,
In heaven more sweet and loud.

It is the revelation of the Lord Himself at Bethel that is so precious. The words were from His lips, and Hosea says they are spoken to us as well as to Jacob. They are, indeed, "exceeding great and precious promises." Jacob's future is brought into view as He promises not to leave him. What a journey! from earth to God (I do not say heaven, though that is true), but the hymn describes it—

Hallelujah! we are on our way to God.

What companionship, provision for the way, and communion by the way! This passage is quoted in Hebrews, "I will never leave thee, nor forsake thee," the practical result being that we can boldly say, "The Lord is my Helper, and I will not fear what man shall do unto me."

Jacob's pillow becomes a "pillar," and thus we are introduced to another truth which would be beyond the scope of this article to develop (1 Tim. iii. 15). Moreover, it is only possible just to mention the parallel truth—that God's dealings with Jacob in exile prefigure His dealings with exiled Israel in this dispensation; the Church of the living God is *now*, as seen from the Scripture quoted above, the house of God, the pillar and ground of the truth; but God promised Jacob to bring him back again (Hosea says it was pro-

mised also "to us," *i.e.*, Israel) to the land and to the blessings of the house of God, even to "El-Bethel" (see Gen. xxxv. 7, comparing it carefully with Psa. xliii.).

Again turning to Hosea, we find a further beautiful reference to the One who speaks so graciously to our souls, *i.e.*, He is "even the Lord God of hosts, the Lord is His memorial." How true it is that hosts of God's children can look back, as Jacob did upon his death bed, and see His faithfulness in His dealings with them. With Jacob they can say, "God, which fed me all my life long unto this day, the Angel that redeemed me from all evil . . ." Truly this is His memorial. His name vouches for the faithfulness of His dealings with us all.

Hosea turns all this to practical account by saying, "Therefore turn thou to God: keep mercy and judgment, and wait on thy God continually." A similar exhortation was addressed to Jacob (as well as to us) at a most distressing epoch in his career. "Arise, go up to Bethel and dwell there: and make an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." God did not mention the idols, the failures, the sin; but Jacob felt all these were inconsistent with that sacred spot, so he buries the idols under an oak, they change their raiment, they go to Bethel, where Jacob builds an altar unto the Lord, calling the place El-Bethel, the God of Bethel. He is now occupied with God Himself. Is not this exhortation needed by ourselves? Have we any idols that should be buried?

Fellowship in the Gospel.

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

THIS last aspect of fellowship is the climax of all. Not that it is its highest form, but it is the logical outcome of those aspects already considered, and their source of supply. It is by the Gospel that men are brought into the "fellowship of His Son Jesus Christ," and, as a sequence, into that of the local assembly, from whence, as centre, servants of Christ should radiate out in Gospel testimony. Fellowship, we have seen, is another name for partnership, and partnership suggests co-operation. A partner naturally throws himself into the business; he works in it with the other partners, not seeking his own, but the common advantage. So Christian fellowship means all hands at it, for the glory of God, the blessing of the saints, and the spread of the Gospel.

This the Philippians understood from the first, and for this Paul was glad. "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the first day until now," that is, may we not say, from the day when Lydia offered him the hospitality of her home (Acts xvi. 15), to the day when Epaphroditus brought their love-gift to the prison-house in Rome? This the recipient describes as "an odour of a sweet smell, a sacrifice acceptable to God" (Phil. iv. 18), almost exactly the term that he uses in Eph. v. 2, of the greatest gift of all, Christ giving Himself for us, both being, though at an immense distance, the fruit of the same Spirit. If

we are to emulate these saints, we must remember that the fellowship of the Gospel is

(1) *A Fellowship with Christ.*

The work is not ours, nor yet the Church's; but the Lord's. "The field is the world," and is His by purchase; He is the Lord of the harvest; that there might be a Gospel to preach He shed His blood; He commissions and sends forth labourers into His harvest, and He will reward their labours. The eyes of all therefore should be up unto Him asking Him for work to do and grace to do it. There need be no "unemployed" in this harvest field, and certainly there are no doles. When then it is a question of fellowship in the Gospel with this or that, we ask, "Are they the Lord's servants?" Has He sent them? If so, how can I help them? The work is one; there is no competition or rivalry. Were this held in more power, it would save from what is only too common among the Lord's people, a habit of depreciating and criticising true servants of the Lord, though recognised of good report and sound in doctrine, and belittling their service. Jealousy and a cliquey spirit may find its way among Christians, and sadly hinder blessing. But how unseemly is a spirit of self-exaltation in the presence of Him who "made Himself of no reputation," and how eloquently the exhortations speak to us, "Let this mind be in you which was also in Christ Jesus," "Let each esteem others better than themselves," "*Look not every man on his own things*, but every man also on the things of others." Paul found in Timothy a man after his own heart, "I have no

man like-minded, who will naturally care for your state, for *all seek their own*, not the things that are Jesus Christ's." What a further example Timothy is to those starting out in public service, "As a son with the father, he hath served with me in the Gospel" (Phil. ii. 3, 4, 20-22). The same principle should hold good for Gospel testimony by Christians outside what we believe to be the simple Scriptural order of things, with whom we may not feel called by the Lord actively to co-operate; yet a narrow path does not necessitate a narrow heart, and wherever men are truly lifting up Christ in these days of apostacy, we can pray for such, join with Paul in praise to God. "If Christ is preached. I therein do rejoice, yea and will rejoice," avoiding thus a harsh criticism of other believers, or casting doubt on the genuineness of their efforts. It is a humbling fact that the very men who forbade a man to cast out demons, because, said they, "he followeth not us," had to bemoan their own inability to do so (Mark ix. 28, 38). The question may suggest itself whether his power would have been augmented or curtailed had he followed them. The Lord, be it noted, does not commend the independent worker, nor recommend His disciples to follow him, but cites one thing in his favour: he would not lightly speak evil of Him, and that was something to the Lord amid "the contradiction of sinners against Himself."

(2) *It is a Needed Fellowship.*

Indeed, we are not called to be "free lances." The very expression belies "fellowship." It is not the Lord's plan.

If the apostle so valued the fellowship of the saints, who are we to dispense with it? But someone may say, "Are we not the Lord's servants? Do we not depend on Him alone?" Certainly. He is the only source, but His people are His channels. "The eye cannot say to the hand, I have no need of thee, nor again the head to the feet, I have no need of you; nay much more those members of the body which seem to be more feeble are necessary" (1 Cor. xii. 21, 22). We are not mere individuals like the prophets of old, but members of the body of Christ. He is the Risen Head, "From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 16). He is the Risen Head, but makes use of His members to minister to the whole body.

(3) *It is a Fellowship Open to all Saints.*

That is, there is not one who may not have a share in spreading the Gospel. Not all are called to the preaching part, but all have some testimony to give. Some are separated unto the Gospel as evangelists, and there are, besides, pastors and teachers. The "evangelist" speaks of extension, ideally he is a pioneer; the pastor of inclusion, he gathers and tends those whom the evangelist has reached; and the teacher seeks to edify the saints. Some again are called to leave their earthly calling, most to abide in it; some are called to other lands, some to remain in their native land. We need not enumerate the varied ways in which we may have

fellowship in the Gospel. There is one good way—to visit Gospel tents and caravans working in your neighbourhood, and to make a point, if possible, of always being present when the Gospel is preached in the local assembly.

(4) *It is a Costly Fellowship.*

It means self-sacrifice in all to carry it out. There may be a danger of accepting too cheerfully the trials of certain servants of Christ, but we should bear our end of the burden. This is no sham fight. There was a phrase used in the war which aptly applies to all service, "Give till it hurts." There are various principles on which servants of the Lord are supported. That most popular is a regular salary, so much pay for so much work. It certainly sounds very plausible, but lacks true Scriptural authority, the hire or reward of a worker being simple "his meat" of Matt. x. 10. And certainly if a man is not "worth his salt," he better stay at home, and be, as Spurgeon said, a "butcher or a king or something of that sort." Does not the salaried preacher become perforce the servant of those who pay? The only instance of such a thing that comes to mind is that of Jonathan Gearshomson (Judges xvii. 10), and he broke his contract at the first better offer.

OUTLINES OF GOSPEL SUBJECTS.

A Gospel to All.

Gospel of Grace (Acts xx. 24)—For the Guilty.
Gospel of Peace (Rom. x. 15)—For the Troubled.
Gospel of Salvation (Eph. i. 13)—For the Lord.

Christ's Comings and their Purpose.

He came to do God's Will (Heb. x. 9).
He came to Save Sinners (1 Tim. i. 15).
He will come to Gather Saints (Heb. x. 28).
He will come to Judge the Nations (Rev. i. 7).

The Coming Again of Our Lord Jesus Christ.

PART II. BY SIR WILLIAM FRY.

(10).—The Judgment Seat of Christ at which His saints will appear to "receive a reward" or "suffer loss."

Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1 Cor. iii. 13-15.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1 Cor. iv. 5.

Wherefore we labour, that, whether present or absent, we may be accepted of him.

For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 9, 10.

(11).—Events to take place on the earth when the Lamb takes the book and breaks its seal.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Rev. v. 1-5.

Wars and Rumours of Wars.

And ye shall hear of wars and rumours of wars : see that ye be not troubled ; for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines, and pestilences, and earthquakes, in diverse places.

Matt. xxiv. 6, 7.

But when ye shall hear of wars and commotions, be not terrified ; for these things must first come to pass ; but the end is not by and by.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.

Luke xxi. 9-10.

The Forming of Ten Kingdoms.

And the ten horns out of this kingdom are ten things that shall arise : and another shall rise after them and he shall be diverse from the first, and he shall subdue these things.

Dan. vii. 24.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast.

Rev. xvii. 12.

The return of a remnant of Israel to the Holy Land.

Therefore say, Thus saith the Lord

God ; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. Ezek. xi. 17.

(12).—The development of the Man of Sin, i.e., the Antichrist.

And the ten horns out of this kingdom are ten kings that shall arise ; and another shall rise after them ; and he shall be diverse from the first, and he shall subdue three kings.

And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws ; and they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Daniel vii. 24-26.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

And his power shall be mighty, but not by his own power ; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

And through his policy also he shall cause craft to prosper in his hand ; and he shall magnify himself in his heart, and by peace shall destroy many : he shall also stand up against the Prince of princes ; but he shall be broken without hand.

Daniel viii. 23-25.

And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the

God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. *Daniel xi. 36.*

For the mystery of iniquity doth already work: only he who now letteth will let, until he betaken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders. *2 Thess. ii. 7-9.*

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

And there was given unto him a mouth, speaking great things and blasphemies: and power was given unto him to continue forty and two months.

And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

Rev. xiii. 1-6.

Studies in the Life of Joseph.

BY A. J. CHILCOT, SWANSEA.

(32) **JOSEPH'S AGE.**—“And Joseph was 30 years old when he stood before Pharaoh” (chap. xli. 46). Joseph was probably 17 years old when he was brought into Egypt, and seems to have spent three years in prison and ten years in the service of Potiphar. At 30 this tried man is now made ready by long experience for his position of responsibility and honour, and commences his public ministry for the people of God and the world. For his 13 years of servitude and sorrow God gave him 80 years of liberty and prosperity and honour. What a liberal paymaster is our God! Surely every word here the Holy Ghost would have us dwell on, and call to mind the wondrous fact that it is written of the great Antitype of Joseph, “And Jesus Himself began to be about 30 years of age” (Luke iii. 23). Let us not forget the hidden years of Nazareth, and that when our Lord steps forward into His public ministry He had exhausted every emotion it is possible for a man to experience. Had He lived longer, there would have been nothing new for Him to learn, for He was God’s perfect Man, absolutely fitted in every detail for the vast work that lay just beyond Him.

(33) **JOSEPH WENT FROM PHAROAH’S PRESENCE TO TOUR THE LAND.**—“And Joseph went out from the presence of Pharaoh” (chap. xli. 46), armed with full authority, and he commences to inaugurate his far-reaching plans for the salvation of Egypt. It was from “Pharaoh’s

presence" that Joseph began this great work, reminding us that when our Lord was baptised in Jordan, His Father opened the heavens to Him, and with that voice that speaketh from heaven declared, "This is My beloved Son, in whom I am well pleased." Well pleased with His person, and with the 30 years of obscurity, so that we see how our Lord commenced His work from His Father's presence. Joseph's duty caused him great activity. He was not able to remain idle in the palace, but he "went through all the land of Egypt." What industry was necessary to arrange for the storage of the surplus corn of the plentiful year! Think then of Him who went about all Galilee teaching in their synagogues (Matt. iv. 23), and who went about all the cities and villages teaching and preaching the Gospel of the Kingdom, and healing every sickness and disease among the people (Matt. ix. 35).

(34) THE RESULTS OF JOSEPH'S EXALTATION.—"And in the seven plenteous years the earth brought forth by handfuls, and Joseph gathered corn as the sands of the sea, very much until he left numbering, for it was without number" (chap. xli. 47). In Joseph's exaltation, we see a picture of the Lord in His present position as the dispenser of all God's blessings. These seven years of plenty probably speak of the present dispensation of grace. What a wonderful day it is our privilege to live in! Did the messengers of any past dispensation have such a Gospel to preach as the Gospel of the Grace of God? God so loves the world, so infinitely, so incomparably, so incom-

prehensibly that there is no similitude in nature to express it. To every sinner a full and free salvation through the exalted Man of Calvary! There never was such a time of plenty in any of the previous dispensations. Another result of Joseph's exaltation was that the time of plenty gave place to famine (see Gen. xli. 53), surely pointing us forward to the time that immediately follows the present dispensation of plenty.

When the Church has been completed, she will be translated to heaven, and then that season known in Scripture as "the great tribulation" will commence, which continues for three and a half years (Rev. xi. 3) at the end of which the Son of Man will appear in power and glory to deliver His earthly people (Zech. xiv. 6). There are several Scriptures that speak of this period. Our Lord Himself spoke very solemnly about it on the Mount of Olives, the Tuesday evening before the Cross, and said, "For in those days shall be affliction such as was not from the beginning of the creation which God created unto this time neither shall be. And except that the Lord had shortened those days, no flesh should be saved" (Mark xiii. 19-20). Jeremiah and Daniel also spoke of it (Dan. xii. 1; Jer. xxx. 7). Satan will be cast down to earth, the man of sin will be in full authority, and the words spoken by Amos the prophet will verily be true, that God will send a famine in the land, not a famine of bread, nor of thirst, but of hearing the words of the Lord. All this, no doubt, is typically hinted at in Genesis xli. 37, which speaks of the "famine" being very grievous.

Christ Foreshadowed

THE BURNT OFFERING—LEVITICUS, CHAP. I.

(CONTINUED).

BY GEORGE HUCKLESBY.

IDENTIFICATION.

IN verse 4 we read, "He shall put his hand upon the head of the burnt offering." From that moment in God's account, both the offerer and the offering were identified as one. The word "put" is really "to rest upon," "to lean hard upon." This was the offerer's sole support as he stood there before God, and it was his only title to be there.

ACCEPTATION.

In verse 4 we read, "It shall be accepted for him." This word "accepted" not only means to "receive," but to do so with "delight" and "pleasure." It is the same word translated "delighteth" in Isa. xlii. 1, and also "pleasure" in Psa. cxlvii. 11. The Father not only received the penitent prodigal, but did so with delight, and he was then made meet to take his place at the Father's table. So the believer is made *accepted* in God's Beloved Son. . . He is accepted by the Father in all the acceptance of the Accepted One (Eph. i. 6).

PURIFICATION

Is referred to in verse 9, "His inwards shall he wash with water." This set forth in figure what Christ was in reality. He was not only *outwardly* holy, but He was *inwardly* pure. "He knew no sin." "In Him was no sin." Thus the Father could

say, "In whom I am well pleased." Not only *with* whom, but *in* whom.

SATISFACTION

Is suggested in verse 9, in the words, "A sweet savour unto the Lord," or "A savour of rest," as in the margin of Num. xxviii. 2. God has found an *eternal*, an *undisturbed Rest* in His beloved Son. His work has satisfied the highest demand of His throne, and His person will for ever satisfy His great heart of love. Hence, God is seen *dwelling* between the Cherubim on the bloodstained golden throne. It set forth God's new and final rest, as it is written, "He will rest in His love."

A DIFFERENCE OF APPREHENSION.

The various *grades* of sacrifice which were offered as burnt offerings may set forth the *difference of the apprehension of Christ* on the part of believers. In verse 3, the offering might be "a bullock," which was the highest grade of sacrifice. In verse 10, it might be a "sheep," if the offerer was not able to procure a bullock. And again, in verse 14, he might bring "two doves," if unable to bring a sheep. The offering was accepted by God according to the means and ability of the offerer. None were debarred through poverty. God condescended to accept that which the offerer had means of procuring. Even so still. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." What a difference there was between the measure of faith of Abraham and that of Lot! Yet both were children of God. How vast the difference of the apprehension of Christ which Paul had to that possessed by the dying thief! Yet

both were sinners saved by grace. There is that in Christ which saints enjoy, seraphs extol, but God alone can rightly understand to the full mystery of His person, or rightly estimate the infinite value of His work, for "No man knoweth the Son but the Father."

ETERNAL COMMEMORATION.

In chapter vii. 12, 13, we read, "The fire upon the altar shall be burning in it, it shall *never be put out*," &c. This was God's abiding law in the type. Day and night, year in and year out, this sweet savour of rest was to ascend before God from off that altar. Even so will it be with the Antitype. The mighty sacrifice at Calvary will ever send forth *its sweet smelling savour to God*. It commenced in type at Israel's altar, it is carried on still at that Eucharistic Feast at the Lord's Table, and will continue so to do until the end of the age; and it is to be continued "unto all the generations of the age of the ages," as seen in heaven's new song in Rev. v. 9. The heavens and the earth are yet to be one vast sanctuary, and the whole redeemed creation will yet form one harmonious choir. Every creature in heaven, on the earth, and in the sea, will yet be heard saying, "Blessing and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

That never ending anthem, whilst it rolls,
Still finds its echo in our inmost souls.
Lord Jesus Christ we will adore Thy Name
Whose savour went to God in leaping flame.
The sweet perfume of Thy devoted love
Delights God's heart in highest heaven above,
As ages roll no note of praise is lost,
Changeless the value of the holocaust.

Lessons from Life of Abram.

PART XVI. GENESIS XVIII.

BY J. CHARLETON STEEN, LONDON.

THE Lord says (John xiv. 21), "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him." Here we have not only the Lord's test of our love, but also the conditions of His manifestations. Again He says, "Ye are My friends, if ye do whatsoever I command you" (John xv. 14).

THE THEOPHANY.

In Gen. xvii. we have the Lord's commands, and we also have Abraham's whole-hearted obedience to same. This is immediately followed by "And the Lord appeared unto him" (Gen. xviii. 1).

THE SAINT IN THE TENT.

It is interestingly instructive to notice the time and place of this appearance, viz., the plains of *Manre* and at the door of his tent in the full blaze of noonday light. Mamre means vision, from a root to see: it was in Hebron. Hebron means fellowship, from a root to join together, and the heat of the day suggest the fulness of light.

This was dinner time, when men took their principal meal and their rest. As he sat in his tent door, three men stood by him, and one was the Lord, and no doubt the Lord was in the midst of the three. It is very evident that Abraham recognises Him as the Lord, for in addressing Him he uses a title that is only given to God, "And he said my Lord" (Adonahy, v. 3).

This appearance consisted of two heavenly messengers and our Lord Himself. Note the alacrity with which Abraham receives his Lord. "He ran to meet Him" (v. 2), and he provides for Him a sumptuous feast, and He gladly partakes of Abraham's meal. The obedient soul, who ever opens to Him the door, knows and enjoys the promise, "I will come unto him and will sup with him and he with Me" (Rev. iii. 20).

Abraham is in touch with his God, so he has eyes to see the heavenly vision. There is nothing between. The obedience of chap. xvii. is the answer of a good conscience toward God. His tent and his altar tell out and confess that he was a stranger and a pilgrim in the earth. "For they that say such things, declare plainly that they seek a country . . . a better country, that is, an heavenly, wherefore God is not ashamed to be called their God: for He hath prepared for them a city" (Heb. xi. 14-16).

THE SAINT IN SODOM.

Abraham's vision of his Lord was by his tent door in the fulness of light. Contrast this with Lot's reception of the heavenly messengers. It was in a sealed house in Sodom, and at *even*, figure of declining light, light going out, and just about to become darkness. This is all so illustrative of saints to-day. Noonday saints, and twilight saints, saints of the tent, and saints of the world. Saints in such darkness that they have no vision of their Lord, and no light to see Him, for "If, therefore, the light that is in thee become darkness, how great is that darkness" (Matt. vi. 23). Saints whom He

never visits, and whose lives are such that they never feed Him. Like Lot, they have made their choice, and that choice the world, forgetful of the solemn words of their God. "Whosoever therefore will be a friend of the world is an enemy of God" (James iv. 4). On the contrary, Abraham's obedience to chap. xvii. to his Lord's command, and was circumcised, he and his, is an evidence of his love and devotion, and there follows immediately this wonderful vision and revelation of his Lord.

THE SAINT OBEDIENT.

One cannot overestimate the value of obedience. "It is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). The Lord, as He appears to him, confirms the promise of the son and heir by the "free woman" (Gen. xviii. 8), and emphasises the bond of friendship between them (v. 7). Compare this with John xv. 14, 15.

Sarah, hearing the wonderful promise of the heir, laughs. It is the laugh of incredulity and not of faith: the laugh that has never learned that with God nothing is impossible. She had to learn that "nothing is too hard for the Lord" (v. 14). She again laughs (Gen. xxi. 6), but now it is the laugh of God. "God made me to laugh, so that all that hear me will laugh with me." The holy laugh of sonship, from which Isaac takes his name. Isaac is born. In Gen. xvii. 17 Abraham laughs, but it is the laugh of faith, for he is on his face in the dust before his God. Sarah had laughed standing at the tent door, and then lied concerning it.

Studies in Philippians.

BY ANDREW BORLAND, M.A.

IV. AN AMBASSADOR IN BONDS (CONTINUED).

THE theme of the apostle's life was Christ. Prison experiences had taught him to put his Lord before his Lord's work. And now that Christ was being preached he could rejoice, and was quite content to depart and be with Christ, or remain on the earth in the assembly for Christ. Whether he would find deliverance from his bonds by death or by liberation he knew not, and cared not, for in either way he had determined that Christ should be magnified in his body. He was in a strait betwixt two, and how magnificently is revealed the deep, confident submission to the will of God in that he quite willingly waived his claim to immediate freedom from incarceration in consideration of the fact that for the saints at Philippi it is more needful for them that he should remain in the flesh! Every true servant of Christ sacrifices his own personal desire for that which is "far better" on behalf of that which is "more needful" for others.

The dominating factor in this conclusion was the truth that the apostle's life was controlled by one all-inclusive desire—"for to me to live is Christ." Vital to his spiritual existence, and source of his spiritual energy, Paul made Him also centre of his experience. He had learned that anything short of this, and anything other than this, meant failure in witness, and joylessness in life. Like a bird out of the air, like a fish out of the ocean, the apostle felt alienated from the atmosphere

of all that composed his life below if he were separated from Christ. Fascinating, captivating, drawing, compelling, Christ remained the centre of His servant's experience, for now to him the one ambition was that "in nothing I shall be ashamed." Having set the Lord always before him, and, recognising that the end of His glory could be achieved in only one way, he determined that, even though it meant the sealing of his testimony with his blood, "Christ would be magnified." And for him thus convicted death had no terror, for it was but the avenue along which he would go "to be with Christ." Like a full-freighted vessel, puffing her sails and straining at her cables, he was ready "to cross the bar," and slip out into the illimitable ocean of Christ's love and be at "home with his Lord." Death for the apostle would have meant immediate emancipation. The executioner's stroke would have sent him straight to bliss—to the bosom of his divine Lover; the emperor's edict would have exchanged the Roman prison for the Palace of the King! He had had a glimpse of its glory, he was enamoured of its loveliness, and a great, moving, winning desire stole into his heart and he longed to be with Christ.

But there were saints in Philippi. They needed instruction; their faith required furtherance, their joy needed increasing. He would abide for their sake and live a little longer, in the will of his Master, to spend and be spent in their service and for their benefit. And who can tell what added sweetness there was in the apostle's life because he renounced the possibility of inexpressible bliss of

being "with Christ" for the most arduous duties associated with being "for Christ" in this scene? The loss certainly was not his! Nor will it ever be loss to those who lose themselves in Christ that He might be magnified and His saints edified.

Viewing either event—his release or his departure—his heart filled with pained fear lest they should, in the slightest degree, bring dishonour on the Gospel of Christ. Hence his exhortation with so much emphasis on the arresting "only!" Beset with subtle and numerous temptations, but recently brought to knowledge of God, focal centre of various attempts of the adversary to encompass their downfall by open or crafty persecution, it was necessary that they should walk in a becoming way, that their testimony in the city might be enhanced by a behaviour that silenced the accusations of their foes. Even then, years after the apostle had left, the fires of opposition had not burned themselves out, and although there was not the fierce conflagration as on the entrance of the Gospel, there was every possibility of a recurrence of that affair. Persecution against the Gospel never dies, for "the offence of the cross" never ceases. The saint or the assembly that makes no enemies, either open or secret, does not have the experience of New Testament saints, and has not known how aggressively persistent the faith in Christ is. For the Gospel not only forces a man into marked separation from the world, it also brings him into obligation of showing moral indignation and righteous anger against all that is wrong. A quiescent faith is almost akin to no faith at all, for

He who has mingled in the fray
Of duty that the brave endure
Must have made foes!

But such conflict and opposition are not without rich compensation in that they betoken to us that our salvation is of God and not of men. More godly and aggressive testimony would show the contending camps in the world—the sons of perdition and the children of salvation. Moreover, there are encouragements! We may overcome. If we stand fast, if we strive together with one mind, if we remember that "it is given us in the behalf of Christ, not only to believe on Him, *but also* to suffer for his sake," and if we remind ourselves that others, perhaps to a greater degree than we, endure a similar conflict, then we may sing the victor's song and triumph in the hour of the adversary's most terrific onslaught. The "fiery trial" is not strange or peculiar, it is the common experience of each one who says and means, "for to me to live is Christ."

My Lord and I.

"He and I together entering those bright courts
above,
He and I together sharing all the Father's love.
Where no shade or stain can enter, or the gold be
dim,
In that holiness unsullied, I shall walk with Him.
He, who in His hour of sorrow, bore the curse
alone,
I, who through the lonely desert, trod where He
had gone.
He and I, in that bright glory, one deep joy shall
share;
MINE to be for ever WITH HIM: His that I am
there."

Bible Readings on Romans.

BY JOHN RITCHIE.

This is the great Gospel Epistle of the New Testament. Its threefold divisions:—I. DOCTRINAL (chapters i.-viii.). II. DISPENSATIONAL (chapters ix.-xi.). III. PRACTICAL (chapters xii. xvi.).

INTRODUCTION (Chapter i. 1-17).

PAUL, not Peter, the apostle of the circumcision (Gal. ii. 8), the patron saint of Rome; but Paul, the apostle of the Gentiles (Rom. xv. 16; 1 Tim. i. 7). Paul, we know *was* at Rome (Acts xxviii. 16-30); but we have no account—save in tradition—of Peter ever being there. “*A servant of Jesus Christ*”—a bond-servant, R.V.)—literally a slave: one bought to serve. Jesus Christ was his Owner and Master. “*Whose I am, and Whom I serve*” (Acts xxvii. 23). Servant to all, but of none—neither of man nor of the church—but of Christ. “*Called an apostle*,” or, a “called apostle” (see Gal. i. 1). “*Separated unto the Gospel*”—set apart—(a) Gal. i. 15—by God; (b) Acts ix. 15—by the Lord Jesus; (c) Acts xiii. 2—by the Holy Spirit. “*Of God*”—God the Source, the Originator, the first cause. Not “the Gospel of the kingdom” (Matt. xxiv. 14), not “the everlasting Gospel” (Rev. xiv. 6); but “the Gospel of the *grace* of God” (Acts xx. 24); “the Gospel of the *glory* of the blessed God” (1 Tim. i. 11, R.V.); “*My Gospel*” (Rom. ii. 16). It is deeply important to distinguish between these varied “Gospels;” the periods of their proclamation, and the objects God had in view, in sending them among men. “The Gospel of the kingdom,” preached by John the Baptist (Matt. iii. 2), and by Christ Himself (iv.

23), to the Jews, was to bring subjects to an *earthly* kingdom. The “Gospel of the grace of God,” preached now among *all* nations, has for its object, the calling out of a people to form a *heavenly* kingdom. “*Promised*” (ver. 2)—not preached; it could not be, till law had run its course, and man had consummated his guilt, in the death of Christ. “To Him, give all the prophets witness.” “*Concerning His Son*”—Christ, is the sum and substance of the Gospel. “He revealed His Son *in* me, that I might preach *Him*” (Gal i 16). “We preach Christ crucified” (1 Cor. i. 23). “We preach not ourselves, but Christ Jesus *as Lord*” (2 Cor. iv. 5, R.V.). Not religion, not reformation, not ordinances, but Christ. Christ as Sacrifice: Christ as Lord. Christ on the cross, for the sinner; Christ on the throne, for the saint. “*Seed of David*” the Jewish title: the royal line: Him who is to reign (Luke i. 32). “*Declared*”—determined (R.V.), or “marked out.” “*Son of God*”—a title given Him (a) as in the Father’s bosom from all eternity (John i. 14); (b) as born of the Virgin (Luke i. 35); (c) as raised from the dead (Acts xiii. 13). “*All nations*”—the scope of the Gospel. Not to “the lost sheep of the house of Israel,” as was the Gospel of the kingdom (Matt. x. 5-6), but to “every creature” (Mark xvi. 15).

“To all that be in Rome beloved of God” (ver. 7). Rome itself was not converted, nor has it at any subsequent period, been converted. There was no “Church of Rome” then, and there is no “Church of Rome” now, nor of any other nation under heaven. Nations as such,

have not yet turned to God. The object of the Gospel in going forth "among all the nations," is to "take *out* of them a people *for* His Name" (Acts xv. 14). Such had been its effects in Rome. In the capital then of the Gentile world. Some had believed the glad tidings proclaimed there, by an unknown messenger, and through belief of the truth, they had passed from death unto life, and *out* from the circle of the world, *into* the circle of the "beloved of God." They were "the called ones of Jesus Christ;" in Rome, but not *of* Rome. The description here given of these saints, stands in vivid contrast to that apostate body, which calls itself the "Church *of* Rome," and the truths addressed to them by the Holy Spirit, fully contradict its impious doctrines. Here the grand foundation truth of Justification by faith without works, and by unmerited grace, stands forth in all its fulness. And here, also, the present possession of peace with God, and a title to draw near to His immediate presence, as the inalienable portion of all believers, is clearly unfolded—*truths* which the all-wise God must have foreseen, would be perverted by those assuming this name of the Church *of* Rome in later years. "*Called saints*," or "saints by calling." The word "saint," means "holy one," a term applied frequently throughout the New Testament to *all* believers; not to certain class who have attained to high degrees of holiness only. If such had been the case, they would not have been saints by "calling," but by "attainment:" a doctrine nowhere taught in the Scripture.

(To be Continued).

The Story of the English Bible.

PART VIII. BY J. L. ERCK, OF TOOTING.

Having completed and issued his translation of the New Testament, Tyndale set to work on the Old Testament. In 1530 appeared his version of the Pentateuch, and in the following year the Book of Jonah. This of course involved translation from the Hebrew, and there have been differences of opinion as to whether he was himself a Hebrew scholar. Such a question cannot be entered into here, but it may be of interest to quote one of the most distinguished Continental scholars, Herman Buschius, who knew Tyndale at Worms in 1526, and who said that "he was so skilled in seven languages—Hebrew, Greek, Latin, Italian, French, Spanish, English—that whichever he spoke you would suppose it was his native tongue." This testimony, taken in conjunction with other evidence, leaves very little doubt that Tyndale had a thorough knowledge of Hebrew.

The above-mentioned edition of the Pentateuch contained a large number of marginal notes, many of them merely explanatory, others fiercely controversial, and chiefly directed against the Roman Catholic Church and its doctrines. For instance, commenting on Exodus xxxvi. 6, in which the Israelites are told to bring no more offering for the furnishing of the sanctuary, he quaintly says: "When will the Pope say Hoo! (hold) and forbid to offer for the building of St. Peter's? And when will our spirituality say Hoo! and forbid to give them more land to make more foundation? Never, verily, until they have all."

Not least of the many admirable qualities of Tyndale was his ability to put into the revision of his work the same zeal, genius, and labour that he had shown in its original composition. At the end of his New Testament of 1525 there appeared an address "To the reader," in which he spoke of that work as "a thing not having his full shape," and hinted that "in time to come (if God hath appointed us thereunto) we will give it his full shape and put out it ought be added superfluously, and add to it aught be overseen through negligence." Accordingly, in 1534, he published a Revised Edition of the New Testament of 1525 and of the Pentateuch of 1530. The revised New Testament contained thousands of corrections and improvements which his riper experience suggested, and is regarded as his masterpiece. The revised Pentateuch omitted

most of the controversial marginal notes, containing instead many that were purely explanatory.

We have now almost reached the end of Tyndale's remarkable career. Before dwelling on the closing scenes of his life, however, let us look for a short while at his work, and try to form some idea of what England owes to him. It has already been indicated, and it cannot be repeated too emphatically, that our Authorised Version and all other important versions since Tyndale's are but improvements and revisions of his work, which formed the foundation for them all. In the preface to the Revised Version of 1881 the reviser says, speaking of Tyndale, "His translation of the New Testament was the true primary version. The versions which followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of versions that had been themselves almost entirely based on it." And an elegant tribute by the historian Froude, in his history of England, may be quoted. "Of the translation itself," he says, "though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars—all are here and bear the impress of one man, William Tyndale."

Let us also hear that great theologian and scholar, Westcott of Durham, than whom no one is better qualified to express an opinion on the subject: "It is of even less moment that by far the greater part of his translation remains intact in our present Bibles than that his spirit animates the whole. He tried faithfully himself, and where he failed he left to those who should come after him the secret of success. His influence decided that our Bible should be POPULAR and not LITERARY, speaking in a simple dialect, and that so by its simplicity it should be endowed with permanence."

These extracts serve to show somewhat of the esteem in which Tyndale's work is held by those best fitted to judge. It would indeed be difficult to exaggerate the debt which we owe to the man who, in the face of so many obstacles and so much discouragement, hammered out, as it were, his translation unaided by any that had gone before. This pioneer aspect of the work is referred to by him,

somewhat caustically, in the preface to his revised New Testament of 1534: "If any man find faults either with the translation or aught beside (which is easier for many to do than so well to have translated it themselves of their own pregnant wits at the beginning without forensamples) to the same it shall be lawful to translate it themselves."

It is of course indispensable that a translator of the Scriptures should possess, among other qualifications, a devotional and spiritual character, and that he should be a sound scholar. These qualities, however, would not necessarily ensure that his translation should be a good one. It might be strictly accurate in a grammatical sense, and at the same time cold and stilted. Tyndale possessed, in addition, that great gift which has been well described as a "delicate sense of language." This enabled him to render the majestic thought of the original, whether narrative, argument, or poetry, into simple yet eloquent and musical English. We hope to give next month a few examples of this.

Four Momentous Hours.

John v. 25-28; John iv. 21-23.

Two, present, "Now is" (John iv. 23; v. 25).

Two, future, "Cometh" (John v. 28-29).

1. THE HOUR OF SPIRITUAL BIRTH (v. 25).
 - (a) Those who hear—the spiritually dead.
 - (b) What they hear—the voice of the Son of God.
 - (c) Result of hearing—they live.
2. THE HOUR OF WORSHIP (v. 23).
 - (a) Momentous Truth—"Woman, believe Me."
 - (b) Place of Worship—Heaven.
 - (c) Object of Worship—"The Father."
 - (d) Character of Worship—Spiritual. "Worship in Spirit."
 - (e) The Worshipppers—"True."
3. THE HOUR OF RESURRECTION (v. 28).
 - (a) Those who hear—"All that are in the graves."
 - (b) What they hear—"The voice of the Son of Man" (verses 27-28).
 - (c) Results—A Resurrection of Life (verse 29).
A Resurrection of damnation (verse 29).
4. THE HOUR OF JUDGMENT (v. 29).
 - (a) The Judge—The Son of Man (John v. 22).
 - (b) The Body and its deeds classed for Judgment (verse 29).
 - (c) Result—"The Lake of Fire" (Rev. xx. 11-15).

J. C. S.

Selected Fragments.

Wants are my best riches, for I have these supplied by Christ.

I find it most true, that the greatest temptation out of hell, is to live without temptations; if my waters should stand, they would rot. Faith is the better of the free air, and of the sharp winter storm in its face. Grace withereth without adversity. The devil is but God's master fencer, to teach us to handle our weapons.

How important it is for us in this day to cleave to every word and letter, as it is in the Word. We have not to THINK, we have to RECEIVE the thoughts of God.

Thou temptest God to suffer thy locks to be cut, when thou art so bold to lay thy head in the lap of a temptation.

I shall pass through this world but once, any good thing therefore I can do, or any kindness that I can show to any human being, let me do it now, let me not defer it, or neglect it, for I shall not pass this way again.

The more public thy place, Christian, and the more eminent thy service for God, the more thou must expect some dangerous design of the devil against thee. And if every private soldier needs armour against Satan's bullets of temptation, much more the officers who stand in front of the battle.

The Spirit of God will never tell a Christian anything good about himself, for He is the Spirit of TRUTH. But He will enlarge on the beauties and excellencies of Christ.

INSPIRATION.

"Not a Tense is to be confounded, not a Case overlooked, not a Preposition misconstrued, not an Article omitted, not a Particle despised."—"Quarterly Review," January, 1863.

We should then ever bear in mind in reading the Bible—and translators have special need to mark this—that it is not Paul nor Peter, but God who speaks to us, "not in the words which man's wisdom teaches us, but which the Holy Spirit teaches" (1 Cor. ii. 13).

How arrogant, how false a thing, to dare to alter God's 'precise manner of utterance. What Tense, then, what Case, what Preposition, the Holy Spirit uses, that is the point of view from which we are to look at the thing to which our attention is drawn by God. He who translates, yet disregards these distinctions, gives us his own comment on what is written, rather than the very Words of God.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STERN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

Question A.—Are Freemasons eligible for fellowship in the assemblies? If so, are they suitable to serve as overseers? If not, what is the responsibility of the assembly in cases where known Masons are both in fellowship and oversight?

ANSWER A.—To the ordinary man, Freemasonry is connected with secret signs, public dinners, and mysterious functions, that seem to lead nowhere, the general impression being that it is a philanthropic society, rather old-fashioned perhaps, and vaguely amusing, but acknowledging God (I speak of British Masonry) as the "Great Architect of the Universe," and reverencing the Bible, which is displayed among its symbols. In many commercial houses to-day it is considered "advantageous for business purposes" to insist on the higher employees becoming Masons. This evidently creates a difficult position, as the refusal bars the way to promotion. As the "craft" professed at one time to be "essentially Christian" (though everything distinctively Christian was eliminated in 1813), and a number of bishops and denominational ministers are Masons, some true believers may have been drawn into the society unawares. However, the first act demanded of them—a blind vow not to reveal something not yet revealed, and a calling down on their own heads the most blood-curdling catastrophes in case of breaking faith—ought to have opened their eyes. W. J. Hughan, Past S.G.D. of the Grand Lodge of England, writes, "For many years the craft has been conducted without respect to clime, colour, caste, or creed" (Encycl. Brit.). If this only meant that its benefits were allocated without these distinctions, it would be admirable; but what it does mean is that it professes to be the essence of all creeds, forming not merely a religion, but as one of its exponents writes—Dr. Fort Newton, late Unitarian minister of the City Temple—"It is religion." "We only pursue the Universal Religion." It is really Theosophy under another name, and all "women lodges" (and there are such now) are affiliated under Dr. Annie Besant, the Theosophist leader. The "Great Architect of the Universe" is not the God of the Bible, but a combination of Jehovah, Baal, and Osiris, a composite deity, described by the three initials J.B.O. What these letters really stand for is a great Masonic secret.

Whatever it may be, God's Word forbids it, with "Thou shalt have none other gods but ME." The "Christ of F.M." is only another name for Buddha or Vishnu or Adonis, etc., for "they all represent the same idea," but to this again God's Word gives the lie, "For there is none other name given among men, whereby we must be saved," except the name of Jesus Christ. It does not matter, according to the F.M. exponents (e.g., Hutchinson), what you call yourself, Christian, Mahomedan, Hinddu, Jew—"all mean to travel to the same place." Alas! how many, like Bunyan's boatman, are looking to the Heavenly City and rowing the other way. The fact that this cult welcomes Unitarians, Jews, Theosophists, etc., under its roof, is a sufficient call to true believers to be utterly separated from it. Freemasonry does not merely rival Christ's Church, it supplants it. It casts down Christ from His excellency. He may be one way for some; there are other ways just as good for others. Salvation on any grounds other than self-works it boldly denies, although the Word of God is equally affirmative, "By the works of the law shall no man living be justified." It lets the Bible lie among its symbols, but it is tolerant of everything but the truth it contains. It is frankly Modernistic and, I doubt not, as frankly anti-Christian. Doubtless there are many honourable and excellent men among Masons, who are ignorant of its true character, but clearly no Christian, knowing what it is, could enter it ranks, or, becoming aware of it, remain in it (2 Cor. vi. 14-18), or ultimately, if consistent with "the craft," he will leave the Church. Should a Mason desire Church fellowship, he must decide between two incompatibles—"the craft," or the Christ of God.*

Question B.—In an established assembly if, when believers meeting on a Lord's Day morning, it turns out that while several sisters are present, there is only one brother, should the lone brother go on with the meeting, necessitating his taking the whole responsibility and all the part? or should the meeting dismiss without the showing forth the Lord's death by the usual thanksgiving and partaking of the emblems? What is the truth here?

ANSWER B.—I judge it would not be according to the Lord's mind to dismiss the meeting under such circumstances. Are those present gathered to the Lord's Name, to remember Him in the breaking of bread? Let them do so, for He is in their midst.

The brother might at the commencement suitably point out the special need for all to look to the Lord alone, and count on His Spirit. Let him not then be in a hurry, but setting the Lord before him and the object of the meeting, act in simplicity and faith, and blessing will be the result, in spite of weakness, as the present writer can testify from his own experience in such circumstances. If the brother be not a ministering brother, let him not try and go beyond his measure, nor feel in bondage to prolong the meeting to the usual hour. The great point is that the Lord should be worthily remembered, His death shown forth, and His body discerned.

Question C.—Does not the fact of "the shout," "the voice of an archangel," and "the trump of God," in 1 Thess. iv. 16, dispose of the idea of a "secret rapture" in contradistinction to what will happen at the coming of Christ in judgment in 2 Thess. i. ? Beside, it is distinctly said in the latter passage, that it is "When He is THUS revealed, He finds His people on the earth, and THEN gives them rest." Besides, the word for "to MEET the Lord in the air" (*eis apanteesin*), always means in the Greek "to meet and to come back with the person met" (Acts xxviii. 16).

ANSWER C.—The questioner is a Greek brother, but modern Greek is very different from that of the New Testament, to judge from this letter, for there is nothing in the New Testament phrase, "*eis apanteesin*," to indicate whether those who meet go forward together, or go back together, or stay where they are. This can only be known from the context. In Acts xxviii. 15, the brethren did quite probably turn back with Paul to Rome, but we are left to deduce it. On the other hand, in Matt. xxv. 1 and 6, the only other passage where this exact expression occurs, the reverse it would seem takes place. There is nothing to shew that it was not the bridegroom who turns back with the wise virgins to the wedding. Surely, too, the verb "*apantao*," which occurs seven times in New Testament, would also have this sense, "to meet and come back," whereas it means simply "to meet," irrespective of what happens afterwards see e.g., Matt. xxviii. 9, "Jesus met them," but did not turn back with them. So too in Mark v. 2, the demoniac met the Lord, but did not turn back with Him; and so in Luke xiv. 31 and xvii. 12. Whereas in Mark xiv. 13; John iv. 51; and Acts xvi. 16, the other would seem the sense. I think it is clear that no such meaning attaches to this

*For further information, see "The Menace of Freemasonry to the Christian faith" (C. P. Hunt). J. Ritchie. 1/- post free.

phrase as our questioner alleges, and certainly no Grammarian or Commentator, that I can find, *e.g.*, Grimm, Alford, Parkhurst, etc., seems aware of it. Later, the Lord's people do return with Him when He comes in judgment, but AFTER AN INTERVAL. What, indeed, would be the use of their being caught away to return at once? They are caught away for a most important reason, namely, to escape the Great Tribulation (see Rev. iii. 10). As for the 2 Thess. i. passage, our brother does not accurately quote it, but adds his own thought, "When He is **THUS** revealed He finds His people on the earth, and **THEN** gives them rest;" but is not this just the point to be proved? I think a simple consideration will help us. This was addressed to the Thessalonian believers nearly 1900 years ago. Are we then to understand that they are remaining in a state of "unrest," till the Lord comes to take vengeance? Surely not, but only that then the contrast between their state, and that of their persecutors will be *manifested*; they will be at rest, the others in tribulation. In the Greek there is no "When." The phrase should run, "In the revelation of the Lord Jesus." As for the "SECRET rapture," no importance need be attached to the word "secret," though it would be simple to God to speak to His people loudly, and leave the world unaware of it (see John xii. 28). But from 1 Cor. xv., where the scene in 1 Thess. iv. is described from another standpoint, we learn that all takes place "in a moment" of time, so it would be all over before any outsider knew what was happening. The differences between 1 Thess. iv. and 2 Thess i. are important:—

(1) 1 THESS. 4. 15.

- (a) The Lord's coming FOR His saints.
- (b) "A mystery" (1 Cor. xv. 51).
- (c) To raise the sleeping saints, and change the living, and deliver us from the "hour of temptation" (Rev. iii. 10).
- (d) Not to the earth, but appearing in the air.
- (e) "In the twinkling of an eye."
- (f) "Without sin unto salvation" (Heb. ix. 28).

(2) 2 THESS. 1. 15.

- (a) With all His saints (Zech. xiv. 5).
- (b) No mystery, but rather the subject of prophecy.
- (c) To deliver Israel (Zech. xii. 14).
- (d) Actually to the earth; His feet shall stand upon the Mount of Olives (Zech. xiv. 4).
- (e) "Every eye shall see Him."
- (f) To judge and reign (Rev. xix. 11, etc.).

Question D.—Is it permissible for sisters to ask questions at a Bible reading arranged by the assembly at which outside Christians and unsaved may be present? Does 1 Cor. xiv. 34 and 35, and 1st Tim. ii. 11, 12, apply to this?

ANSWER D.—It seems difficult, I was going to say impossible, to hold meetings in the assembly hall, open to all, and yet say they are not assembly meetings. It would be rather like holding a public meeting and calling it private. I judge 1 Cor. xiv. 34, 35, applies to all such meetings. The women are not to take part in leading the assembly teaching, etc., and as for questions, "If they will learn anything, let them ask their husbands at home," or "men-folk," for the Greek word will bear that meaning too. Godly women will have no difficulty in submitting to this "commandment of the Lord" (v. 37). Sometimes questions may be used not to elicit, but impart information. Sometimes they are difficult to answer, on the spur of the moment, and sometimes they raise vexed topics which may prove an apple of discord in the gathering, and not at all for general edification. It is safest to be guided by the directions of 1 Cor. xiv. 35 in my judgment.

Question E.—In the book of Ecclesiastes, chap. ix. 4, we find these words:—"For to him that is joined to the living there is hope, for a living dog is better than a dead lion." Does this teach that there is hope as long as life remains?

ANSWER E.—The Ecclesiast (chap. viii. 16, 17) beholds all the work of God, and desires to understand what God is doing, but not even a wise man can fathom it (*i.e.*, by his natural intelligence). God must make it plain, as He did His ways unto Moses (Psa. ciii. 7). But (chap. ix. 1) of one thing he is sure, that the righteous and wise are in God's hand. But judged by all they see before them (*i.e.*, by the sight of the eyes), no man can gauge whether love or hatred are his, because, by the fact of sin being in the world, one event—death—comes to all, righteous and wicked, religious and irreligious. Surely that is an evil thing. I think that verse 4 only emphasises this evil—an inevitable death. For while there is life there is hope. "For a living dog"—an unclean animal in the Oriental and Biblical view—is better than a *dead* lion—the king of beasts. When Solomon wrote, many problems now revealed were unsolved. "Jesus Christ had not yet brought life and immortality to light through the Gospel." But none the less, the Ecclesiastes is a true revelation from God of the workings of man's mind, so that man may know himself.

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NOVEMBER 1927.

Made up, October 20th.

SCOTLAND.

FORTHCOMING.—**Galston.**—Annual Conference in Evangelistic Hall, November 26, at 3. Speakers expected—Messrs. Grant, Dawson, Bayne, Kelly, Tipson. **Newmilns.**—Quarterly Meeting of Ayrshire S.S. Teachers in Drygate Street Hall, on 16th November, at 6.30. W. D. Whitelaw, R. D. Johnston, D. M'Kinnon. **Springburn.**—In Hillside Place Gospel Hall, November 5, at 3.45. W. J. Grant, J. Steel, W. F. Naismith, Hy. Steedman. **Coatbridge.**—In Shiloh Hall, Lugar Street, on Saturday, November 19, at 3.30. A. Borland, W. D. Whitelaw, James M'Phie, John Douglas. **Paisley.**—Tract Band Conference in Liberal Club Hall, High Street, on Saturday, 12th November, 3 to 8. **Glasgow.**—District Visiting Meeting of S.S. Teachers in Bethesda Hall, Govan, November 19th. J. Milne, S. E. Bibbington, R. Reid. **Kilmarnock.**—New Year Conference, Monday, 2nd January, in New Grand Hall. Speakers expected—Steen, M'Alpine, Tarrant, and others. Other New Year Conferences, particulars of which will be given in next issue, will be held as usual on January 2nd at **Aberdeen, Motherwell, Hamilton, Ayr**; January 3rd, City Hall, **Glasgow, Prestwick, Newmilns, Larkhall.**

REPORTS.—Edwin M. Warnock has made a start for winter Gospel work at **Inverary.** **Shetland Isles.**—Brief visits of C. F. Hogg and A. Whitelaw, China, appreciated. Mr. and Miss Wallis busy in house-to-house visitation and tract distribution in many outlying districts; also helping on the work in **Lerwick.** W. J. Miller has visited the lonely island of **Papa Stour**, where no Gospel preacher has been for over 40 years, and found a ready ear for the Gospel. At another island—**Foula**—he found

two empty churches, the only religious service being held in an old chapel, where a Spurgeon's sermon is read each Lord's Day to those who gather together. Here is an open door for Gospel preachers among us to launch out and go to where the people will eagerly listen and take in the grand old story of the Gospel. A special Gospel effort is being made by young brethren from Glasgow at **Newton Mearns.** **Newmilns** brethren have commenced Sunday evening Gospel services in the local Picture House, and have been much encouraged by the large attendance at opening meetings. **Prestwick.**—J. C. M. Dawson commences a special Gospel mission here on November 6. **Innerleven.**—Annual Missionary Conference on October 8 was a happy time. Messrs. Stephen, Anton, Melville, and Nicholls gave reports of work. There has been great interest in a special mission in **Carfin**, many having professed conversion. H. Steedman followed up the tent work in **Bonnyrigg.** Rented a hall for Lord's Days, September and October, and giving help to the young converts on Tuesdays. From 80 to 100 come regularly to hear the Gospel. At end of 16 weeks the interest is still the same. **Ayr.**—The Annual Conference in Y.M.C.A. Hall on October 15 was a time of cheer. Over 400 were present, and the Word helpfully ministered by Bre. R. A. Sinclair, W. Hagan, James Moffat, and R. D. Johnston. George Bond has visited **Edinburgh** and **Loanhead**, and hoped to commence special meetings in **Kirkcaldy**, commencing 23rd October. The annual Report Meeting of Glasgow and District Tract Band was held on October 8 in the Townhead Gospel Hall, 45 Rottenrow, **Glasgow**, when about 100 workers attended. Much was brought before the meeting that caused our hearts to thank God for the manifestation of His power at the hands of

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His servants. Interesting reports were given of the efforts made at the Labour Day celebrations, Bothwell Bridge Convention, Orangemen's walk at Cambuslang and Airdrie, as well as the tract distribution at Carlisle, Ayr, Hamilton, and Lanark racecourses. The Annual Conference at **Arbroath** on the 22nd October was greatly enjoyed by all. Everyone felt that God helped the speakers—Messrs. Souttar, Taylor, Moffat, Miller. Hugh Mason has been having encouraging meetings at **Eaglesham**, with some blessing. James Barrie has had a series of meetings at **Larkhall**, fairly well attended. Tom Res had three weeks' meetings in Fountain Hall, Woodside, **Aberdeen**, with great interest. Many sinners saved and backsliders restored. John Miller commenced special meetings for Christians at **Arbroath** on 16th inst. It has been a time of refreshing from the Lord.

ENGLAND AND WALES.

FORTHCOMING.—**Rishton.**—Annual Conference, November 5, in Gospel Hall. C. W. Nightingale, E. Rankin, J. Law. **Chelmsford.**—7th Annual Conference in Orchard Street Hall, November 5, at 3.15. J. A. Anderson, J. D. Renwick. **Leeds.**—Yorkshire Missionary Conference, November 12 and 14. Messrs. Lane (Angola), Gordon (China), Cunningham (Rhodesia), Drake (Buenos Aires), Chilcott (Spain), with others. **Bromley Common.**—Conference in Elms Hall, Great Elms Road, November 16, at 6. **Ynysybwll.**—First Annual Conference in Gospel Hall, Augusta Street, on November 19, at 3.

REPORTS.—J. Charleton Steen has finished two weeks' meetings in **Birmingham**. Hall filled nightly, a joy to witness such an ear for the Truth. He is now in **Cardiff**, where he hopes to be for a number of weeks. **Epping**, New Gospel Hall, Fairfield Road.—The opening Conference was held on Saturday, September 24, when Messrs. G. W. Davey, G. J. Hyde, W. Threadgold, and J. B. Watson ministered the Word to a crowded meeting. Mr. J. McCulloch continued with mission until October 9. Saints cheered and strengthened, sinners saved, and others found assurance. A most encouraging season. Correspondence to T. W. Moore, Elmcroft, Epping. **Ipswich.**—Large attendance at Conference in Kemball Street Hall. Profitable ministry by F. C. Luckhurst, R. Scammell, J. D. Renwick,

A. Payne, C. Wyncoll, R. G. Lord. **Crawley**, Sussex.—The assembly here held their Conference in September. The speakers were Messrs. Pickard, W. W. Allan (Mexico), Stubbings, Shepherd, and others. The presence and power of the Holy Spirit was felt accompanying the ministry, and in that little Sussex town, saints were edified. **Cardiff.**—Annual meetings, September 27-29, were largely attended. Helpful ministry by Messrs. McClure, Vine, Swan, Lane, Rodger, Baillie. After the Conference special meetings were conducted in Cory Hall by W. J. McClure and William Rodgers, which were much appreciated, and God's children helped and refreshed. A quiet but great work is going on in some of our prisons in England, which ought to enlist our most sympathetic supplications. Some of our brethren have special liberty to visit prisoners in their cells, where they can come to close grips with those thus incarcerated. Pray for this silent service. North Wales, too, has a special claim upon our sympathy. In the NINE counties there are only THREE assemblies. A new hall has just been completed in **Llanfairfechan**, and a new work about to begin in **Llandudno**. **Dove Holes**, Derbyshire.—A new beginning is being made here. The **Buxton** meeting is in close touch and sympathy. T. Baird addressed large meetings in the Y.M.C.A. Hall, **Liverpool**, and also in the "Cinema" service, about 1000 persons attending on both occasions. One lad professed. **Manchester.**—S.S. Teachers' Conference was a time of real uplift and blessing. J. Loudon Strain and T. Baird assisted materially to the benefit of all attending. T. Baird spent one week in the Court House, **Buxton**. Earnest audience attended to the things that were spoken. He is now in **London**, and will spend November in **Belfast**. **Warrington.**—Percy Beard commenced a special effort in Gospel Hall, Forster Street, on October 30. **Newmarket.**—R. D. Gilder witnessed by word of mouth and Gospel banners before thousands visiting the races; also helped in assembly.

IRELAND.

Belfast.—Great interest was aroused in the three weeks' campaign conducted by W. J. McClure in Y.M.C.A. Hall, the hall being packed to overflowing each night, and on Sundays many had to be turned away. Several professed conversion, and an interest

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stirred up among Christians outside the assemblies, some of whom are now seeking fellowship. Two things hoped and prayed for were proved. (1st) That the people could be got without the attraction of music, not as much as a tuning fork having been used in the meetings. (2nd) That a big effort could be made without anyone being asked for a penny, during or after the meetings, yet before the meetings ended all expenses had been paid and a substantial balance left for distribution to the Lord's servants. William Gilmour visited **Bessbrook** and **Cookstown**, and had well attended meetings. William Stevenson and Samuel Gilpin finished tent work in **Carriekfergus** on September 18. They are continuing in a garage in same town, with good attendances. Murphy and Curran have had times of blessing at **Carryduff**. Stewart and Kells labour on at **Letterkenney**. Kilpatrick is at **Ramelton**, and Goold in a barn near **Killycurragh**. Bre. Ewing and Whitten are preaching at **Toomebridge**. Hutchison at **Croskeys**. Bertie Stewart at **Killygordan**, near Magheracorn. There have been some saved near **Blackbridge**, where Beattie and Wright are having meetings. People came out well to meetings conducted by J. C. M. Dawson at **Dungannon**. Bro. Knox is at **Newmills**. Dickson and Baillie at **Ebenezer Hall, Belfast**. Craig and Finegan near **Drum**. Love near **Ballyjamesduff**. Hawthorn at **Listernan**. Believers' meetings at **Shanaghan** were packed out, and ministry much appreciated. There was also a large attendance at **Ballinaloob** on October 5, where the Word was ministered by Bre. M'Cracken, Stewart, M'Elheran, and others. Joseph Glancy commenced on 9th October in Kingsbridge Hall, **Belfast**. People coming out well. It is gratifying to report that the special effort to reach the people of **Whitehouse** and district, near Belfast, during the tent season was blessed with much fruit. The meetings commenced on 12th June last at **Longlands**, where Joseph Glancy laboured for almost six weeks. He was followed by Bre. Johnston, Stronge, Burns, Turner, and Higginson, who were encouraged to continue the meetings at Whitehouse village until 2nd October. Children's meetings were also held, and these were so successful that two and three services took place each week. Hundreds of homes were visited, and

thousands of tracts distributed, with the result that the people were stirred up and quite a number saved. Meetings and Bible readings were held on Lord's Days to help young believers and those in the denominations, and these proved a great blessing. A number were baptised and received into fellowship, and others are exercised. **Omagh**.—Believers' meetings will (D.V.) be held in Town Hall on 9th November, at 12 noon. W. J. M'Clure has secured the Y.M.C.A. Hall, **Londonderry**, and commences Tabernacle Lectures there on Oct. 29.

CANADA.

Thanksgiving Day Conferences will be held as usual at **Forest** and **Hamilton**. Mr. R. M'Crory had meetings in Gospel Hall, **Windsor**, with good attendances. Bre. W. J. Chawner and R. Gratias are out on the Canadian prairies holding meetings in schoolhouses, open-air, etc., covering by auto thousands of miles where the Gospel is never heard. W. J. Matthews and Warke have had helpful meetings in Brock Ave. Hall, **Toronto**. A large attendance and good ministry is the report we have had of the Conference at **Galt**, where Dr. Matthews, T. E. Touzeau, R. M'Crory, and others took part.

UNITED STATES.

FORTHCOMING CONFERENCES.—**Waterbury**, Conn.—Annual meetings in Gospel Hall, November 11-13. **Pittsburgh**, Pa.—Four days' Conference in Gospel Hall, 4917 Friendship Ave., November 24-27.

NOTES.—**Detroit**.—Tent meetings continued until September 16, with interest. J. M. Davies, of India, was heartily supported by workers from Central Gospel Hall. **Spruce**, Mich.—J. Govan and A. Klabunda are at work in Grange Hall, with growing interest. **Thomaston**, Mich.—Tent meetings kept up in interest to the last, and God gave blessing, five having been added to the assembly. **Kansas City**.—R. Telfer had meetings in Gospel Hall, Troost Ave. **Los Angeles**.—Bre. Greer and Hunt have seen fruit in the tent near the West Jefferson Street, and Bre. Ruddock and Dempsey in the tent in the Goodyear district. **Rochester**, N.Y.—S. C. Kellar is giving a series of addresses on "The Tabernacle," with good attendances. At **San Diego**, D. Cameron has given help, his messages

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being much appreciated. John Ferguson, of Detroit, has been encouraged of late in his work by seeing sinners saved, baptised, and added, as in Acts ii., and also some Christians found among the rubbish of sectarian darkness, and led out to Himself without the camp. His son William has had a wonderful season in the Bible carriage. The carriage is now laid past, and he is having encouraging meetings in a town in Michigan. John Knox M'Ewan writes from **Bay City, Mich.**, where he is having meetings. He is travelling from place to place, and is helping the little assemblies of God's gathered ones. He has been in the country since June, and hopes to be back home in December. He desires our prayers.

Fallen Asleep.

On September 9th, **Mrs. William Burnham**, Forest, Ontario. Saved for over 60 years, and gathered with the saints at Forest for over 30 years. She was always ready to give a reason for the hope in which she rejoiced. On September 16th, **Donald Sutherland**, Helmsdale, saved over 45 years ago, will be greatly missed by the few believers in Helmsdale. On September 22nd, **James M'Master**, Creetown, aged 53. Lived a consistent life, and will be missed in the little assembly. October 2nd, **John Martin**, Keswick, aged 78 years. Passed peacefully into the Lord's presence whilst in the attitude of prayer just before the commencement of the morning meeting. A brother steadfast and unmoveable in the things of God. Beloved for his unvarying cheerfulness. Saved 52 years ago. October 4th, **Miss J. Young**, Ayr, well known throughout Ayrshire as an ardent tract distributor and worker for the Lord. October 2nd, **Archibald Douglas**, Bellshill, aged 68 years, after much suffering borne with Christian patience. October 13th, **Mrs. Macleod**, Bishopbriggs, Glasgow, wife of Edward Macleod. For over 21 years in Springburn assembly. On September 16th at Cordoba, Argentina, **Alfred Jenkins**, aged 43, passed away after an attack of typhoid fever. On October 6th, **Nell M'Killop**, Glasgow, known to many Christians in the West of Scotland. Thousands have been benefitted by his skilful homeopathic treatment. On June 27th **John Ramsay**, Bundamba, Queensland, aged 78. Went out from Ayrshire in 1883, and continued steadfastly in the faith, labouring as a pastor and teacher in the assemblies for 44 years.

On October 20th, **William Shaw**, Maybole, aged 77 years. After many weeks of pain and weakness patiently borne. Many still remember his helpful writings, which appeared in "The Treasury" and "The Believer's Pathway," both of which magazines he edited for many years.

PERSONALIA.

Benjamin Mudditt, of 1013 Forest Road, Walthamstow, Essex, on his return from a month's meetings in Dublin, had to go into hospital, London, to undergo a serious internal operation. The first or preliminary operation was performed, then about a week after the major and serious one. He is going on as well as can be expected, and the doctor is most hopeful of success. Our brother has been known and esteemed for such a long number of years. May we unite, in this his hour of weakness and trial, in remembering him and his. Our readers will be glad to note in this issue the first of a new series of articles by our senior editor, **Mr. John Ritchie**, on "The Epistle to the Romans." In reply to the many kind enquiries that have reached us we are happy to say that Mr. Ritchie is now enjoying much better health than he has done for many months, and that although still unable to undertake public meetings, he is taking an active interest in the magazines for so long edited by him, and in the business with which he has been so long connected. It will be of interest to our many friends to know that the business founded by Mr. Ritchie over fifty years ago has now been formed into a Private Company, with both of the Editors of "The Believer's Magazine" as directors, and Mr. David Ritchie, who has been associated with his father in the business for over 25 years, as Managing Director. We heartily thank all who have so willingly helped in circulating and making known our magazines and publications. As in the past, so in the future, our aim will be to provide and publish only sound Gospel literature, and to present all God's Truth to all God's people.

Sums Received for the Lord's Work and Workers.

Sent to Missionaries in Lands Afar, and others labouring in needy places in Homelands on Scriptural Lines.

J. N., Glasgow	..	..	£1	0	0
J. L., Rutherglen	1	0	0

Total to October 20 £2 0 0

For Gospel Work in Russia.

Philadelphia	£6	0	0
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Treasury Notes.

"THOU REMAINEST."

IN Psalm cii. the Holy Spirit Prophetically directs our attention to the agonies of a crucified Messiah. The title of this Psalm is the Spirit's key to it, "A prayer of the Afflicted, when He is overwhelmed and poureth out His complaint before the Lord." The Afflicted One of this Psalm is our Lord. Hear His cry, "He weakened My strength in the way, He shortened My days. I said, O My God (EL), take Me not away in the midst of My days." This is His cry : the answer to this by the mighty El is recorded : "Thy years are throughout all generations. Of old hast Thou laid the foundation of the earth ; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure ; yea, all of them shall wax old like a garment, and as a vesture shalt Thou change them ; but Thou art the same and Thy years shall have no end " (v. 23-27).

When we turn to Hebrews i. 10-12, we get the way in which the Holy Spirit uses these verses. There he makes it very plain that the suffering man of the Psalm was none other than Jehovah. "And Thou, Lord, in the beginning hast laid the earth," &c., and then comes the words we have headed these notes with, "Thou remainest." Our Lord and Saviour is not only the beginning of all, but He is also the changer of all, and Thou shalt change them and they shall be changed (see 2 Pet. iii. 10-13 ; Rev. xxi. 1-5). But in all this folding up and

change the fact of the Christ stands out boldly, "Thou remainest."

"Flourishing in eternal youth,
Unhurt amidst the war of Elements
The wreck of matter, the crash of worlds."

Not only so, but He Himself is the Changer of all.

Yes, tempest tossed soul, the Man of Calvary remainest. When every tie of nature goes, when every hope of earth is blasted, when those we love are taken from us by one fell stroke, when faith is tottering on the brink of earthly woe, when all friendships snap, and you are left to your torn and broken heart and weeping eyes, then lift your crushed and bleeding soul, and pierce the opened heavens to the throne of God, and see the Man of Calvary seated there, and let the Spirit of God whisper to you these words, "Thou remainest."

Peace or conflict, joy or sorrow,
"Thou remainest," Christ my all.

But the Spirit of God does not stop here. He goes on to say, "Thou art the same." "The same" is the personal pronoun. Without the article it means self, but with the article it is translated here and in the famous passage in Hebrews xiii. 7, "the same." It is not only, that He remains, but that He remains "the same," *i.e.*, He is Himself, yesterday, to-day, and for ever. He is the only man who trod this scene of which this could be said. No change, always Himself. What you found Him yesterday, you find Him to-day, and what you find Him to-day, you will find Him forever, God's eternal and immutable Christ.

Another Comforter.

BY E. H. RODGERS, WALLINGTON.

IT was a sad occasion when, in an upper room, the Lord Jesus, Himself with a heavy spirit at the prospect of that which was about to take place, gave utterance to His parting words to the eleven disciples whose hearts were filled with sorrow as they anticipated shortly losing Him who had for somewhat more than three years been their constant Companion, Friend, Defender, and Succourer. At last the moment, of which He had more than once or twice hitherto spoken, had now drawn near, and ere He is taken by wicked men and crucified and slain, He is unburdening His heart to those whom are called "His own which are in the world," seeking in the midst of all His grief to comfort their torn hearts.

Of the many things that He said in order to achieve this end, "I will ask the Father and He shall give you another Comforter," was not the least important. He was about to leave them to continue His work as Paraclete in heaven, but Someone—Himself also one of the God-head—was about to come to replace Him on earth. He had hitherto been their Comforter, their Paraclete, their Advocate (or Counsel, a word used to describe the patron of a Roman clan), the one to whom they could refer in difficulty, as did Peter when He was sinking, and as did Martha and Mary in the midst of their bereavement, righteously carrying their case through to a happy and successful issue. But now, although He was

going to depart, He would not leave them comfortless (orphans, as children bereft of their parents), for He would ask the Father, and another Comforter would be given, so that, although they were in one sense to lose Him, they would not be abandoned to themselves. He, who would not act independently, would ask the Father to give this "other Comforter," for He dearly loved the sheep for whom He was about to die, and (like David of old) He wished not to leave them defencelessly exposed to the ravages of the wolf, but rather to leave them in the hand of "a keeper," and in order that this might be He promised to petition the Father to send "another Comforter."

"I will ask," says He, and "He will give," for "The Father Himself loveth you because ye have loved Me." The Father's love to those who, a little later, were declared by the Lord Himself to be children of God, was such that He too would not allow them to be alone in a world which hated them.

But, despite such touching evidences of love, care, and thought for them on the part both of the Father and the Son, their hearts were "filled with sorrow," no room being left therein for the entry of these precious words. They were to lose Him: to lose Him, in their estimate, was to lose everything—to lose His words—His presence—His look—His power—yea, as they thought, it was a total loss unaccompanied by any compensating feature. But was it so? "It is (He said) expedient (or profitable) for you that I go away, for if I go not away the Comforter will not come."

Instead of loss it would be their gain ; to live in the dispensation of the Spirit was to be for them (as it is for us) more profitable than to have the company of Christ on earth as they did prior to His death. He was with them for but a *few years* ; the Holy Spirit, that "other Comforter," would be with them *for ever*, not visiting and departing from this earth as in olden days, but for ever abiding with and in the believer.

Thus, when He accompanied them on earth, He was but *with* them, and there were times when He was absent from them, as when the disciples were on the lake in the midst of the storm and He was on the top of the mountain praying ; but when the Holy Spirit had come the Lord says He will be "*in* you," and no such periods as that just referred to could then possibly occur, for never at any time would they (and what is true of them is true of the believer now) be without the companionship and indwelling of the Spirit. Therefore, it would be their gain.

Furthermore, in the days of the Lord Jesus on earth, the Father had wrought in and by Him (and the disciples had also wrought) many and wonderful works ; but when the Holy Spirit is come He tells them that "*greater works* than these shall ye do, because I go to the Father." Who can read the book of the Acts, which gives an historical account of some of these "*greater works*" wrought subsequently, consequent on the Spirit's presence here, and fail to acknowledge that these things therein recorded are "*greater works*" than those contained in the Gospels ? Three thousand at once, and

representatives of all peoples of the earth at sundry times saved from eternal doom ! a far greater thing than five and four thousand being fed ! "*Greater works*" indeed, which the apostles would never have witnessed or wrought had not the Holy Spirit come. In this respect, therefore, it was their gain—not loss.

This, however, was not all. "At that day ye shall know that I am in the Father, and ye in Me (while He is in heaven), and I in you (while they are on earth)." By the Spirit's presence in them they would consciously know that there was a life union between themselves and the Father and the Son. The believer is thus indwelt by the Spirit of God, who also is the Spirit of truth, the Spirit of Christ. Thus the Father, the Son, and the sons possess the one and the same Spirit—whereby a wonderful unity is made to exist.

Moreover, "Whatsoever ye shall ask the Father in My Name, I will do it." When the Lord Jesus was on earth with them they had been able to ask Him for certain things, but now, as they thought, since He was departing, this privilege would cease. He, however, by this statement shows that far from ceasing, the privilege would be still extended in respect of any and every thing, the Spirit who was to come and who would indwell them "*in-working*" such desires and requests as would bring an answer from heaven, where the Father is, and to which the Son was about to go. The Spirit in them would prompt the request, and the request made in Christ's Name would be responded to by Himself personally, as a friend in heaven acting for them.

Fellowship in the Gospel.

BY W. HOSTE. PART II. (CONCLUDED).

OTHERS hold that Christian workers should "live by faith." No doubt they should, but not more than other Christians. All should live as Paul did "by the faith of the Son of God."* but this applies not only to material things, but quite as much to spiritual. A rich Christian is called to "live by faith" as much as the poorest. This is not the *antithesis* of receiving a salary, but of walking by sight or in unbelief. The Scriptural principle is "living of the Gospel." "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The man who "sows spiritual things" should reap, not in this case what he sows, but "carnal things," that is, gifts in money or kind, for his temporal support (1 Cor. ix. 13, etc.). "Let him that is taught in the Word, communicate to him that teacheth in all good things" (Gal. v. 6). This is a question not of suffrance, but of right; not of charity, but of debt. The priests and the Levites under the law had no inheritance with the other tribes. Jehovah was their inheritance, so the Lord set aside the tithes of the children of Israel for these His servants, and the others were responsible to bring them, failing which He counted it robbing Him (Mal. iii. 9, 10). When on one occasion the Levites had been forced by the withholding of supplies to take to cultivating their fields, Nehemiah did not contend that it was

their faith which had broken down, but the people's faithfulness (Neh. xii. 10). Paul sometimes took to tentmaking to supply his needs (*e.g.*, Acts xviii. 3), and that without any apology, lest it might seem he had "left the path of faith." At Corinth, too, he deliberately gave up his *right* to support, to close the mouths of those who accused him of "profiteering" at their expense.

It is true that the Lord has His stewards to whom He has entrusted wealth for His service, but are not all stewards to some extent? It is a healthy thing when expenses are met by the many "mickles," rather than by some one great "muckle," who may vanish some day, and his "muckle" with him. The most celebrated individual gift of all time was not the millions David prepared for the temple, but two little copper coins, and the best example of collective giving is that of the poor churches of Macedonia, Philippi, Thessalonica, and Berea. So great was the grace of God given to these, "that in a great trial of affliction, the abundance of their joy and their *deep poverty* abounded unto the riches of their liberality" (2 Cor. viii. 2). We may perhaps divide givers into three classes—"flint givers:" they do give out a few sparks, if specially struck, but there is little warmth in their gifts; then the "sponge givers:" they give spasmodically, when squeezed, but then they give fairly well; and lastly the "honeycomb givers:" it drops from them, they love to give, and they refresh the Jonathans and lesser warriors. We can thank God for many such: their names will only be fully known in the day of reward. There

* The ordinary Greek phrase for faith in Him.

are ways of giving besides money. Some churches send regularly parcels of useful articles "from threads to shoe latches,"* others, parcels of clothes carefully graded to the ages of children in the families in view. All this costs time and effort, but is well worth while.

(5) *It is a Practical Fellowship.*

This issues from the last. There are no sleeping partners in this great business. In the story of the draught of fishes in Luke v., the word "partner" in verses 7 and 10 represents two Greek words, "metochoi" and "koinonoi." It is not easy to differentiate these terms. Perhaps in verse 4, the official relation of the partners to the little fishing company of "Simon Peter & Co." is described. If a register was kept at Bethsaida these three were thus inscribed, but in verse 7 it is a question of being on the spot when wanted. They were active partners. Gaius is another case in point. He is commended for holding the truth, as proved by his conduct to the saints. Soundness of good works is to go with soundness of doctrine (3 John). Paul specially commended the Philippians for not forgetting him, when he left them. Out of sight was not out of mind with them (Acts xvii. 15; Phil. iv. 15, 16). They were practical. As their own meals came round they thought that he too might sometimes be hungry; as their own clothes and footgear got shabby it crossed their minds that his sandals and cloak might wear out too. "Let us send him something," they would say.

(6) *It is a Fellowship of Prayer.*

They say, if we can do nothing else, we can pray. Certainly this is a ministry many saints, "laid aside," or "workers at home," can fulfil; but on the other hand, this ministry is not an easy one, and it would perhaps be true to say—that he who can really pray can do all else. Prayer bespeaks a moral fitness. I do not know where in the 1st epistle to the Corinthians or in the Galatian epistle Paul asks for the saints' prayers. He does so in all the other epistles to churches, but the condition of these two, morally and doctrinally, was too low to make their prayers worth asking for.

Perhaps there is no ministry more fruitful and so, more opposed by Satan, than that of intercession. Let us not think it matters little whether we pray or refrain. "In due season we shall reap if we faint not" (Gal. viii. 9).

(7) *It is a Holy Fellowship.*

This, of course, applies to every aspect of Christian fellowship. The blood of Christ is its basis, the Spirit of Christ its power, but a holy walk its condition. "What fellowship hath righteousness with unrighteousness? . . . What agreement hath the temple of God with idols?" (2 Cor. vi. 14-16). Be separate and keep separate from sin within and sin without, be it sensual, political, or religious, if you would know what true fellowship with God means. In these closing days of apostasy it saddens the heart to think of so many of the Lord's true sheep under the rod of false shepherds, Romanist, Modernist, and Formalist, and linked with the fatal isms and here foses

* See Gen. xiv., a Hebrew phrase descriptive of a variety of articles.

Christendom. We cannot then close these papers without affectionately uttering once more to such the Divine appeal, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," and if the question be asked, "To whom shall we go?" there is only one possible reply, "Unto HIM, without the camp, bearing His reproach" (Rev. xviii. 4; Heb. xiii. 13).

Separation.

Separation runs from the beginning to the end of the Bible.

In the beginning God separated (Genesis i.)—

The heavens from the earth.

The light from the darkness.

The firmament from the waters.

Abram separated (Gen. xii. 1).

Joseph separated from his brethren (Gen. xlix. 26).

Moses separated from Pharaoh's court (Exod. ii. 22).

Israel separated from Egypt (Exod. ii. 10).

No sacrifice with unbelievers in Egypt (Exod. xxviii. 26).

Israel always to be separate from other nations (Num. xxiii. 9).

No mixing diverse seeds, cattle, or garments (Lev. xix. 19).

No union of the clean and unclean (Deut. xxii. 10).

No help from God's enemies in building (Ezra iv. 1-3).

Separation from strange wives and peoples (Ezra x. 11).

Separation and confession, then worship (Neh. ix. 2).

Take precious from vile, to be at His mouth (Jer. xv. 19).

Daniel separated to God, then used by God (Dan. i. 20).

No loving those who hate God (2 Chron. xix. 2).

The world hates separated ones (John xv. 19).

Separated first then received (2 Cor. vi. 18).

No fellowship with evil; but reprove it (Eph. v. 11).

Purged vessels only used of God (2 Tim. ii. 21).

Turn away from formal professors (2 Tim. iii. 5).

Go forth unto Him without the camp (Heb. xiii. 13).

God says separate,
Satan says combine.

Studies in Philipians.

BY ANDREW BORLAND, M.A.

V. GENERAL LESSONS FROM CHAPTER I.

"TOIL is the condition of our being.

Our sentence is to labour from the cradle to the grave. But there are Sabbaths allowed for the mind as well as the body, when the intellect is stilled, and the emotions alone perform their gentle and involuntary functions." The Christian has these two realms to live in, the realms of action and of thought. In the former he enlists for his Masters' service all his powers of mind and vigour of body, engaging these to the point of supreme sacrifice, counting no effort too exacting and no expenditure too great in the pursuit of the goal of consciously knowing that in the service of Christ there is present joy and blessed reward. And yet, in this service of glorious renunciation of every indulgence and joyful acceptance of self-imposed restrictions for the Gospel's sake, he feels, after every allowance has been made for his shortcomings, that

Our best is bad, nor bears Thy test,
Still it should be our very best.

In the second of these two realms thought and meditation lead to a state of being where there is an overwhelming of emotional impulse, and the heart, brimming with feeling that cannot be expressed or analysed, pours itself out in a silent profusion of worship, and every other function is lost in this all-absorbing experience of adoration. Around these two ideas this chapter circles; attention to the preaching of the Gospel and the

demands in life corresponding therewith, and absorption in Christ as the great central Person upon whom the heart of every Christian may rest, and from whom the strength of every servant may be supplied. Are we not in much danger, in these days of increasing activity in service for Christ, of forgetting that the highest honour we can pay our Lord, is that of worship expressing itself continuously in resemblance? Better by far a Christ-liver than a Christ-preacher; but these should accompany each other. Let us exemplify these from our chapter, and illustrate the second first by way of the diagram.

THE GOSPEL MIND.

- A. As to Motive
B. As to Method

C. As to Matter

CHRIST IS PREACHED.

- | | |
|-------------------------------------|---------------------------|
| (a) of Contention or Fellowship (5) | (b) of Love. Defence (7). |
| Confirmation (7) | Furtherance (12). |
| As becometh (27) | Striving (27). |
| CHRIST is preached (18). | |

The theme for to-day, in spite of so-called social and intellectual advancement, is Christ as the Revealer of God and the Redeemer of men; for the Gospel message is as distinctly for the twentieth century as for the first. We are in danger of beclouding the issues of the moment by a diluted Gospel or by a badly informed proclamation that has not taken pains to find the heart of the truth. If *Christ*, as Saviour and Lord, is not preached, we are minimising His work and claims, and conveying to others but half of the declaration, assuring men of forgiveness of sins, without insisting upon the recognition of the Lordship of the great Emancipator.

There is, perhaps, no surer indication of an apprehension of the core of our message than the conduct resulting from its delivery in a God-honouring witness of unitedness. The dissensions in other bodies apart, can it not be laid to *our* charge as well, that we have not maintained a united front and have departed from the glory of the Philippians and their conduct, in that we have not evidenced the glow of "fellowship in the Gospel." The "Defence," and "Confirmation," and "Furtherance" of the Gospel will only continue so long as there is "Fellowship" amongst those who preach, "striving" in concentrated action,

and having the individual "conduct as becometh the Gospel." If communities of believers, called into fellowship with Christ and walking in harmony with His word,

fail to maintain heart unison in the work of witness, then there is reproach. The indictment of the Great Spirit in "Hiawatha" made to assembled Indian chiefs is in many ways chargeable to the church today—

I am weary of your quarrels,
Of your wranglings and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.

When this spirit of oneness in Christ and in purpose is recognised and revealed, there is pure motive of preaching "in love;" when it is absent, the preaching is almost certainly "of contention." How

solemn, then, is it to be entrusted with the message of the Gospel, when so much depends upon the matter of our declarations and upon the manner of our living !

But we live, too, in a world of emotion arising from and centred in Christ. This chapter is full of the theme, and may be illustrated as follows :—

Paul : In nothing ashamed. •

Preaching (18). Prayer (9-12). Passion (8).

To live is
Christ.

Progress (20-21). Prospect (23). Prison (30).

Philippians : In nothing terrified.

Love (9).

Life (1).

The Gospel of
Christ.

Living (27).

Loyalty.

So we come back to the great primal necessities, and, faced with issues that are weighty because eternal, we ask our hearts, with insistent question, whether the life that we now live, we live by the faith of the Son of God, in recognition of the wondrous fact that He loved us and gave Himself for us. There is a clamant need and a clarion call that each one whose life is "in Christ Jesus," should say, without hypocrisy, "to me to live is Christ," attesting the reality of the statement by such a love for and loyalty to the Gospel message that others who see and hear will be constrained to admit, "Christ is lived," and "Christ is preached."

Christ Foreshadowed

THE MEAT OFFERING—LEV. II. AND VI. 14-18.

BY GEORGE HUCKLESBY.

GOD-SPEAKING GRACE.

WE were saying that in Exod. xl., God is seen taking up a new position in the midst of His people. Hence, in Lev. i.-vii., He is heard speaking, not amid the thunderings of Sinai, but from off the blood-stained Throne of Grace in the Tabernacle, and it is from that position God gave directions as to these offerings. In the burnt offering, we saw a type of Christ accomplishing of His own free will that mighty work, by means of which God has been manifestly and eternally glorified, and by which Satan has been publicly and eternally defeated. It views the Cross from the Divine standpoint. It has laid the foundations of all the Divine counsels, and become the channel through which boundless grace and unutterable blessings can now flow to us without let or hindrance.

CHRIST'S PERFECT HUMANITY.

We now pass on to consider the Meat Offering, as described in Lev. ch. ii. It foreshadows the perfect humanity of Christ. That unique life, which was holy, harmless, and undefiled. It sets forth that blameless character which was without a flaw from Bethlehem to Calvary. If people wondered at His words, He said, "My doctrine is not Mine, but His that sent Me." If they were astinoshed at His miracles, He said, "I can of Mine own self do nothing." The Father could look down at Him and say, "This is My beloved Son, in whom I am well pleased ;"

and He could look up and say, "I do always those things which please Him."

In that perfect humanity our Lord has touched human nature at every point, except sin. He has experienced the helplessness of the babe, the trials of childhood in being hurried down to Egypt. He was the obedient youth at Nazareth, and in His manhood He was reproached at Galilee, experienced thirst and weariness at Sychar; he entered into the house of mourning at Bethany; passed through deepest sorrow at Gethsemane; endured cruel scourging at Gabbatha, and then realised desertion and death at Golgotha. He has therefore become a perfect and sympathising High Priest on behalf of His people. There was not any bloodshedding in the meat offering, although death was implied in the Meat Offering being burned upon the altar in connection with the Burnt Offering, or the Peace Offering, and the cakes seen as pierced cakes. The word "Meat" is used in the sense as it is used in Gen. i. 29: it is that which nourishes and satisfies.

THE INGREDIENTS.

As shewn on the chart*, there were four ingredients used in the meat offering, viz., fine flour, oil, frankincense, and salt. The fine flour formed the basis. This was flour of the finest quality, being carefully prepared so that no particle of grit, or husk, was found in it. It thus beautifully foreshadowed that perfect Life, which was not only sinless, but in which every grace shone out in due proportion. That holy life was the embodiment of every virtue, and exemplified all that was lovely

and lovable. He never had to retrace a step, recall a word, or repent one single deed. In all this, He stands alone, for never man lived like this Man. We read of failure in Noah, Abraham, Moses, Aaron, David, and Elijah, &c., but never in the life of Christ. Whether we think of Him during His thirty years of obscurity in Nazareth, or look at Him in the midst of all the activity of His public life among men, He was at all times well pleasing to God. From His *mysterious* birth to his *marvellous* death, He was continually Jehovah's delight.

The oil was also very prominent in the meat offering, and both in 1 John ii. and in 2 Cor. i., the Holy Spirit is spoken of as the "anointing oil." The fine flour being *mingled* with oil would suggestively foreshadow Christ being *begotten* by the Holy Spirit, as announced by the angel to the Virgin mother. It prefigured that mysterious body prepared for Him by the Spirit of God. Oil was also *poured upon* the cakes for the meat offering, which would represent Him as being *anointed* by the Spirit for His ministry of grace on earth (Luke iv.; Acts x. 38, &c.). The cakes of the Meat offering were sometimes *broken*, and presented to Jehovah with *oil poured upon the broken pieces*. So we read concerning the Antitype, that "it was through the Eternal Spirit that He offered Himself without spot to God." The Holy Spirit is thus seen associated with Christ at His birth, during His life, and at His death.

Frankincense was another ingredient of the meat offering. Frankincense is a gum of snowy whiteness and very fra-

* See September Magazine.

grant, the full perfume of which is brought out by heat, hence we read, "All the frankincense was burnt upon the altar," setting forth Christ as Jehovah's Delight.

Salt was the fourth ingredient of the meat offering. This was never to be absent. It is of a preserving nature, keeping from corruption. Our Lord reminded His disciples that they were "the salt of the earth;" and the apostle adds, "Let your speech be always with grace, seasoned with salt." How true all this was of our blessed Lord! No corrupt communication ever fell from His lips. With what grace, yet with what faithfulness, He rebuked Martha and Peter among His friends. With what faithfulness He also denounced the hollow hypocrisy of those around Him. He was ever full of grace and truth. But His speech never degenerated into saltless words, neither were His rebukes characterised by harshness. He had a word in season for all, and both friends and foes were either comforted or corrected.

LEAVEN AND HONEY.

But there were two things rigidly *excluded* from the meat offering, viz., "leaven" and "honey." Leaven is a corrupt and a corrupting thing, and is *always used* to symbolise evil in Scripture. It was sour dough, which infused its own qualities into everything in which it was allowed to work. Compare 1 Cor. v. 8 and Matt. xvi. 12. But there was nothing of this ever found in our holy, blessed Lord. There was no sin in His nature; nothing out of place, or in undue proportion in His conduct, neither was corruption in His flesh.

"Honey" symbolised another form of human nature, setting forth the sweetness and attractiveness of the mere natural man. But honey, will all its sweetness, will ferment and turn sour, especially when exposed to heat. Our Lord would not be drawn to Bethany by mere natural affection before God's time had come. But when the Father's hour had come, then no fear of men could keep Him back from going to that place.

ITS PREPARATION.

The meat offering was prepared and presented to God in one of three ways. It was either baked upon a "flat plate" (as in the margin), or in a "frying pan," or in the "oven." This may set forth in figure the various forms of suffering which the Man of Sorrows experienced here below. The cake being exposed to the fire on *the flat plate* could be seen by all who were looking on, and may set forth those sufferings of His which were apparent to all around. The cake baked in the "*frying pan*" was partially hidden, and partially exposed, and may represent those sufferings of Christ's which were in some measure seen and known only by those who were in close contact with Himself day by day. But the cake baked in *the "oven"* was entirely hidden from the gaze of all around. This may denote those sufferings which only the Omniscient eye of God could detect, which were experienced by "the Man who saw affliction," and who was pre-eminently "the Man of Sorrows," whose sufferings culminated amid the unseen and unutterable agony of the Cross.

Lessons from Life of Abram.

PART XVII. GENESIS XVIII.

BY J. CHARLETON STEEN.

THE SECRET OF THE LORD.

"THE secret of the Lord is with them that fear Him" (Psa. xxv. 14). So to Abraham the Lord reveals His secret concerning Sodom's doom (v. 20). This doom is figurative of what is coming on this godless scene, for we read, "Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so shall it be in the day when the Son of Man is revealed" (Luke xvii. 28-30).

THE CHURCH IN THE WORLD.

We too are strangers and pilgrims in the earth. The very word church (*Ekklesia*, i.e., I call out of) emphasises this truth of our calling and separation from this godless age. Our birth, calling, character, hope, destiny, and glory, are all heavenly; we are truly a pilgrim band in a stranger land, for our "citizenship is in heaven" (Phil. iii. 20). This is the saint in the tent, providing food and companionship for God in this present evil age. We thus see Abraham giving back to his Lord and Master, that which speaks of Himself, and His own great sacrifice. The three measures of meal, which spoke of Him as the Meat Offering, and the slain calf, which prefigured Calvary, and He and Abraham feasting together on the Roasted Calf. Who would

not be the saint in the tent, with such a Guest and with such a feast?

Shut in with Thee, far, far above
The restless world which wars below.

THE TENT LIFE.

The tent life of the Patriarchs had a great character in it (see Heb. xi. 9, 10). It demonstrated their pilgrim character, their contentment to live upon the *surface* of the earth, for it had no foundations: it could be pitched and struck at a moment's notice. They did not look for a city or foundation, till God became the builder: they were sojourners here, just crossing the plain or surface of the earth, without striking their roots into it. The tent life spoke of their separation from the world's allurements, politics, friendships, and social functions.

THE ALTAR LIFE.

As their tent life spoke of their separation from the Egypt and Sodom aspect of this evil age, their Altar life spoke of their fellowship and communion with their Lord. They built it to the God who had graciously made Himself known to them—a known God. They raised it to the name of Jehovah. It separated them from the Babylon world: it was a testimony *against* every other name. So to-day the church of the dispensation has been called out. Listen, "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xv. 19). The way of the Cross not only leads home, but it also leads out of this present world in all its aspects to the Homeless Stranger outside the camp; identifying us with Himself in His present rejection, as we

hope to be identified with Him in His coming glory.

NOT THE BALLOT BOX BUT THE THRONE.

This path of separation is the place of influence and power. The man who could have saved Sodom was not Lot, a citizen therein and a magistrate at its gates, but Abraham outside of it, with his altar and tent to the Name of the Lord. It is so to-day. It is the saint whose life and ways are the life and ways of the tent and the altar that is the salt of the earth. It is not the ballot box, but the Throne that changes things (see 1 Tim. ii. 1). We are to be subject to the powers that be. The very mention of subjection is in itself proof positive, that in the will of God His people were never to be the powers that be. It is a holy life in separation that helps men. It is the Abrahams that prevents the whole world systems from becoming putrid and rotten. They are the preserving salt, and when once the salt goes the whole scene will rush on to its final and eternal doom. Do let us put the true value of the sanctuary upon a separate and godly life, a life of communion, intercession, and power. Abraham had Sodom's judgment foretold him, and if it had been saveable he would have saved it. As it was, God's judgments were withheld until Lot was dragged out.

How plainly does God reveal to us His mind regarding this present evil age. In James iv. 4 you have its friendship; in 1 Cor. iii. 2-6, iii. 19, you have its wisdom; in 1 Cor. vii. 31, 1 John ii. 17, you have its fashions; in John xiv. 30 you have its prince, in 2 Cor. iv. 4 you have its God, in Dan. ii. 44 you have its doom.

The Finding.

DEUT. XXXII. 10.

NOW have I seen Thee and found Thee,
 For Thou hast found Thy sheep;
 I fled, but Thy love would follow—
 I strayed, but Thy grace would keep.
 Thou hast granted my heart's desire—
 Most blest of the blessed is he
 Who findeth no rest and no sweetness
 Till he rests, O Lord, in Thee.

O Lord, Thou seest, Thou knowest,
 That to none my heart can tell
 The joy and the love and the sorrow,
 The tale that my heart knows well.
 But to Thee, O my God, I can tell it—
 To Thee, and to Thee, Lord, alone;
 For Thy heart my heart hath a language,
 For other hearts it hath none.

In the wide world, speechless and lonely,
 For me is no heart but Thine;
 Lord, since I must love Thee only,
 Oh reveal Thy heart to mine.
 "Wouldst thou know My glory, beloved?
 Know Me the great I AM?
 First must thine eyes behold Me,
 The slain and the stricken Lamb.

"My visage so marred more than any,
 My form than the sons of men;
 Yet to the heart I have won Me,
 I am the fairest then.
 Thou knowest the sun by his glory—
 Thou knowest the rose by her breath,
 Thou knowest the fire by its glowing—
 Thou knowest My love by death.

"Wouldst thou know in My great creation
 Where the rays of My glory meet?
 Where to my awful righteousness
 The kiss of my peace is sweet?
 Where shine forth the wisdom and wonder
 Of God's everlasting plan?
 Behold on the cross of dishonour
 A cursed and a dying Man."

The Coming Again of Our Lord Jesus Christ.

PART III. BY SIR WILLIAM FRY.

(13).—**Antichrist will come on the scene peaceably and the Ten Kings will agree to give him their power and kingdoms.**

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. Daniel xi. 21; Rev. xvii. 17.

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. Daniel vii. 25.

(14).—**Antichrist will make a covenant with the Jews for seven years and at the end of 3½ years he will command that the worship of God shall cease; he will set up his own image in the temple and command all who are under his rule to worship him.**

And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel ix. 27.

When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place.

Matt. xxiv. 15.

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

2 Thess. ii. 4.

(15).—**Those who do not obey and who will not receive his mark of 666 in their right hand or their foreheads will be persecuted and put to death.**

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom, Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

Rev. xiii. 14-18.

THE GREAT TRIBULATION.

(16).—**Those who are able to do so will flee out of Judea in accordance with the warning given in the following.**

When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place.

Then let them which be in Judæa flee into the mountains:

Let him which is on the housetop not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days !

But pray ye that your flight be not in the winter, neither on the sabbath day :

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matt. xxiv. 15-21.

Then let them which are in Judæa flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

Luke xxi. 21, 22.

(17).—God will send His two witnesses, Elijah and probably either Enoch or Moses to warn those in Jerusalem not to worship the Antichrist.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof ?

And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves ?

And he answered me and said, Knowest thou not what these be ? And I said, No, my lord.

Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Zech. iv 11-14.

Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord :

And he shall turn the heart of the father to the children, and the heart of

the children to their fathers, lest I come and smite the earth with a curse.

Mal. iv. 5, 6.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

Rev. xi. 3, 4.

(18).—They will continue their testimony for 1,260 days (3½ years) ; at the end of that time the Antichrist will kill them, and their bodies will lie for 3½ days in the street of Jerusalem.

And when they have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Rev. xi. 7-9.

(19).—At the end of 3½ days they will be raised from the dead and ascend up to Heaven in sight of their enemies.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them.

Rev. xi. 11, 12.

Studies in the Life of Joseph.

By A. J. CHILCOT, SWANSEA.

(35) **JOSEPH THE DISTRIBUTOR OF BREAD.**—During the time of plenty the government officials acted wisely ; but how improvident the majority of the people were. Having discovered their want, they cried to Pharoah for bread, and Pharoah said unto all the Egyptians, “Go to Joseph, what he saith to you do” (chap. lxi. 55).

How strange that a young Jew, who had been in bondage, should now be proclaimed Saviour for the famishing Egyptians. Go unto Joseph, he is your Saviour ; he has provided against your desperate need.

In this beautiful story the one Saviour was Joseph, but to-day it is JESUS, rejected, it is true, by the Jews, but the only one who has provided bread for this starving world. What good news for starving Egypt that every starving man, woman, or child could obtain bread from Joseph. How all this speaks so fully of that blessed One who declared, “I am the bread of life ; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.”

(36) **JOSEPH'S PROVISION ENOUGH FOR ALL** (Gen. xli. 57).—Here we learn that all countries came to Joseph, as the famine was sore in all lands. Thus we learn that Joseph's provision was enough for all, Jew and Gentile alike. How typical of this “dispensation of grace,” when Christ is saving all men without distinction.

(37) **JOSEPH AND HIS BRETHREN.**—From the selling of Joseph by his brethren

until we get to chapter xlii., his brethren seem to drop out of the narrative altogether, typical of the Jew nationally being set aside by God (see Romans chaps. ix.-xi.) until the fulness of the Gentile be brought in, then the blessing coming back to the Jew.

(38) **JOSEPH DEALING WITH HIS BRETHREN AND REVEALING HIMSELF TO THEM.**—Under this heading a great deal of dispensational truth is told out. This section covers from chapters xlii.-xlv., and is indicative of how the Jew will be dealt with in a day following the rapture of the church. Their consciences will be reached, the Spirit of God will work true repentance in the nation, and bring them face to face with the true Joseph, their Messiah, and they shall look upon Him whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his firstborn (see Zech. xii. 10 ; Rom. xi. 25-27). This is a fascinating study, but space forbids me going into it as I would like, but leave the picture with you for your own development.

(39) **JOSEPH'S COMMISSION TO HIS BRETHREN** (chap. xlv. 9).—This is not only typical of the Jews in days that are coming for him (see Matt. xxvi. 14), but also to ourselves in this dispensation (see 2 Cor. v. 18), where He has committed to us the Gospel of reconciliation.

(40) **JOSEPH GOES TO MEET JACOB.**—And Joseph made ready his chariot and went up to meet Jacob his father (chap. xlv. 29). It has been suggested that this is really the Epiphany of Joseph. He

reveals himself in all his glory to his people. He meets Judah in Goshen first, and then meets his father. Will not Christ come in His glory first to Judah, and then to all Israel? Joseph also grants his brethren a good land. Goshen undoubtedly was the best slice of land in Egypt, and it was given and confirmed to them by Pharaoh. This no doubt speaks of Israel's millennial land, but to us of our eternal inheritance. We who are brought by God's sovereign grace into the kingdom of "the Son of His love," with abundant provision now and for ever, Joseph's word, "And thou shalt be near me," reminds us of the grace of our Lord and His desire toward us.

(41) JOSEPH'S DEATH.—His life was eminent for his faith, which, in all his sore and cruel trials, as well as in all his prosperity, kept him devoted and steadfast toward his God. His hope in resurrection is seen so beautifully in his commandment concerning his bones (Gen. 1. 25). He not only began well, went on well, but also finished well, reminding us of Paul's great finish in 1 Tim. iv. 7, 8.

The history of Joseph teaches us that humility goes before honour, bitter before sweet, the cross before the crown. This is the principle in God's dealings with all His own in all ages.

In these studies of the life and character of Joseph, many lessons have been suggested to us. May they, through the Holy Spirit, strengthen our faith, and lead us to a fuller appreciation of the God inspired biographies of these Old Testament heroes of faith.

The Story of the English Bible.

PART IX. BY J. L. ERCK, OF TOOTING.

Before we describe the concluding scenes of the life of Tyndale, readers may possibly be interested to have some specimens of his version set out here in order to compare them, if they care to do so, with the corresponding passages in the Authorised and Revised Versions. The following is Tyndale's rendering of that fine passage, Genesis xlix. 8-12:—

Judah, thy brethren shall praise thee, and thine hand shall be in the neck of thine enemies, and thy father's children shall stoop unto thee. Judah is a lion's whelp. From spoil my son thou art come on hye: he laid him down and couched himself as a lion and as a lioness. Who dare stir him up? The sceptre shall not depart from Judah nor a ruler from between his legs, until Shiloh come, unto whom the people shall hearken. He shall bind his foal unto the vine, and his asses colt unto the vine branch, and shall wash his garments in wine and his mantle in the blood of grapes; his eyes are ruddier than wine and his teeth whiter than milk.

It will be seen how few are the alterations made in the later versions, while, in one or two small details, the R.V. approximates even more closely to the above than does the A.V.

As an example of an entirely different style of passage take a part of the beautiful story of the prodigal son. Tyndale's rendering is as follows, and it will again be noted how few are the subsequent changes:—

A certain man had two sons. And the younger of them said to his father, Father, give me my part of the goods that to me belongeth. And he divideth unto them his substance. And not long after, the younger son gathered all that he had together, and took his journey into a far country, and there he wasted his goods with riotous living. . . . Then he remembered himself, and said, How many hired servants of my fathers have bread enough and I die for hunger. I will arise and go to my father, and say unto him, Father, I have sinned against heaven and before thee, nor am I worthy to be called thy son, make me as one of thy hired servants. And he arose and came to his father.

Again, let us take a passage differing widely in character from either of the preceding, and follow Tyndale's reading of Phil. ii. 5-11:—

Let the same mind be in you that was in Christ Jesus, which being in the shape of God, thought it not robbery to be equal with God. Nevertheless, He made Himself of no reputation, and took on Him the shape of a servant, and became like unto men, and was found in His apparel as a man. He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted Him, and given Him a name above all names, that in the name of Jesus should every knee bow both of things in heaven and things in earth, and things under earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father.

Here it will be observed that Tyndale has the more correct rendering "in the name of Jesus," which has been restored to the R.V.

In his translation of Colossians i. 9-17, we owe to Tyndale those fine phrases, "Meet to be partakers of the inheritance of the saints in light," "Hath translated us into the kingdom of His dear Son," "The image of the invisible God."

Tyndale was not spared to finish his translation of the Bible, but before his untimely death he had got as far as the Book of Chronicles. As we shall see later, the very year after his death, the complete printed English Bible appeared.

In 1534, the year of the issue of Tyndale's revised New Testament and Pentateuch, he went to live at the house of the English Merchant Adventurers at Antwerp. This house was under the care of his friend, Thomas Poyntz, and while within it he was safe from his watchful enemies; outside it he was continually in danger. In May, 1535, a scoundrel named Henry Philips, taking advantage of his straightforward and unsuspecting nature, lured him out of the house on some pretext, and then immediately betrayed him to the officers lying in wait. He was seized and imprisoned in the castle of Vilvordie, not far from Brussels, until his trial in August, 1536. During the intervening winter he addressed a pathetic letter in Latin to the governor of the castle, begging to be allowed warmer clothing, and adding, "I wish also for permission to have a candle in the evening, for it is weary work to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with my study. And, in return, may you obtain your

dearest wish, provided it be consistent with the salvation of your soul." His request was probably granted, for it is thought that, during his imprisonment in this dungeon, he translated a further part of the Old Testament (Joshua to 2 Chronicles). After his trial and condemnation, he was kept prisoner for another two months, and then, on the 6th of October, 1536, he was strangled, and his body burned at the stake. His last words were, "Lord, open the King of England's eyes."

Thus died one who has been fitly termed the "Apostle of England," and of whom England was not worthy. Since then some appreciation of his work for this nation has been manifested, and he, who never sought honour for himself, holds an honoured place on the roll of great Englishmen. The London of his day refused him a place in which to do his self-appointed task; to-day, in the Thames Embankment Gardens, near to Charing Cross Station, may be seen a statue erected to his memory. But his greatest monument, and one which he would perhaps have preferred above any other, is in the hearts of all those of his fellow-countrymen who realise somewhat of the influence which the English Bible has had upon the life of the English nation.

Not myself, but the truth that in life I have spoken;
Not myself, but the seed that in life I have sown:
Shall pass on to ages, all about me forgotten,
Save the words I have written, the deeds I have done.

Selected Fragments.

I have had, and continue to have, the most exquisite delight in the Bible. . . I hope you will chew the cud of the Scriptures; they afford an inward nourishment which few enjoy. I would say, Read them much, and chew them more.—
GENERAL GORDON.

He that falleth into sin is a man; that grieves in it is a saint; that boasteth in it is a devil.—
FULLER.

Nothing delights God more than to forgive sin; at this blessed work He is at home. To some men it is a hard task to forgive an injury. They do it with a squeeze, and a twist, and a wrench; and even then it is questionable, for a forced forgiveness is no forgiveness. Some are not unlike the dying man who said to the priest, "If I die, you will recollect that I forgive Pat Malony; but if I live, I'll pay him out as soon as I can." But with God

it is His nature to forgive. GOD MUST BE JUST, but to punish is His left-handed labour. It is written, "He delighteth in mercy." God is charmed when He can wash a scarlet sinner white. It is the heaven of His heaven to receive a black sinner to His heart and put away his sin.

PRAYER.

He that would be devout must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and will deprive us of the blessings we pray for.

The oftener we renew our intercourse with God, the greater will be our devotion.

Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Importunity makes no change in God, but it creates in us such dispositions as God thinks fit to reward.

Make it a law to yourself to meditate before you pray; as also to make certain pauses, to see whether your heart goes along with your lips.

The devil is old, but not infirm.—OLD PROVERB. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

THE INSPIRATION OF THE WORD OF GOD.

The Bible is a mirror in which the glory of God is seen in the face of Jesus Christ; it is also a mirror in which man beholds his natural face as in a glass, but presented as God Himself sees us—for God looks at the heart. Though the Scriptures have been written by human hands, and in human language, yet all has been given by inspiration of God, for "holy men of God spake as they were moved by the Holy Ghost." He controlled, suggested, harmonised, and thus left on record the history of God's dealings with man from the first, and His message to man. The Bible, then, is the Word of God, who cannot lie; expressed in man's language, yet God-edited and spirit-inspired throughout; divinely superintended by the Holy Ghost, it has been preserved from all error; so preserved that, as Christ has said, sooner shall heaven and earth pass away than that one jot or one tittle of the law shall fail or pass away, till all be fulfilled. FOR THE SAME FINGER OF GOD THAT GARNISHED THE STARRY FIRMAMENT WITH INNUMERABLE GEMS OF LIGHT, WROTE EVERY LETTER ON THE SACRED PAGE. They are written for eternity. Certain portions may not seem to be of much importance to us, but they are all-important, and designed for the use of the whole universe.

The Believer's Question Box.

Questions for this column may be addressed to
J. CHARLETON STEEN, Roseneath, Buckhurst Hill, Essex,
or to WM. HOSTE, B.A., 2 Staverton Road, London,
N.W. 2.

Question A.—Question of the Cup.—Is it Scriptural in the light of 1 Cor. x. 16-17, to have more than one cup on the table? If so, how can we give thanks for the cup?"

ANSWER A.—The expression "cup" in the various accounts of the institution of the Lord's Supper refers, not to the containing vessel, but, by the figure of metonymy, to the wine contained (*e.g.*, Matt. xxvi. 27, and 1 Cor. xi. 25, "This cup is the New Testament in My blood"). We speak of "a good table," meaning the food on it. The Romanisers who insist on our taking literally the words, "This bread is My Body," should also force the words, "This cup," to mean the literal vessel holding the wine, rather than the wine, which is not once mentioned. Now, there is certainly an important truth which demands that there should be only one loaf, "For we being many, are one bread and one body, for we are all partakers of that one bread" (1 Cor. x. 17). The R.V. margin seems still clearer, "Seeing that there is one bread, we, who are many, are one body." But there is no corresponding truth which obliges us to have only one original receptacle; no idea of unity being bound up in the "oneness of the wine." Indeed, the blood of Christ was not shed on the Cross as a unity, but gradually, though finally all was poured out from His pierced side. However, any division, beyond what is absolutely necessary for the convenience of distribution, should be avoided. What is called "the individual cup" seems abhorrent to the idea of communion one with another.

Question B.—What Scriptural reason is there for stating as a fact that the seventieth week was cut off from the rest and is yet to be fulfilled?

ANSWER B.—The Scriptural reason is understood by reading the passage (Dan. ix. 24-27). The seventy "hebdomads," or periods of seven years are said by Gabriel to be "determined upon Daniel's people (the Jews) and the holy city, to punish the transgressors . . . and to anoint the Most Holy." Then, in verse 25, this whole period of 490 years is resolved into its constituents of 49 years (during which building operations were completed), and then a further 434 years to the cutting off of the Messiah, that is 483 years in all, or 7

years short of the total 490. Why is this? Because as Zechariah xi. 10 tells us, when "the staff, even Beauty," is cut off (a description of the same event as the cutting off of Messiah), Jehovah's covenant, which he had made with all the people, is broken, so that one period of seven years, or one "hebdomad," still remains to be fulfilled. This will have its place when the prince of the people who destroyed the city (the Romans in 70 A.D.) will confirm covenant with many for one week or period of seven years. The fact that He will break His covenant in the middle of the period, *i.e.*, after 3½ years, will not override the fact that this "hebdomad" will complete the 490 years determined on the Jews, to end with "anointing the Most Holy," which will take place when Christ returns in glory to reign.

Question C.—In what sense are we to understand the word "Holy" in the words, "But now are they holy" (1 Cor. vii. 14)?

ANSWER C.—The question in the passage is whether a converted husband is to depart from his unconverted wife, or vice versa; perhaps with the case in view of those Jews we read of in Ezra, who had married strange wives and had to put them away. But the answer here, is no. The converted husband or wife need not depart from the unconverted ones if these latter be pleased to dwell with them, for the unbelieving husband has been sanctified, or set apart ("hagiazomai") by the wife, or vice versa; not in a moral sense, but only in a social, by the Divine ordinance of marriage. "Else (and here the apostle introduces a contingency which had not occurred to them) were your children unclean," and they, too, would have to be separated from "but now are they holy" ("hagios"—same root as the verb used of the unbelieving parent above, and in the same sense.) The children of believing parents are not sanctified in any moral way, but only as in the case of the unbelieving parent, set apart for their parents. Baptism is quite foreign to the whole passage, and ought never to have been brought into it. The question is not one of moral change at all in either case, but only of being able to live under one roof.

Question D.—What is the meaning of 2 Cor. v. 1 to 4? Is this a reference to His coming for His own?

ANSWER D.—The truth of the coming of the Lord surely underlies the passage, but is not the prominent thought, which is dissolution of the body. The first verse of chap. v. continues the thought of

chapter iv., for if our earthly home of this tabernacle (*i.e.*, our natural body) were dissolved (*i.e.*, in death), we have *i.e.*, awaiting us, though, as we know, not at once available, a house (in contrast with tabernacle) not made with hands, ETERNAL in the heavens (*i.e.*, a spiritual and glorified body). For in this (body) we groan, but what for? Not for dissolution, but for the change incidental to the body at the coming of the Lord, SEEING THAT (for that is the sense of the suppression "*ei ge kai*") being then at once clothed with the immortal body, we should not have to pass through the disembodied state spoken of here as "naked." For we who still live in the flesh, earnestly desire, not to be disembodied, but embodied in immortality. But so great was the desire of the apostle to be with Christ, that he was willing not to wait for that perfect state, but "to be absent from the body and to be present with the Lord," words which cannot apply to resurrection, but to the disembodied state, between death and resurrection.

Question E.—Was the Cross on which our Lord was crucified the cross as shaped to-day? Is the word used the word for a stake and not a cross, a word only implying that which stands up?

ANSWER E.—It is true that the first meaning of "*stauros*," the word translated "cross" in the New Testament, is a "stake" (from "*histeemi*," to stand), and this was occasionally used in executions, the victim being sometimes impaled on it. But this stake, called "the simple cross," was not the Latin cross, which was in the shape of a T, and had an upright above the crossbar, on which the title of accusation was displayed. This was the form of cross the Romans used, and, on which there seems no room to doubt, our Lord was crucified. Because the cross is found in Babylonian cults is no good reason for denying that the Romans crucified Him on the ordinary Latin cross. We are certainly not to wear a cross or display it on "religious buildings," but to learn the meaning of Christ's Cross, and bear our own.

1927—EBENEZER—1928.

There was a point reached in the history of the people of God, when they together raised their Ebenezer—"Hitherto hath the Lord helped us" (1 Sam. vii. 12). It is not without interest to note where it was raised, *viz.*, between Mizpah and Shen. Mizpah means a watchtower (see Gen. xxxi.

49, for the reason of the name). Shen means a rock, a strong place (see Job xxxix. 28), reminding us of the watchful eye of our God towards all who know "The shadow of a great rock in a weary land" (Isa. xxxii. 2).

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is a backward look at a time like this into the year that is about gone, never again to be recalled until the "Judgment Seat" of Christ. If, as we look back, we can sincerely raise our Ebenezer, then let us thank God. We may be deeply conscious of failure and unfaithfulness, of slips and falls, but notwithstanding them all, we proclaim His faithfulness. Surely, with David, we can say, "He has not dealt with us after our sins, nor rewarded us according to our iniquities, for as the heaven is high above the earth, so great is His mercy to them that fear Him" (Psa. ciii. 10-11).

It is now ten months since I took over the joint-editorship of this magazine. When I did so it was with much fear and trembling, and I now want to raise my Ebenezer, "Hitherto hath the Lord helped me." I also want to thank the readers for their sympathies and prayers, for sure I am that I have not been forgotten at the throne of grace, and I do thank God and take courage; for prayer changes things.

We have added four more pages to the magazine, which has helped to give the needed increase of space to deal with the abundance of articles on hand, so kindly sent in, and also the many more promised. If we can only increase our subscribers in 1928 we will add more pages to the magazine. This is a little service in which all our readers can help, and for which I will be very grateful.

To all who have given their help in the written ministry of the paper for the year I tender my sincere thanks, and I rejoice in that ministry having reached so many thousands of God's saints, many of them living in remote and lonely parts.

I am thankful to say that we are full of fresh matter for the coming year, quite a number of able and accredited brethren, in the fellowship of God's assemblies, having promised their valuable help. Among these are our brethren Dr. Bishop, Wm. Hoste, George Hucklesby, J. B. Watson, H. E. Lawes, John Ferguson, W. J. McClure, J. M. Shaw, C. F. Hogg, H. St. John, T. D. W. Muir, William

Rodgers, Dr. Matthews, and others. May all their ministry be bathed in the oil of God's Holy Spirit.

The ministry will, in its scope, include, by God's gracious help, the whole counsel of God, giving special attention to "Present Truth." Divine separation will be kept well before the saint, as God's path of holiness in these apostate days.

Mr. Wm. Hoste will also greatly esteem and value remembrance in prayer for the service of answering questions, which he looks upon as a very great privilege, for which we are thankful.

I want also to thank the proprietors of the magazine, John Ritchie, Ltd., for their whole-hearted co-operation with me in all my suggested alterations, and for the ready way in which they were always willing to sacrifice their legitimate advertising space, to meet my varied claims.

I am glad to say that our beloved brother, Mr. John Ritchie, is still with us. He has had a wonderful recovery, and is still taking a great interest in the magazine which he so faithfully and ably edited for so many years. May he long be spared to do this.

Our January number will contain my chart on God's plan of the ages. This will be printed in colours, and in my judgment is the best chart on the subject I know. I can freely say this, for I am not its author. It was given me by the late Mr. Henry Figgis, of Dublin, and is designed by him.

Beginning with the January issue, there will appear the first of a series of papers by Mr. Hoste on the book of the "Revelation." These will run right through to a finish. In connection with this series we will provide monthly space for criticism or thoughts from others as the papers appear. This Mr. Hoste will gladly welcome and appreciate.

Before the January number reaches you the New Year may be upon us, so I wish you all a very happy and fruitful New Year.

Go labour on while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away;
It is not thus that souls are won.

Go labour on, 'tis not for nought;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

J. CHARLETON STEEN.

The Lord's Work and Workers.

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

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

No Charge for Insertion.

DECEMBER, 1927.

Made up, November 24th.

SCOTLAND.

NEW YEAR CONFERENCES will (God willing) be held in various centres as follows :—

December 26.—Craigellachie.—Christmas meetings. **Inverness.**—11 a.m.-7 p.m., Ebenezer Hall, Tomnahurich Street.

December 31.—Plean, Stirlingshire.—Public Hall at 3.30. John Brown, John Watt, Robert Balloch.

Monday, January 2.—Motherwell.—Town Hall, 11 a.m. till 4 p.m. Chas. Hickman, C. F. Hogg, John Gray, Montagu Goodman. **Hamilton,** 10.30 till 4 p.m., in Methodist Church, Keith Street. C. F. Hogg, J. A. Anderson, Tom Baird, William Rodgers. **Edinburgh,** 11 and 2.30, in St. Columbus U.F. Church, Cambridge Street. Tom Baird, R. Scammell, John Ritchie, jun., Mr. Gilmour. **Ayr,** Town Hall, 1.20 till 7. J. C. M. Dawson, James Stephen, Gilmour Wilson, Andrew Borland. **Kilmarnock,** 10.30-5, Grand Hall, London Road. J. M'Alpine, J. Charleton Steen, E. T. Tarrant, W. J. M'Clure. **Kirkcaldy,** 11.30-6, Beveridge Halls, near Station. J. Gilmour Wilson, William Hagan, William Thomson, A. Campbell. **Dumfries,** 11-5, Wesley Hall, Buccleuch Street. John Millar, Alexander Milroy, Alexander Bayne, Andrew Douglas. **Glasgow.**—Annual Conference in connection with Craigiehall Street Assembly in Lorne Memorial Hall, Lorne Street, 12 till 7. J. Charleton Steen and others. **Dundee,** at 11, Hermon Hall, Tay Street. **Aberdeen,** in Y.M.C.A. Hall and Assembly Halls. **Stranraer,** 11-4, in Fisher Street Hall. Tom Sinclair, Mr. Beattie, Belfast, and others. **Larbert,** 2 p.m., in Dobbie Hall. H. St. John, Tom Baird, John Watt, E. W. Greenlaw.

Tuesday, January 3.—Glasgow.—Annual Conference in City Hall, Candleriggs, 10.15 till 5. Speakers expected—Dr. W. H. Bishop, J. Charleton Steen, W. J. M'Clure, E. T. Tarrant, A. F. Jack, James M'Phie, R. J. Dickson. **Kilbirnie,** Walker Memorial Hall, Main Street, 12-5. Alex. Marshall, John Gray,

James Wilson, James Coutts. **Larkhall,** Hebron Hall, 11.30 till 4.30. C. F. Hogg, James Anderson, M. Goodman, Chas. Hickman. **Prestwick,** Co-operative Hall, Main Street, 2.30 till 7.39. J. C. M. Dawson, William Thomson, C. F. Hogg, W. M'Alonan. **Auchinleck,** Gospel Hall, 2.30-7. Messrs. Currie, Kerr, Moffat, and others. **Bathgate,** Co-operative Hall, Joicey Street. Tom Baird, J. Gilmour Wilson, J. M'Phie.

Wednesday, January 4.—Bo'ness, Hebron Hall, 2-8. W. W. Fereday, Chas. Hickman, J. E. Wilson, John Brown. **Newmilns,** at 3 p.m., in Co-operative Hall. E. Tipson, T. Richardson, James Moffat, T. Jack.

FORTHCOMING.—Prestwick.—Postal Workers 2nd Anniversary Meeting in Bute Hall, Wednesday, 14th December, at 6.30. **Plains.**—Conference in Elgin Hall on December 17, at 3.30. W. M'Alonan, E. W. Greenlaw, J. Feely expected.

NOTES.—Thomas Richardson had times of blessing at **Kirkwall**, some believed. He is now in **Stromness**, and the people are turning out well. Hopes to visit **Westray** in December. J. C. M. Dawson gave addresses on important topics to large and appreciative audiences at **Prestwick**. Joseph Strain had a month's Gospel meetings, with blessing, at **Auchinleck**. A few have been added to the assembly. George Bond had good meetings in Gospel Hall, **Kirkcaldy**. Saints helped and blessed, and a few added to the assembly. A. Thomson is visiting from house to house in the **Sanquhar** district. John Miller conducted special meetings for Christians in **Arbroath** from October 16 till 27. Numbers increased, and interest maintained till the finish. It was a real refreshing time, quite a number were helped and blessed. **Low Waters,** Hamilton.—Annual Conference held in New Welfare Hall on November 5. Hall filled. Speakers—Mr. Prentice, Mr. Jack, John Miller, James Govan. Ministry practical, refreshing, and was enjoyed by all. **Wishaw.**—Annual Conference held October 29.

Speakers—John Ritchie, jun., John Miller, J. W. Gibson, Isaac Y Ewan. Ministry searching. Every one felt God was speaking. John Miller continued the following week with meetings for Christians. Attendance extra good, ministry much appreciated. H. and W. Steedman have decided to continue renting the hall in **Bonnyrigg** during November. Interest still deepening in the saints and among the unsaved, the hall being filled every meeting. This effort has now continued for 18 weeks. Prayer is requested.

ADDRESSES.—**Lochgelly.**—Correspondence now to William Russell, 191 Station Road, Lochgelly. **Plean**, Stirlingshire.—J. M. Marr, 1 Loanfoot Gardens, Plean. **Lochgelly.**—William Bell, 10 Cross Street, Lochgelly. **Maybole.**—William Geddes, 15 Cottage Road, Maybole.

ENGLAND AND WALES.

FORTHCOMING.—**Carlisle.**—Annual Conference on Monday, 2nd January, in Hebron Hall, Botcher-gate, 11 a.m. till 6 p.m. Speakers—Dr. J. Muir Kelly, A. Fingland Jack, W. J. Bevan. **Manchester.**—New Year Conferences, December 31, in Hope Hall, Ardwick Green, 2.30 to 8 p.m.; January 2nd, in Irwill Hall, Irwill Street, Salford, 2.30 to 8. Dr. Bishop, J. Charleton Steen, W. Rodgers, J. W. Prior, J. Harrod, and others. **Leicester.**—Young Christians' Bible Study Conference on December 3 and 4. Speakers—H. Hutchison, J. M. Shaw. Correspondence to T. A. Judson, 5 Richmond Avenue, Leicester. **Nottingham.**—Annual Conference in Clumber Hall, High Cross Street, December 26 and 27. Circulars from T. H. Munday, 134 Hucknall Road.

NOTES.—**London.**—Special addresses on "Light from Romans on Vital Problems" were given on the Saturday evenings of November in Bloomsbury Chapel, when well known brethren ministered the Word to appreciative hearers. In the same chapel on Saturday, 22nd October, brethren from representative parts of the Home Counties told of the work of the Lord in their particular districts. There was a large attendance with evident interest as one by one the brethren recounted the story of their service during one of the most trying seasons yet experienced. **Blackburn** Missionary Conference will linger long in the memory of those attending. Brethren Henry Payne, W. E. Vine, and T. Baird had the oversight of the ministry, and the missionary reports from several brethren from various fields

were appealing and inspiring. The services in Cinema and the Y.M.C.A. buildings in **Liverpool** still flourish. T. Baird spoke to a packed hall of young people on "Grafting," and addressed a large audience in the Cinema. **Manchester** S.S. Teachers' Conference was an inspiring sight and a helpful season. T. Baird, John Gilfillan, and others addressed words of truth and soberness to the teachers. **London** Missionary Meetings were largely attended and greatly blessed. Meetings held for brethren and sisters gave ample opportunity for interchanging thoughts and giving reports of work in other lands. **London** S.S. Teachers' Conference convened in Spurgeon's Tabernacle. 4000 persons present. An amazing spectacle. William Green-law, M.A., and T. Baird addressed the large audience on themes bearing directly on Sunday School work. **Abergavenny** and **Newport** were visited also by T. Baird, and the meetings held in both places were crowded to the doors, and some turned away. **Leominster.**—This old meeting place of former worthies enjoyed a happy week under the ministry of T. Baird. **Hereford** County Rally of young people was a notable event. Such meetings are proving themselves to be an uplifting force in the lives of our young people, and reacting beneficially on the assemblies. **Barrow-in-Furness.**—Gilmour Wilson had a month's meetings in Abbey Road Hall. Large numbers heard the Word faithfully declared. Souls have been saved. John Gilfillan had a week's meetings in Anchor Road Gospel Hall, on the Book of Ruth. Attendance good. **Cardiff.**—J. Charleton Steen had a very interesting series of meetings in Mackintosh Hall. Splendid attendances every night, and much professed blessing among God's people. Subjects, "The Feasts of Jehovah." He has also visited several of the assemblies in South Wales. Penylan assembly started early in 1925, with 25 in fellowship, as a hive off from Mackintosh Hall. Largely owing to the big tent missions numbers increased to 80, and a new hall, called Minster Hall, has just been built in Minster Road to accommodate over 800. This was opened on October 15 last, 450 sitting down to tea, and 800 being present at the evening meeting. On November 2 Tom Baird gave a lantern lecture on "How we got our Bible," when the hall was packed out. R. Scammell has just finished three weeks' glad tidings campaign. Many strangers attended and about half a dozen professed. Mothers' meeting has 90 on the books, adult Bible Class 70, and school about 100. A. Payne, S. Fisher, J. Ander-

son, Dr. Short, P. S. Mills, J. Ritchie, jun., and others follow on with week-end meetings during winter. Prayer valued. Archie Payne is having splendid meetings at **Treloch**, South Wales. Large attendances nightly. Bernard and Norris pitched their tent about four miles out of **Swansea**, and have had much encouragement with sinners professing. Tent was blown down by gale on 28th October. Meetings continue in a local hall. John Gilfillan visited Churnet Street Hall, **Manchester**, where the Lord gave blessing in salvation; also had meetings in **Wallasley**, **Accrington**, and **Hoylake**. Benjamin Mudditt, Walthamstow, underwent a second and more serious operation in the University Hospital, London, on November 3, and has since suffered constant pain. He is now in a very low and weak condition, and his wife and loved ones will value the prayers of the Lord's people on his behalf. Mr. Fred. Glover writes:—The late James Vicary used to remark that one of "The Strange Things" of Luke v. was a crowded meeting on a week night! We have been privileged to see this night after night during the recent mission at **Seaton**, Devon, and God has wrought most graciously. For meetings among the Jews in **White-chapel** during December prayer will be valued. Messrs. Grainger and Darch have had a time of blessing at **Curry Rivel**, Som. Mr. David Ward also at **Taunton**. Mr. H. St. John is to be at **Bridgewater**, **Weston-super-Mare**, etc., in December.

ADDRESSES.—**Pontypridd.**—Correspondent for Pwllwam Gospel Hall—Jesse Osborne, 21 Groves Street, Graig, Pontypridd. Christians meeting formerly in Beaver Park Chapel, **Didsbury**, now meet in Withington Town Hall, West Didsbury. Communications to E. Ridley, 30 Veronica Road, Beaver Road, Didsbury.

IRELAND.

Joseph Glancy had six weeks at Kingsbridge Hall, **Belfast**. Large meetings, with a number saved and received into fellowship. Samuel Gilpin is preaching the Gospel in a bandroom in **Sullatober**, near Carrickfergus. W. J. McClure gave a series of lectures on "The Tabernacle" in Y.M.C.A. Hall, **Londonderry**, with increasing interest each night. M'Cracken and Lyttle have had meetings at **Ballyhackmore**, with some blessing. **Belfast.**—Dickson and Baillie have been in Ebenezer Hall, some saved. M'Kenzie in Donegal Hall. Stewart and Kells in **Letterkenney** and district. Some professed

conversion, and have been added to the assembly. Kirkpatrick near **Castleblaney**. Love near **Armagh**, with fair interest. Goold near **Killyeurragh**, large meetings, some saved. Knock at **Newmills**, people coming out well. Whitten and Young at **Toomebridge**. Hutchison at **Crosskeys**. Believers' meeting at **Upperlands** was a time of real spiritual refreshment. Ministry by Baillie, Megaw, Creighton, Stewart, Campbell, and others. J. Finegan and D. Craig are near **Clones** with a new Portable Hall. People coming out well.

CANADA.

Tillsonburg.—Annual Conference on December 30-31 and January 1. **Vancouver.**—A. M'Donald has been helping in the Gospel Hall, 1181 Seymour Street, with blessing. **Forest, Ont.**—Mrs. S. B. Adams, of Caracas, Venezuela, is visiting her parents here. Her address is c/o J. L. Hoek, Box 589, Forest, Ont. **Windsor.**—R. M'Crory had meetings in **Creemore**, **Watford**, and here. **Toronto.**—J. K. M'Ewen had large meetings in the Central Hall, taking up practical subjects exercising unto Godliness. **Collingwood.**—W. Williams is having Gospel meetings about 10 miles from here, with good interest and attendance. **Forest.**—As the outcome of tent meetings held here by Bre. Wilkie and Joyce during the summer, nine were baptised in the lake. **South River.**—Bre. M'Geachie and Silvester gave us an appreciated visit.

UNITED STATES.

Pittsburgh, Pa.—Annual Convention will be held in Gospel Hall, 4917 Friendship Ave., November 24-27. **Oakland, Cal.**—38th Annual Convention in Bethany Gospel Hall, 1940 23rd Ave., November 25. **Chicago.**—Annual Convention, November 23-27, in Gospel Hall, 748 Leamington Ave. **Westerly.**—Annual Conference, November 25-27. **Philadelphia.**—41st Annual Conference in Bethany Hall, 2123 South Street, December 31, January 1 and 2. Communications to David P. Harry, 535 Robbins Ave., Lawndale, Philadelphia. The Conference at **Detroit** was the largest in the history of such meetings here, and one of the most helpful. Over 800 of God's people met around the Lord's table to remember Him. At the meetings Dr. W. J. Matthews, J. Knox M'Ewen, D. Oliver, Leonard Sheldrake, J. Ferguson, and others ministered the Word. **New Bedford.**—B. Bradford and H. M'Ewen held three weeks' meetings here, and several pro-

fessed conversion. **New York.**—John Ferguson has had well attended meetings at Bronx Hall, strangers coming in as not seen for years. **Uby, Mich.**—Brethren here expect to open their new hall shortly. They have “remembered the Lord” in a farmhouse for years, but the Lord has given them heart to “enlarge their coast.” **Deckerville, Mich.**—Bro. R. A. Barr has had some meetings here recently, with interest. **Jackson, Mich.**—Bro. W. Ferguson has had a few Bible readings in homes of Christians here, and in **Urbondale**; also a spell in the Gospel at **Brightmoor, Mich.**, hall filled Sunday nights, some encouragement. **Spruce, Mich.**—Bre. Govan and Klabunda had two weeks in a hall here. Bre. A. Stewart and S. Hamilton in **Wisconsin**, Bro. James Kay in **Ontario**, in the Gospel. **Detroit, Mich.**—Ferndale and East Side Halls report interest at regular meetings. Interest at Central Hall very good Sunday evenings. **Chicago, Ill.**—Bro. R. M’Crory has been in Avondale Hall here, with interest, and Bro. James Marshall giving help to South Side brethren in one of their Gospel efforts.

AUSTRALASIA.

NEW ZEALAND.—Robert Miller has been ministering the Word in Main Street Hall, **Palmerston North**, and a very good interest has been manifest. Mr. J. Spottiswoode returned to **Auckland** after a very encouraging time at **Dargaville** and **Te Kopuru**. There was very good interest shown in the meetings, the people turned out well, and the presence of the Lord was realised in the ministry of the Word. Mr. C. F. Gedge, after being a while in **Rongotea**, started a series of meetings in **Te Rehunga**, using a chart “From Egypt to Canaan.” Mr. N. Hyde has been holding meetings in **Gisborne**, and God is blessing the Gospel message. We hear of three souls confessing Christ and another obtaining assurance. Mr. D. Balneaves had about six weeks in **Tokomaru**, visiting and holding cottage meetings. Seven souls confessed Christ, five were baptised, and the others expected to be. Afterward he had a week in **Levin**, since then he has been in **Otaki** with an occasional visit to **Manakau**. Mr. J. Blair is having meetings in the Karamu Road Hall, **Hastings**. There is a good interest, the people have come out well, a number of souls have professed to be saved, and others are in soul trouble. Mr. F. May, who is in Australia at present, has been laid aside with illness. He was up again, but feeling very weak. **AUSTRALIA.**—**Brisbane.**—Conference on August 10th was crowded out, over 400 being

present. Ministry by H. Hitchman, Frank Hunter, R. Scanlan, John Hynd, was of a high standard. H. Hitchman had good meetings at **Maryborough** and **Bundamba**. Ernest Clarke, of China, has been helping in Bible carriage work in **New South Wales**, and has had encouraging times.

Fallen Asleep.

James Canning, Gortade, Upperlands, Co. Derry, on October 25, suddenly, from heart failure. He was converted about 40 years ago through the ministry of Mr. John Blair, and has been connected with the assembly of God’s people ever since, where he has been a mainstay and guide for many years, beloved and esteemed by all. **S. O. Hands**, Llantarnam, Mon., for upwards of 50 years in the assemblies at Newport and Cwmbran. Truly a man gentle toward all. **Mrs. Grant**, Bellshill, on October 28, aged 43 years. A quiet, godly sister. **Mrs. Thomas Anderson**, Whangarie, New Zealand, on September 2. Well known in Larkhall, Scotland, where she was in fellowship for many years. **Dr. John Singleton Darling**, of Lurgan, Ireland, on November 10. A devoted brother, who took a great interest in the Lord’s work, especially in foreign lands. He will be much missed in Ireland, where his ministry was much appreciated. We hope to give a brief record of his life and service in an early issue of **The Christian Worker**. **Mrs. John M’Millan**, Ayr, aged 49 years, beloved wife of our esteemed brother, John M’Millan, for many years in Gospel Hall, Ayr.

HISTORY OR ALLEGORY.—A study of Genesis, chapters 1-4, by Wm. Hoste, B.A., is to hand. All our readers should get a few of this excellent exposition. The price is 2d each, or 1/9 a dozen, from Mr. Hoste, 2 Staverton Road, London, N.W.2, or from John Ritchie, Ltd., Kilmarnock.

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