THE
Believer's Magazine

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

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

Edited by
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New Series—Volume XL.
(Forty-eighth Year).

1939.

Kilmarnock, Scotland:
JOHN RITCHIE, Ltd., Publishers of Christian Literature.
And through all Booksellers and Agents.

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THE CHRISTIAN AND THE CIVIL POWERS.

By The Editor.

(1) OUR HEAVENLY CITIZENSHIP.

Our citizenship is in heaven (Phil. 3. 20); Here we have no continuing city (Heb. 13. 14); Strangers and pilgrims (1 Pet. 2. 11).

NOTHING can be clearer to the discerning reader of the Bible than this: whereas in the Old Testament God's dealings centred in and were concerned with the affairs of a nation located in Palestine, in the New Testament the revelation of His purpose is associated with a community which has its boundaries in eternity and its members in all lands. Israel was chosen from among the peoples to have a national existence apart and different, but maintained by Providence for the benefit of others so long as she walked in obedience to the commandments of Jehovah. The Church, on the other hand, is the distinctive community of the present dispensation of grace, owning no territorial limitations and dependent upon no earthly blessings. Failure to understand this difference has led to numerous misconceptions and been fruitful of complications which could not have arisen if there had been from the beginning a strict adherence to the teachings of the New Testament. The Church is not a continuation of Israel; it is a conception entirely new.

The quotations at the head of this article indicate certain distinctive features of this new community whose boundaries are uncircumscribed by locations and whose loyalties are other than earthly. Hers is a citizenship in heaven: her real and permanent interests are other-worldly, notwithstanding the fact that physical necessities commit her members to inevitable duties in the terrestrial sphere. Her ambitions are not realised in any human organisation: the city of her desires is elsewhere. Decay and impermanence mark man's structures; incorruptibility and security are qualities of the home towards which she travels. Amongst men those who have caught the vision splendid are accounted by God as "strangers and pilgrims," and pass the time of their sojourning like Bunyan's Wayfarers who "were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair (Vanity Fair). The people, therefore, of the fair made a great gazing on them. And as they wondered at their apparel, so they did likewise at their speech, for few could understand what they said: they naturally spoke the language of Canaan, but they that kept the fair were men of this world, so that from one end of the fair to the other, they seemed barbarians each to the other."

I.

THE *Church, then, is heavenly, in character, and not earthly.* As a consequence of its very constitution the New Testament writers consistently (and consciously) declare that it is non-national in its outlook. Every such barrier as nationality ceases to exist within its frontiers. A favourite designation of the Apostle Paul's is "One Body," while there is a volume of meaning in the early statement of Peter that it is God's intention to visit the nations to gather out from them a people for His name (Acts 15. 14). In so doing it was necessary that every disintegrating factor should be nullified and that every prejudice should be eliminated. The distinction maintaining so long in Old Testament times was completely abandoned, and the middle wall of partition separating the Jews from the Nations was broken down and in Christ (*i.e.* in relationship with Him as Head of the New Conception) believers become associated in a divine creation defined as One

New Man. In this new Body there is not "both Jew and Gentile, circumcision and uncircumcision, Barbarian and Scythian, bond and free" (Col. 3. 10). Distinctions that perpetuate antagonisms have been forbidden—national, ceremonial, intellectual, social. The one important matter is, "Christ is all, and in all." To use other words of Paul regarding the new creation, now we know "no man after the flesh" (2 Cor. 5. 16), for the only person who counts in the estimation of God is the one who lives "in Christ." National and social prejudices are hard to renounce, and no human philosophy has ever proved revolutionary enough to provide mankind with a cure for the malady of patriotism which sets nation against nation and class against class. Therein lies the distinctive quality of the Gospel message, for it enables men everywhere (when they believe) to acknowledge a spiritual bond which unites them in one Body irrespective of those designations which men cherish. The Gospel can accomplish that because its appeal is universal, and because its message is based upon the recognition of a fundamental need of the human heart, *viz.*, fellowship with God through the saving work of Jesus Christ. Because of that characteristic of the word of the Gospel which calls men out into association with Christ apart from national considerations, the use of sectarian labels is contrary to the teaching of the New Testament. The assumption of territorial names for sections of that spiritual community leads to animosities which Scripture flatly forbids. Developments in these directions are always away from the divine plan.

II.

MOREOVER, *the Church is spiritual in nature and constitution.* It is not an organisation whose unity is enforced by an external power such as a visible ruler or by common adherence to an imposed code of laws. The Head of the Church is invisible, for He is in heaven, and since each member derives spiritual life from the glorified Saviour, the unity within her borders is that of an organism which lives and moves and has its being in God. Of that life it is asserted that it is "hidden with Christ in God," and consequently "the world knoweth us not, because it knew Him not"; that is, the world in its unregenerate opposition to the will of God cannot and does not understand the nature of the claims made by members of the Body of Christ to a loyalty that is different and to a life that is distinctive. This hidden life is originated in and maintained by the Holy Spirit whom the world cannot receive because it neither knows nor sees Him, and it is the function of the Holy Spirit to control the life of the believer and to foster unity amongst all the saints. That such unity is not always manifest is due to the disregard to injunctions of the Scriptures and to the human introduction of ideas foreign to the nature of the Church. Because the Church is a spiritual community, its foes are spiritual and its weapons of warfare are not carnal. The contest it wages is against spirits of wickedness in heavenly places, the antagonists being energised by the prince of the power of the air. When the Church lowers its spiritual vitality by engaging in pursuits contradictory of its constitution, its enemies prevail and defeat ensues. On the other hand, when the members of the Church are invigorated by accessions of spiritual strength through obedience to divine laws relating to its government, progress is markedly visible, and opposing forces incompetent to stem the tide of advancement. History corroborates that statement.

III.

YET it must constantly be borne in mind that the members of the Church as human beings have inevitable commitments on the earth. Their lives are spent in a physical environment, and while they are, in spirit, "not of the world," in body they are "in the world." It is in this fact that clashes of ideals occur. During certain phases of world history attempts have been made to make the State subservient to the Church (as a national organisation), while, at other times, men have propounded political creeds which enforce the submission of the Church to the State, or which instigate

persecution of the Church by the State because the spiritual ideals of the one are at variance with the temporal ambitions of the other. Such oppositions have arisen from the desires of men to organise into a territorial unity people who profess Christianity, forgetting that there is no warrant in Scripture for such a procedure. That mistake has been prolific of troubles.

The laws governing the members of the Body of Christ must be consistent with its spiritual character, and must be applicable universally if the semblance to New Testament ideals is to be maintained. Nothing in Scripture suggests that Christians anywhere should be organised for State purposes. The exhortations given are mainly of a moral character, or for the internal government of the Church. Nor do the apostolic writings encourage Christians to participate in national or local politics of men, because these change with passing needs, whereas the policy of the Church is unchanging. Where Christians have kept close to New Testament principles, they have come less into violent contact with the State, and even when conflict has arisen, they have withstood the onslaughts of persecution more in the spirit of Christ. Any loyalty to earth which thwarts the pursuit of the Heavenly calling cannot be of God, neither can any law which sets citizens of Heaven at variance with each other. Consequently there must be limitations in our obedience to man-made laws, for these do not always take into consideration the loyalty of one Christian to another irrespective of national association or racial ambitions. Because Church polity and systems have destroyed the sense of oneness existing among members of the spiritual community everywhere, the amalgamation of Church and State, or the antagonism of the one to the other, has made it difficult for Christians who appreciate the New Testament ideal to act in such a way as will not compromise their loyalty to Christ, or clash with the demands of temporal authority. When a crisis of that nature arises Christians have no alternative but "to obey God rather than man."

Studies in the Life of Abram.

I.—"HIS LIFE AMONGST MEN" (Gen. 12-14).

By E. T. L. Austen, S. Australia.

"AND into the land of Canaan he came." Abram had met the Lord of glory and now enters upon a new life. Separated from Babylon (chap. 12) he finally overthrows her (chap. 14) and delivers his people. In figure, the yet-to-be-completed history of his race is therein illustrated.

Three different planes of experience are suggested in these chapters. He dwelt in "the plain" (12. 6); pitched his tent in "a mountain" (12. 8); and passed through the "valley" (14. 17). Written for our learning, let us gather up the lessons.

1.—"THE PLAIN"

was the place of duty. There it was men built cities and lived their busy lives. There, too, Abram dwelt, discharging the responsibilities of life, a man amongst men. The duties of life need not be feared, for there is adequate resource in the God of Abram.

(*a*) *Friendship.* "The plain" is seen in its true character in chapter 12, a place of confusion and turmoil. Precious, however, it is to note that God "came down" into such a scene. Confusion, too, greeted Abram upon arrival, for "the Canaanite was then in the land." He found also the Lord was there in grace to meet and be with him. Much later, in Luke 6, the same Lord stood "with his disciples in the plain." Blessed be His Name, unchanged to-day He will companion with us in our busy lives!

(*b*) *Revelation.* Moreh, meaning "teacher," was the name of the plain. There God revealed His mind to His servant: "Unto thy seed will I give this land." Such gracious instruction produced immediate fruit, for there he "builded an altar unto the Lord." Abram gave the Lord His portion first. "Learn of Me," He asks, and patiently makes known to our wondering

hearts His loving thought for us. Awakening response, how He values the movement of our hearts to Himself!

Instructive, indeed, it is to note that the next plain is *Mamre* (vision). Such enrichment must surely follow if He gets His proper place.

(*c*) *Resource.* This is seen in the "plain of Tabor" (1 Sam. 10). The three men "going up to God" needed and rightly retained one kid each, just as we each need a Lamb. One loaf and one bottle of wine, however, are enough for the whole company; and they are found to have bread enough and to spare for the needy Benjamite. Is He not the same to-day? Our All before God; and here, our resource for the hungry, needy, and discouraged ones along the way.

(*d*) *Rapture.* The plain Sodom spake of judgment, yet some were delivered from it. Ere the dark clouds break over this scene we will see His face. Blessed hope! He is surely coming for us. Like the apostle (Phil. 3), let us courageously press on, diligently seeking a more intimate acquaintance with Him. Maranatha!

2.—"A MOUNTAIN."

"He removed thence to a mountain." This suggests progress, a going on. In the mountain life's privileges are enjoyed. Note the three things recorded. He pitched his tent, builded an altar, and called on the Name of the Lord (12. 8). These suggest:

(*a*) *Possession.* He pitched his tent. He took up his position there and made it his own. Much there is to possess and enjoy practically, and, "He leadeth me" that I may enjoy "in the mountain, the good fold and fat pasture" (Ezek. 34). Did not Peter have a good precedent for desiring to pitch three tents in the mount? He longed to make the experience abiding. Have you pitched there?

"Who shall ascend?" asks the Psalmist. "He that hath clean hands." Only as we allow the water of the Word to cleanse and correct our ways are we able to enjoy abidingly the heavenly things.

(*b*) *Fellowship.* "He builded an altar," speaking his fellowship with God. In the plain the altar comes first, but in the mount He will have us enjoy our inheritance. This very fact makes Him more precious, and, surely, leads into more intimate fellowship.

(*c*) *Witness.* "He called upon the Name," or, according to Dr. Young, "he preached in the Name of the Lord." With one hand upon the throne, with the other he reached down to men. In touch with God, he kept in touch with men. Such witness rings true, and its power is felt.

Dwelling in the plain, yet we may pitch in the mountain! Alas! that like Abram we sometimes leave its blessedness for Egypt, but in patient grace He restores us again. Let us possess these privileges.

3.—"THE VALLEY."

The place of testing. In the changing plain, it was Jehovah, the Unchanging One, who met him; but in the valley, the lowest depth, it is the "Most High" God who reaches down to his support. Valleys of trouble and weeping we all experience, but we "pass through" them (Psalms 23 and 84) and, like His servant who was sent into the valley, we have to exclaim, "Behold the glory of the Lord stood there" (Ezek. 3. 23). "The King's dale" was Abram's valley. A place of potential honour and material enrichment, and only a heavenly mind could sense the danger. How good it was of God to meet him there in the person of Melchizedec and minister priestly grace! Does not the Most High still reach down to us in our trials, and minister Himself as the sustenance of our hearts?

Thus Abram lived amongst men. How rich his experience! How very rich ours may be! Truly our busy lives can be a unique and joyous experience. Let us live them to His praise.

Next Month—"Justified and Satisfied."

SELF-RESPECT.

True Christian self-respect has these four qualities:—It seeks to know the truth and faces all the facts so far as it can discover them; it is not afraid or ashamed to carry out its convictions to their legitimate end; it works quietly, because of faith; it respects rights and privileges other than its own.

A Meditation on Love.

By E. W. Rogers.

THE hall-mark of practical Christianity is love: its absence renders worthless any profession which one makes of being a Christian.

He who journeying to Jericho, has fallen victim to robbers and thereafter has been the object of the gracious ministrations of the Good Samaritan, is enjoined to "Go and do likewise" to any others who may, in any way, be in need of mercy. This is the essence of Christianity: love received resulting in love bestowed.

It is to this effect that John writes in his first Epistle. He affirms that

Love is the Proof of the Genuineness of our Profession.

This is His commandment—this is His golden rule—that we "should believe in the name of His Son Jesus Christ and love one another as He gave us commandment," that that is our bounden duty. Inward faith in Christ should be accompanied by outward evidence in love: each believer should love the other: not merely *a* loving *b* (for that is but 50%) but *b* loving *a* also. It is useless for any to *say*, "I love God" (that is the Trinity, the Father who gave the Son, the Son who gave Himself, and the Spirit who indwells each one that believes) if simultaneously he hates his brother, for such verbal profession and actual conduct are mutually contradictory, and totally incongruous with each other. "He that loveth not his brother whom he hath seen is utterly unable to love God whom he hath not seen. The golden rule enunciated by the lawyer (*vide* Luke 10. 27) relating to these two "things which God hath joined together" and which should never be put asunder, applies here, that "he who loves God love his brother also." A mere verbal profession of Christianity is inadequate: it must be accompanied by practical proof.

John, furthermore, observes that, since "God has so loved us, we ought (that is, we owe it) to love one another," for failure to love incurs a debt as real as failure to pay for goods received.

Love is the Display of the Nature of God

for "no man hath seen God at any time" (that is, God in His essential being), and the only thing that man can see of God is, either what was seen historically in Christ, or what has since been seen in His people. "If we love one another," God's love has reached its goal in our case (that is the force of the word "perfected" in chap. 4. 12). The design of that love was that it should find, not a terminus in us, but a junction from whence to flow out to others. Quarrelling and its allied evils furnish a shocking display of the corruption of the flesh, which, as with Abraham's and Lot's servants, is calculated to stumble the unbelieving Canaanites, Perizzites, and others who witness it. Who can measure the damage that has been done to unbelievers, as well as believers, through the absence of love?

Love is the Evidence of the Possession of Divine Life.

IT is very satisfactory if a young convert finds his assurance of life in the basic utterances of our Lord (vide John 3. 16; 5. 24; 10. 28) with which promises none can afford to part at any time. But the older Christian should find additional confirmation of his possession of eternal life in his own active display of love. "We know that we have passed from death to life because we love the brethren," that is, because there is that within us which irresistibly goes out in affection to every born again soul who, by reason of such birth, is in the family of God. "Everyone that loveth is born of God"—it is the indubitable evidence of life. It is this which makes us so quickly feel at home with an erstwhile stranger.

If any one should find himself harbouring an unkind spirit to any believer, he may well question his own possession of eternal life. Christians may not see eye-to-eye on

certain things; some may even be linked up with systems and people with which it would be impossible to have fellowship; but this should constitute no hindrance to active love, rather it should furnish the opportunity for its display in seeking their deliverance and good.

Love is not an idle ideal: it is that which is real and active.

Love is Practical.

"Let us not love in word and tongue"—it is not to be mere surface talk, but "in deed and truth." Such love will show itself in a concrete form when a case of genuine need comes under one's notice, and it lies within our power to help. If there be failure to render that possible help, the Apostle enquires, "How dwelleth the love of God in him?" (3. 16). It comes very near to "wasting our Master's goods" (Luke 16. 1) when they are not used to alleviate distress, and it is a matter of the most solemn moment when, as with the rich man and Lazarus, the need is brought before us, but luxury and plenty mark ourselves whilst the beggar starves. If the Lord "laid down His life for us we ought to lay down our lives for one another," although in His case it entailed vicarious death, and it could not involve that for us. He gave all He had for the good of others, thus leaving us an example that we should follow His steps.

But John tells us, further, that

Love is Obedient.

This is a day of compromise, when it is generally supposed that we can serve our brethren's best interests and display real love to them by "agreeing to differ," and "not insisting on minor details," but mutually omitting to refer to matters where agreement of judgment thereon does not exist, and so acting as if divine principles were of no consequence. Chapter 5, verse 2, points the very opposite way. Love insists on compliance with the Father's commandments, an insistence which is imposed on one's self, and encouraged in others. It is not unknown for children in an earthly family to act contrary to the father's wish thereby incurring his displeasure, although some of the children may have been culpably disobedient, and others may have been unwittingly so. So, too, there are many of God's dear children who are ignorant of His will and, as a result, their conduct in ecclesiastical and other ways is not in accordance with His commands. These need instruction. On the other hand, there are others of His children who "know their Lord's will" (and many readers of this magazine would take the position of being such) and non-compliance in their case becomes a serious matter, calling for discipline. The best interests of our fellow-Christians are served when we are insistent on obedience to the Father's will for ourselves. We render them no kindness (although we may deceive ourselves into thinking that we do) when, for their sake, we act contrary to the Word of God.

IT is not uncommon to hear that "Love is blind," and although the phrase is largely used in a restricted sphere, yet it conveys a certain measure of truth. The "blindness and deafness" alluded to in Isa. 42. 19 have their spring in His love to others. But John in chapter 2. 11 emphasizes that it is hatred which is blind, for

Love has Sight.

The one who hates his brother is unable to foresee whither such hatred will lead him. Had Cain been able to see beforehand the issue of his hatred toward Abel, would he not have abandoned it forthwith? Had Christians foreseen the damage incurred in later years by their petty strifes, would they not gladly have abandoned their disputes? Love, however, has sight. There is no risk in its exercise. Its issues are always for good. It stumbles none. It works no ill.

The Lord grant that we all may be marked again by that which characterised the early Christians of whom it was said, "See how these Christians love one another."

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whately.

The Editor's Message.

Our Motto for 1939: "Grow in Grace." 2 Peter 3. 18.

PETER'S second letter, like other second Letters of the New Testament, contains ominous reminders of the increasing darkness of the closing days of our dispensation. With a seer's vision, granted by the Holy Spirit who had already moved the holy men who gave us the Old Testament (1. 21), the apostle looked down through the Christian centuries and portrayed for us the difficulties of the last days. "False teachers" will bring in the damnable heresies, even denying the Lord who bought them (2. 1). No special spiritual qualification is necessary to discern the semblance to the fulfilment of such a prophecy in our generation. Besides, scoffers would arise, asking, "Where is the promise of His coming?" (3. 4). To-day, men blatantly affirm their disbelief in the prophetic announcements of the Scriptures, which declare that the establishment of the kingdom of God will be ushered in by the initial acts of judgment at the manifestation of the Son of Man. This attitude of superiority to the divine revelation Peter attributes to their own ignorance, arising from a materialistic conception of the universe which for them supplants the statements of the Word of God in a preference for the theories of evolution (3. 5-7).

The Christian, on the other hand, accepting the Genesis account of the universe as divinely inspired, and so attributing all things to the power of God, with a calm mind looks forward to the dissolution of the universe as at present constituted, and beyond that to "new heavens and a new earth wherein dwelleth righteousness" (3. 13). The utopian ideal for which men legislate and about which they speculate will be attained not by human effort through centuries of progress, but will come by the sudden introduction of divine rule in the kingdom of Jesus Christ. "The day of the Lord will come *as a thief in the night,*" . . .

The aged apostle's appeal is to those *who knew these things before* (3. 17). To be forewarned is to be forearmed. To prevent his readers falling from their steadfastness he urges, "Grow in grace and in the knowledge of our Lord Jesus Christ." This growth in grace is conditioned by an exhortation in the first epistle to retain a babe-like appetite for the sincere milk of the word which furnishes the food for the spiritually minded to grow unto salvation (1 Pet. 2. 2, R.V.). To acquire this growth we must feed upon the Word of God which liveth and abideth for ever (1 Pet. 1. 23). Thus, and thus only, shall we grow in grace. The process is in our own hands when we allow the Holy Spirit to direct our reading. With this end in view we direct attention to the programme outlined for 1939.

Our Programme for 1939.

"GROW IN KNOWLEDGE."

1. Papers on "The Christian's Responsibility to the State."—The Editor.
2. "Preaching the Gospel." Series.
   Introductory—The Editor.
   Preaching—H. Spencer, Trinidad.
   The Fall and its Consequences —W. W. Fereday.
   Typical Foreshadowings of the Cross —E. W. Rogers.
   The Righteousness of God—W. F. Naismith
   The Love of God—H. E. Marsom.
   The Sinlessness of Christ—W. E. Vine, M.A.
   And many others.
3. "The Divine Panacea." Notes on Colossians by W. Hoste, B.A.
4. "How I was Called to Serve."
   Introductory—W. Hoste and Hy. Payne.
   A. Mitchell—Norway.
   A. Thorburn—China.
   H. G. Lamb—Algeria.
   A. Gook—Iceland.
   G. H. Baverstock—Br. Guiana.
   F. J. Hopkins—China.
   And others.
5. Studies in the Life of Abram —E. Austen, S. Australia.
6. Many Papers by Old and New Writers:—Brethren Adams, Burchill, Beggs, Halsted, Harrison, McKechnie, McPike, Prior, Rollo, etc., etc.
7. Mr. Marsom's Home Notes.
8. Answers to numerous important questions, by Wm. Rodgers and E. W. Rogers.
9. Items of News from Home and Abroad.

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1x.

Notes on the Pastoral Epistles.

By Wm. Rodgers.

TO some of our readers the term "Pastoral Epistles" may be unfamiliar, but it is one frequently used by commentators as an inclusive title for the letters of Paul to Timothy and Titus. Of its suitability there need be no question; since these epistles were written to them while engaged in important pastoral or shepherd work among the saints in Ephesus and Crete respectively; and contain much to instruct and guide in that service, not only them, but all who would follow in their footsteps.

This does not imply that Timothy and Titus were "pastors" in the sense in which the word is used by certain sects of the present day, as the designation of an individual appointed and paid by them, to do all their preaching and praying in a particular congregation. Still less does it mean that the two brethren were "bishops" over the churches in the places named, as is suggested by the end notes of the Authorized Version. These form no part of the inspired epistles, and are omitted on that account in the Revised Version. Indeed the statement at the close of 2 Timothy, that Timothy was "ordained *first* bishop of the church of the Ephesians," is on the face of it absurd; since a body of men, who had been made by the Holy Ghost "overseers" (R.V. "bishops") over that church, were already existent at the time spoken of in Acts 20. 28; which was before Timothy had any special relationship with it. And almost as absurd in another way is the note at the end of Titus, which states that the epistle was written from Nicopolis; whereas Paul's own word "there" at chapter 3. 12 shows that he had not yet reached Nicopolis when he was writing. If he had, he would of course have said, "here," instead of "there."

From the opening verses of both 1 Tim. and Titus it is quite clear that these servants of Christ did not hold any permanent office in the churches of Ephesus and Crete; but that they were left temporarily behind him by Paul, who himself had been visiting each place, in order that they might further some arrangements which he saw to be needful for the welfare of the saints; and also that they might restrain certain forward men from teaching things which would be hurtful to the testimony. When they had so far accomplished this, that other workers such as Artemas and Tychicus could carry on in their stead, they were to return to the apostle, as we find him arranging for in Titus 3. 12 and 2 Tim. 4. 9, 12.

IT is also manifest that Timothy and Titus had been given authority by Paul ere he left them to do things which in ordinary course were apostolic work, such as the appointing of elders in the assemblies; and in this connection it is interesting to notice the different way in which that matter is mentioned in Titus 1. 5, as compared with 1 Tim. 3. 1. Titus is to "set in order the things *wanting*, and appoint elders in every city"; which suggests that there had not previously been any recognised elders in Crete. And this is just what we might expect, as we have no record of apostolic work in that island at an earlier period. On the other hand, in 1 Tim. 3 what is said is, "If any man desire oversight . . . a bishop must be blameless," etc., which is in keeping with the fact that there were overseers or elders at Ephesus already, and it was now a question of adding to their number.

It was no doubt a great comfort to Paul, knowing as he did that his own course was almost ended, to have two younger men such as Timothy and Titus, who had not only the ability but also the burning desire to help on the saints in the Lord's ways. When Moses in like manner knew that the time for his departure had come (Num. 27. 12-17), and also like Paul knew that evil days lay ahead for God's people (Deut. 31. 29), his cry was, "Let the Lord . . . set a man . . . which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." The apostle, we may be sure, had the same wish, and he could look upon these two as being the right type of men to meet the need.

WE think of the words of commendation he had at an earlier period written about each of them. Of Titus in 2 Cor. 8. 23 he had said, "He is my partner and fellow-helper concerning you"; and in the same epistle had spoken of his "inward affection" and his "joy," when he saw the saints eager to set things right that had been wrong. Concerning Timothy we have the strongest expression of approval ever used by Paul of a fellow-worker. In Phil. 2. 19-23 he says, "I have no man likeminded who will naturally care for your state." Both men had been much in his company, and had proved themselves willing learners. Now all this experience which they had gained while with Paul was to be of good service to them, after he was gone.

This need which Moses felt and which Paul felt is with us still—the need that younger men should be raised up to carry on "the testimony of our Lord," as one by one the older leaders, who have been much used and blessed of God to the upbuilding of His people, are being called home. But it is a matter regarding which we could feel almost in despair at times, when we begin to think of the lack of spirituality and devotedness, so painfully evident amongst a large and increasing portion of the younger members of our assemblies. Ability of a sort there is no lack of; but ability without spirituality and devotedness will accomplish Satan's ends, rather than the work of God. Korah, Dathan, and Abiram were able men in their own way, "famous in the congregaiton and men of renown"; and they could draw over the majority of God's people to their side (Num. 16. 1, 2, 19); but the result was disaster for all concerned. Hymenæus and Philetus, too, were clever young men no doubt; but the net effect of their clever teachings was to "overthrow the faith of some." May the Lord deliver us from unbalanced ability such as theirs; and raise up among us Joshuas and Timothies, men who have been learners before they became teachers, and who will stedfastly carry on the testimony, instead of finding their delight in pulling down what godlier men than they by His grace built up.

SALT.

By Edwin Adams, London.

OUR Lord spiritualised material things. He made common things the vehicles of spiritual truth. He took ordinary objects and turned them into spiritual messengers bearing the mind of God.

One of these familiar things was salt.

Salt keeps things from going rotten. Christians are to be found everywhere; amongst all nations, all classes, all trades and professions, all circumstances; and as they live out the principles of the New Testament they exercise a preserving and restraining influence on the world. Every believer is a little colony of heaven, and as he abides in Christ he is a living centre of true progress, although he may take no active part in any organised scheme of social or political reform.

And salt brings out the flavour of insipid things. "Is there any taste in the white of an egg?" asks the Scripture. And the answer is, "Very little, if any at all." But it is well known what a pinch of salt will do! And although the Christian never says, "I'm fed up with life" in the same sense as he used to do when unconverted, yet there are times in the life of even the godliest believer when he feels the staleness of daily living. It is here that "salt" will exercise a constraining influence, not only on himself, but also on his environment. A spiritual motive and outlook make a vast difference, replacing insipidity by interest.

Colossians 4. 6 exhorts us to let our speech be always with grace, seasoned with salt. We got a sign-writer to write out that Scripture for us, and he rendered the words, "Let your speech be always of grace." Now that is manifestly impossible, for whilst we are in the body we cannot always be talking about spiritual things. But our conversation should aim at being pure and wholesome, and gracious, and at the same time pungent. We should not be too hard on the "sweet nothings" that some occasions may justify, but "salty somethings" are better. Our words are really works, and disclose condition of the heart.

THE DIVINE PANACEA.

EXPOSITION OF COLOSSIAN EPISTLE.

CHAPTER II.—*Continued.*

By W. Hoste, B.A.

Verse 15.

THE next verse lifts the veil and affords us a glimpse of the spiritual conflict waged at the cross, between unseen powers of evil and the Lord. He had said in the Garden of Gethsemane to the hostile bands of sinful men gathered against Him, "This is your hour," adding, "and *the power of darkness.*" No doubt Satan ushered all his hosts around that cross, taking advantage of these hours of suffering to afflict Him to the utmost, when He, the Mighty God, was crucified in weakness. He did not cease in Himself to be the Omnipotent One, but having accepted the cup the Father had given Him to drink, He held his Omnipotence in abeyance. It remained quiescent until that cup was drunk, but it was at that very cross that He won the fight against the spiritual foe—"and having spoiled principalities and powers He made a show of them openly triumphing over them in it" (*i.e.* the cross). The word here translated "spoil" is quite distinct from that used in verse 8 "to despoil or rob," and means literally to "unclothe." The Revised Version has it "to put off from Himself" these spiritual powers, or to use an old expression, "to doff them," who locked Him in their deadly embrace, like a close garment. Having done so, He made a show of them openly, the same word, according to the best authorities, as is used in Matt. 1. 19 of Joseph—"not willing to make her a public example." This was what the Lord did on the cross. The place of seeming defeat was the scene of crushing victory. It was "through death that the Lord destroyed him that had the power of death, even the devil." Satan exhausted all his power at the cross, and none remains against those who have a share in it. A Christian may fall asleep, he will "never taste of death."

We here reach the fourth warning of the Epistle.

Verse 16.

"Let no man therefore judge you in meat or in drink or in respect of an holy day or of a new moon or of the sabbath days." The Colossians were being inveigled into submission to that very "handwriting of ordinances" that had been nailed to the cross, even for believing Jews, and to which they, as Gentiles, had never been subject. The Kingdom of God is not "meat and drink," nor does it consist in observing holy days or new moons or sabbaths, which are a shadow of things to come, but the body or the substance, that casts the shadow, is of Christ. Instead of to meats and drinks, turn to Him who is "the Bread of life" and "the Fountain of living waters"; from the feasts, in which were celebrated the emblems of His Person and Work, turn to the reality of the crucified and risen Christ; from the new moons and sabbaths, mere interludes in the dreary round of earthly religion, turn to Christ at the right hand of God! The Jewish Sabbath is only a figure of that sabbath rest which "remaineth to the people of God" (Heb. 4. 9), in contrast to the Creation and Canaan rests, either broken or never attained. Christ is the true rest for His people. When we cease from our own works we find our "Sabbath" in Him. Now Christ is God's rest. It is noteworthy that the only passage in the Epistles where the Sabbath is mentioned, warns us not to be in bondage to earthly ordinances, but to find our rest in Christ. The Sabbath was never changed into the Lord's Day. The former was the seventh day given to Israel, as an everlasting sign (Exod. 31. 16, 17). They worked six days up to their rest, and never attained to it, except in outward form. The Lord's day is the first day: we rest spiritually in Christ and then work out from that day for Him. Here we see once more how Christ is the remedy for a restless religion, as for other ills. The Seventh-day Adventists, so-

called, in order to escape from the force of this passage, merely assert that the Sabbath here refers not to the weekly Sabbath but to the annual sabbaths connected with the great feasts. The plural "sabbaths" is sometimes explained in this way, though such sabbaths were none the less real sabbaths, which fell during the days of unleavened bread, etc., but the plural (sabbata) is constantly used for the singular, *e.g.*, Matt. 12. 1; 5. 10-12. Josephus in his Antiquities 3. 6 says, "the seventh day we call sabbaths" (plur.). See also Mark 1. 21; 2. 23; 3. 2, 4; Luke 4. 31; 6. 9, etc., where anyone can see that the ordinary Sabbath day is referred to, although in each case the word is plural, and this, I have no doubt, is the case here in Col. 2. 16.

Verse 17.

All the other commandments are repeated in the ethical portions of the Epistles, but no exhortation to keep the Sabbath is found, "which are a shadow of good things to come, but the body is of Christ" (v. 17) —not exactly Christ—but of Christ, in the sense of the Truth concerning Christ, as our interpretation of the various items of verse 16 show. They all circle round Christ, and He, not they, is to be the object of the believer.

THE MINISTRY OF TEARS.

John 11. 35.—Jesus wept.—**Tears of Sympathy.**

John 20. 11.—Mary wept as she looked into the Sepulchre.—**Tears of Sorrow.**

Luke 7. 38.—The woman who was a sinner washed His Feet with her tears.—**Tears of Gratitude.**

John 11. 33.—Mary who also sat at Jesus' feet wept.—**Tears of Devotion.**

Luke 7. 13.—Jesus said to the lonely widow, "Weep not."—**Tears of Loneliness.**

Psalm 56. 8.—David said, "Put thou my tears into thy Bottle" (or Record). God is carefully bottling our tears.—**Tears of Remembrance.**

Acts 20. 19, 31.—Paul served and warned with humility of mind and many tears.—**Tears of Service and Warning.**

Revelation 21. 4.—And God shall wipe away all tears from their eyes. This last act of Sovereign Wondrous Grace will be done by Himself.—**The Final Tears.**

—Ebenezer Tainsh.

The Divided Kingdoms of Judah and Israel.

A BIBLE STUDY.

By C. H. Burchell, Birmingham.

IN connection with the political cause for the cleavage of the ten tribes from the two under Rehoboam, I suggest that the request to make their yoke lighter (1 Kings 12. 4) arose from the enforced ("levy") labour for the erection of the Temple and King's palace (1 Kings 5. 13-15).

The Tabernacle worship had been centralised at Shiloh in Ephraim (Josh. 18. 1) and thither the people had flocked. Now the new centre (Zion)—which God had chosen —(see Psalms 78. 60; 76. 2; 132. 13) was within the borders of the two tribes and the Temple was to be built, part apparently on that of Benjamin and part on Judah (*cf.* Josh. 15. 63 and 18. 28).

The kings also were selected from the two tribes. Saul of Benjamin and David—Judah, and thus the ten tribes were helping to erect the Temple of God and the King's palace which would for ever remove from them the prominence their numerical preponderence might, both religiously and politically, have claimed.

All this unrest gave Jeroboam—a man of most suitable character whose history is given in 1 Kings 11—the opportunity for rebellion, and the sad division of Israel into two parts is recorded in chapter 12.

It is significant that Jeroboam soon detected that the going up of the people to Jerusalem to sacrifice would ultimately bring about the reunion of the tribes, and so he introduced the worship of the golden calves—doubtless connected with his sojourn in Egypt (1 Kings 11. 40) where the calf was an object of worship. One of these calves he, with great daring, set up at Bethel (the house of God) and the answer of God to this impiety is recorded in 1 Kings 13. 5. The other he put in Dan where, for a long time, idolatrous worship had prevailed (Judges 18. 30). And in this connection it is interesting to read Jacob's prophetical utterance regarding Dan in Genesis 49. 17.

Not only did Jeroboam introduce the false worship, but he himself acted as priest (1 Kings 12. 33) and " made priests of the lowest of the people which were not of the sons of Levi" (1 Kings 12. 31).

No wonder that there was an exodus of the priests and Levites from Israel to Judah (2 Chron. 11. 13, 14), and also of "such as set their hearts to seek the Lord God of Israel" (v. 16) who came to Jerusalem. All this, together with those of the ten tribes who already lived in Judah (1 Kings 12. 17) "strengthened the Kingdom of Judah."

It would seem that notwithstanding Jeroboam's strategy, Judah grew stronger, and Israel—the ten tribes—weaker. 1 Kings 12. 21 gives the numerical strength of Judah's army as 180,000. Eighteen years afterwards Abijah (Judah) could raise an army of 400,000 men (2 Chron. 13. 3). Six or seven years later Asa (Judah) 580,000 (2 Chron. 14. 8) and thirty-two years after that Jehoshaphat (Judah) 1,160,000 (2 Chron. 17. 14-18).

On the other hand, eighteen years after the rebellion, Israel had 800,000 men (2 Chron. 13. 3), after which (with two or three exceptions) numbers are not recorded, but it is significant as stated in 1 Kings 20. 27 that when Benhadad attacked Ahab, the Israelites were "like two little flocks of kids" compared with the Syrian host (also see 1 Kings 20. 15). Joram's day witnessed many marauding expeditions (see 2 Kings 5. 2; 6. 8-24), and in Jehu's reign Syria crippled Israel severely (2 Kings 10. 32-33). Note particularly verse 32—"In those days the Lord began to cut Israel short" or reduce his numbers. Then it is stated in 2 Kings 13. 3-7 that Jehoahaz had only 50 horsemen, 10 chariots and 10,000 soldiers—all that was left by the Syrians! In Pekah's reign the ten tribes also suffered greatly at the hand of the Assyrian monarch (2 Kings 15. 29).

FROM all this it would seem that it was a comparatively small and enfeebled nation which was removed to captivity by the Assyrians in 2 Kings 17. 6, and that large numbers of God-fearing Israelites found their permanent home and had become incorporated with the tribes of Judah and Benjamin.

One cannot but note that of the nineteen kings of Israel, it is definitely stated that seventeen of them did evil in the sight of the Lord, and of the remaining two nothing either good or bad is recorded in this respect. So that after 253 years God's patience was exhausted and His judgment fell (2 Kings 17).

And if the decrease in numbers of those taken captive continued, and corresponded even in a small degree to the rapid falling off noticed since the days of Jeroboam I, their complete exhaustion was only a matter of time.

I conclude therefore that the ten tribes lost their position as a separate kingdom when the residue was taken into captivity, and from the day of the last king of Israel, Hosea, B.C. 721, the Kingdom of Judah represented the whole nation.

Further, those now known as Jews, scattered as they are through all lands, are really the descendants of, not Judah only, but of the whole twelve tribes.

MY SUFFICIENCY.

"The whole round world is not enough to fill
The heart's three corners, but it craveth still.
Only the Trinity that made it can
Suffice the vast-triangled heart of man."
—Anon.

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The Epistle to the Hebrews.

PAPER XI. CHAPTER 13.

By Henry Steedman.

THIS chapter is laden with pithy exhortations. How fitting it is too, after such expoundings of the glories of Christ and are appertaining to the New Covenant of grace! Our position and privileges are so great, it behoves us to give heed to every hortatory parenthesis in the Epistle, and to these final admonitions, for "the Lord will judge His people."

Brotherly love, hospitality, the remembrance of prisoners and them that suffer adversity, followed up with purity and contentment, are pressed on us by the apostle here. How practical is every word! The Lord Himself will never fail us, never forsake us, but rather, "He is my Helper, I will not fear," and so the question we ask is, What shall man do unto me?

Note how intensely personal are these utterances:—Precious words, "The Lord is my Helper" (*cf.* Isa. 50. 7). These words connect well with Heb. 2. 18 also 4. 16, where the same word for "help" occurs, and is translated "succour" in one of these. How often we are reduced to utter helplessness, and just then, our Divine Helper steps in and succours us! It gives us boldness to speak freely and challenge man with the words, "What shall man do unto me?" The Lord faileth not, He forsaketh not, but succours all His own.

In verse 7 deceased guides are mentioned in order that we should remember them, imitate their faith and consider the issue of their life. Also in verse 17 living guides are referred to who watch in behalf of the souls of God's people, for they shall give account of their shepherd work in that day, and our good conduct shall enable them to do this with joy and not with grief, for this were unprofitable for us.

The final presentings of the Lord Jesus in our last chapter are very attractive and magnetic. He is seen in

His Immutability in verse 8.
His Sufferings in verse 12.
His Rejection in verses 12, 13.
His Mediatorship in verses 15, 21.
His Shepherd Character in verse 20.

"Jesus Christ is the same yesterday and to-day, yea and for ever." Let us therefore go forth unto Him without the camp bearing His reproach, separated unto Him through His own blood, anticipating the on-coming city, praising God and confessing to His Name.

We are exhorted to do good and to communicate. May the God of peace, make us perfect in every good thing, to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ, to whom be the glory for ever and ever. Amen.

Do these put us to Shame?

For those who absent themselves from the Assembly.

"There is one thing worrying me greatly, and it is this that I have not gone to the Lord's table for three years now, and I do not know what to do about it. There is no local church where I could enjoy this privilege . . . I am deeply troubled about this matter. The denominational churches do not satisfy me, nor, as we know, are they scriptural about this matter or others."

—(From an isolated Christian in India).

For those who make the weather an excuse.

"In all kinds of weather she walks four miles to attend the meetings on the Lord's Day."

—(Of an old Indian lady over seventy).

For those who absent themselves from the Prayer Meeting.

"The last two weeks, after his (i.e. gospel) meetings closed, the weekly prayer meeting was attended by over 300 in the place where only a handful used to come together."

—(From Madras).

For those who neglect family worship.

"One man who lives about ten miles out amazed us by his knowledge of the Scriptures. He gathers the family together in the evenings and reads to them. and he evidently remembers what he reads."

—(About a Chinese Christian in Manchukuo).

The above are extracted from "The Echoes of Service" (November).

Preaching the Gospel.

I.—INTRODUCTORY.

OUR PREACHING.

By The Editor.

THE principal method God has adopted for the spread of the Gospel is by preaching. He uses the lips and words of men. These words, of course, must be corroborated by lives consistent with the truth they teach. Discrepancies between what is declared and the practices of him who declares necessarily draw forth the contempt of all thoughtful listeners. The preacher of the Gospel of God must be, both in intent and in purpose, a holy man whose character is based upon a whole-hearted acceptance of the doctrines and duties of the Bible. Failure in that respect brings not only disgrace upon the preacher but also dishonour upon the God Whose words are being preached. It is the first essential in everyone who assays to carry the Good News to his fellow men that his own life has been radically affected by the message he brings. Effective preaching can be done only by such as have been gripped and transformed by the power of God unto salvation. If, as has been asserted, good preaching is divine truth mediated through personality, then the more completely that personality is dominated by that truth the more passionate will be the endeavour to make the message live in terms of unequivocal meaning.

After years of preaching the Apostle Paul maintained that it had pleased God by the foolishness of preaching to save them that believe (1 Cor. 1. 21). In such a declaration several truths are embedded. *First, there is the assertion that the intention of God is "to save them that believe."* God is a Saviour God. He has always been such since He sought erring Adam immediately after the Fall in Eden. *Second, there is the disclosure of the method He has adopted, namely preaching.* Religious systems originating with man have devised other methods that do not have the same commendation. Mahomet, faced with possible failure when his followers would set out to declare his message, bade his servants have recourse to the violence of the sword for the conversion of those who would not be convinced by other means. The Roman Catholic system builds itself on the credulity of subservient people who are denied the right to decide for themselves. The New Testament method gives to the individual the opportunity of receiving for himself the message spoken, and allows him the liberty of deciding whether it is worthy of his acceptation or not. *Third, the statement announces that the opinion of man often is that the method is foolishness.* Notwithstanding his verdict, it had pleased God to save men by that method. And if that is God's intention and that is God's method, then the closer preachers of the Gospel keep to the divine method the more likely are results to follow. Men make a practice of *teaching* their philosophies, whereas God insists that the Gospel message should be *proclaimed.* The word frequently used by New Testament writers for this method means *A Public Announcing of News.* In the Gospel the news comes from God with divine authority.

THREE methods of witnessing have been effective in all centuries.

(a) *By our ways.* Here value is placed upon Christian character. The power of Christ to save is demonstrated in the life. That is a potent form of witnessing. Have we not read of the abbot who took with him on a preaching expedition a novitiate who needed to be taught the salutary lesson that silent living is often more powerful than the most eloquent language? The two walked through the straggling street of the village and returned to the gates of the monastery without uttering one syllable, when, to the astonished youth's inquiry regarding their unusual behaviour, came the reply, "Our conduct to-day has been one

long sermon." We in our day are not beyond the need of the reminder.

(b) *By our ordinary talk.* Of the early disciples it is written that after the death of Stephen they that were scattered abroad went everywhere telling the good news. There was a method that was free from every semblance of officialism, and one which none need not adopt. Every Christian becomes, under such compulsion, a potential missionary, and it is to our shame when we miss opportunities afforded us in the discharge of the routine duties to bear witness for Christ. Was it to this that Paul referred when he reminded saints of his day that it was part of their duty to redeem the time?

(c) *By public declaration.* The idea in the word *kerugma* is that of announcing as a herald does. It occurs in the following senses, and from these we may learn lessons which evidently need to be enforced with recurring emphasis to-day.

First, "We preach not ourselves" (2 Cor. 4. 5). The Gospel message is not a man-made scheme for the betterment of mankind by the introduction of ameliorative legislation that does not touch the root of evil. It is a divine revelation which proceeds from the fact that man's primal need is a radical change wrought by a power external to himself. Men's philosophies forget that man is wicked as well as weak, and before he can improve he must be converted.

Nor is the Gospel platform a place where a man should parade himself, airing his knowledge and exhibiting his desire to impress others with his ability to command attention. Verily they who do so have their reward! The objective of the Gospel preacher should not be to draw forth from an admiring audience the praise, "What a splendid preacher!" but rather to have them exclaim, in their need and admiration for God's provision in Christ, "What a wonderful Saviour!" It is said that Michelangelo wore a light conveniently attached to his head that when he was working no shadow of himself might, by any chance, fall upon canvas or marble. He is a good preacher who keeps himself out of sight by being himself absorbed in his message about the Saviour.

Second, "Go ye into all the world and preach the Gospel to every creature" (Mark 16. 15). The message is the Gospel, and because of faulty apprehension thereof men have been preaching an unbalanced conception of its meaning. Every sermon should be complete within itself. Perhaps no generation more than our own has been guilty of snippety, bodiless, anecdotal preaching which aims at nothing and never misses that mark. A preacher can only preach what he has been mastered by. He must be assured of the exceeding sinfulness of sin. Here young preachers often err. There is no deep sense of sin in themselves, and, as a consequence, there is no insistence upon the utter depravity of the human heart despite its seeming culture. One of the outstanding characteristics of the preaching of Alexander Whyte of Edinburgh was in this ability to make even the most self-complacent of his respectable congregation wince under his exposure of the corruptness of the unregenerate heart. He was a true surgeon of souls who diagnosed the disease before he administered the remedy. There is urgent need to adopt that procedure in much of the preaching of this day. A man must be convicted of his sin and his need before he can realise the value of the good news the Gospel brings to him.

THAT leads to another matter, the reality of the love of God. Subsequent papers will deal with these subjects in more detail, but it is not out of place in this introductory article to remind ourselves that men will not preach with fervour the glowing reality of the love of God who have not themselves been thoroughly overcome by its warmth. Preachers like Moorhouse literally consumed themselves in their endeavour to convey to their hearers something of their own experience of the kindness of God. Men without a passion begotten by a sense of the overwhelming goodness of God cannot convince others of the meaning of the Cross as an exhibition of the love of the heart of our God. How counsels in the law-courts plead before the

judge and jury on behalf of their clients! What fervour they display oftentimes in an endeavour to create a favourable verdict for an unworthy person! And therein many of us fail. We do not preach for a verdict. If we read the Acts of the Apostle we cannot but discover that these men always had in view the forcing of a decision for Christ, that decision, of course, based upon a proper apprehension of all that was included in the historical facts of the message. Preachers cannot but take to heart the words of David Garrick during a conversation with the contemporary Bishop of London. "Why is it," enquired the clergyman, "that we who have the truth to announce do not command the attentive audiences that you actors have who deal in make-believe?" "Because," answered Garrick, "you treat the real as if it were unreal, whereas we treat the unreal as if it were real." It was passion that made all the difference. Is it not true that much of our preaching is simply playing at sermon-making which has no other objective than to entertain an audience while they listen? Of Torrey and Alexander who visited Britain in 1904 Dr. Jowett, an eloquent preacher himself, wrote, "The missioners have but one object in their work . . . the conversion of souls. They work for converts and they get them."

Our business, then, is to preach the Gospel. But if we are to preach the Gospel effectively we must first know it ourselves. Every address will contain either explicitly or implicitly reference to these fundamental facts that Christ died for our sins, that He was raised again and that His resurrection is an assured event. The omission of these matters is destructive of the message we are supposed to preach. The need of our day with its compromises and superficial outlook on life is summed up in this, a theological gospel should be preached with an evangelical passion.

(To be concluded).

N.B.—This series should be commended to young Christians.

"We are ambassadors for Christ as though God did beseech by us; we pray, in Christ's stead, be ye reconciled to God" (2 Cor. 5. 20).

SOME GODLY COUNSELS FOR PREACHERS.

See that the depth of your communion with God is equal to your activity in service.

Preach the Gospel (Mark 16. 16). Preach Christ as did Philip the evangelist (Acts 8. 5). Preach the Word as did the persecuted disciples (Acts 8. 4).

Do not preach yourself, or your success, or announce results and tabulate in round numbers how many converts you have gained.

Many evangelists are rude in their manners. Be courteous. A servant of Christ should be a living personification of practical Christianity.

Avoid mannerism. As few anecdotes and stories as possible. Preach the Word and not yourself.

On no account look to saints of God for money or hint at temporal needs. Look up and direct to Christ, whose servant you are. Do not court the rich nor despise the poor.

Do not be attracted by a passing popularity (Mark 1. 37). Never be disheartened if rejected (Mark 5. 17-21), but quietly pass on elsewhere.

Do not be over anxious as to immediate results. Patiently labour, reaping time is coming (2 Tim. 2. 6; 1 Cor. 15. 58; Gal. 6. 9).

Aim to produce solid results, not startling news. Avoid exaggeration in statement.

We have heard of the effect produced by the touching hymn, sung by a band of minstrels at an exciting address, "Steal away to Jesus" that and all these means as music, melting tales, etc., leave the conscience untouched, and that is what evangelists should aim to reach.

Avoid as far as possible the relation of personal experience. Subjective truth has its place, but as a rule that comes within the province of the teacher. Objective truth is more in the line of the preacher and it is that believed which can alone produce true state of soul.

Quote Scripture freely. Do be simple, earnest and clear in your statements of Gospel truth.

Baptize your work in prayer and solemnly remember that the Holy Ghost is your only power in service.

Do not prolong the Meetings. Remember that people have bodies as well as souls and God thinks of both.

Do not hurry souls into a confession that they are saved. Peace with God is not to be gained by hasty confessions wrung from unwilling lips.

How I was Called to Serve the Lord.

INTRODUCTION.

By W. Hoste and Henry Payne.

IT was the late Mr. Hoste's intention to prepare an introductory article for the series now commencing, and it must have been one of his very last tasks to set down a few notes for his guidance. From these notes the following observations are made.

Two calls to service are recognisable—the general and the particular. The former every Christian receives, but only some the latter, for God makes choice of His servants for special kinds of work. No *follower of Christ is ever exempted from* service. The love of Christ should constrain each one to become an ambassador for Christ, saying to others in as many ways as he or she can—"Be ye reconciled to God." By life and by lip such a one serves, not at stated times and in special places, but always. His concern is expressed in well-known lines,

> "I cannot work my soul to save,
> That has for me been done;
> But I would work like any slave
> For love of God's dear Son."

The general call comes on the day of conversion, when, whether he recognises the fact or not, the Christian becomes the bond-slave of Jesus Christ, whom he owns as Lord.

The particular call may be defined as the one which comes to an individual for a service which no one but himself or herself can do. Such a call, in all probability, comes at a time considerably subsequent to the former, although in the purpose of God the one does not necessarily precede the other. However, it is often manifest that the second call has been given after the lapse of an interval of time. The answer to the special call opens the door into a pathway of service, the responsibilities of which devolve solely upon the individual, and the faithful discharge of which leads to further calls and other labours.

This distinction throws light upon the question of preparation. The general call precedes all question of preparation of any kind, for

> "All the fitness He requireth
> Is to feel your need of Him."

The special call usually, if not always, comes after a definite time of preparation, long or short, during which time the servant of God is being fitted in a divine school for the unusual experiences he will encounter in his new sphere. Failure to distinguish between these may readily lead to subsequent disaster. Scripture abounds with *examples of the divine method, but it is* especially apparent in the cases of three outstanding servants of God—Moses, John the Baptist and Paul.

WHEN the first call came to Moses cannot be surmised. He was miraculously preserved by the intervention of the king's daughter. In his own mother's home, instead of in the palace, he was religiously cared for, where, doubtless, when he could understand, he was instructed in the history of his people and informed of the promises Jehovah had made to Abraham, Isaac and Jacob. Later, in the palace, he was wonderfully protected from the evils that abounded, until the day when he made an inglorious attempt to champion Israel's cause, before God's time had arrived.

Then followed years of discipline in the desert. He was emptied of self-confidence, being content to feed sheep and to live without ambition for himself. At that point came his call. In turning aside to behold the burning bush he gave God the opportunity to communicate His mind to him. Does it not often happen that the call to special service comes when inquiry is made into some providential dealing of God with the individual? When he turned aside then he heard the call of God to specific work. At first he distrusted his own abilities and shrank from the honour and task to which he was being promoted. When at length, with the persuasions of divine interest, he

acquiesced in the purpose and commission of God, he set out assured that his programme would unfold itself as God designed it should, that the promise of God for help would not fail, and that God Himself would be Sustainer, Supervisor and Guide in all the undertaking. And many a servant has set out since with the same assurance.

In the case of John the Baptist a somewhat similar history may be discerned. His early training in a godly home fitted him to become a preacher of righteousness. During his youth he evidently had become a diligent student of such scriptures as he then could procure. Prior to his showing to Israel he had practised a life of rigorous discipline in the matter of home, dress and food. When the hour came, God had His man prepared for the task that none could perform but John the Baptist.

God utilised a man of outstanding talent when He called Saul of Tarsus into His service. That man's conversion threw light upon the past of his life, for later he became aware that from his birth he had been separated to the work of the Lord. Notwithstanding his natural abilities, years of training were necessary before he was thrust out into his special service. Two years were spent in Arabia, where great doctrinal implicates were drawn from the Damascus road experience. Thereafter in Jerusalem, in his home town of Tarsus, and in Antioch in conjunction with others, he served the Lord acceptably until the moment arrived when the Holy Spirit said, "Separate . . . Saul . . . for the work whereunto I have called." Others who witnessed the definite call were assured that no mistake had been made.

FROM the foregoing we may gather the following rules for our guidance. First, God seldom thrusts a novice into some special work. Usually there is a period of preparation after conversion, more or less lengthy according to the training which has preceded conversion, during which time the servant was quite unconsciously being fitted for work he would perform after that decisive event. Second, the one called will have an unassailable conviction that God has a task for him to do. That conviction will grow as the time for the accomplishment of that task approaches. Third, spirit-taught men will, by wisdom which is from above, discern both the call and the fitness.

That the true servant of God never doubts his call is illustrated by the following letter from the late Mr. Henry Payne, who gave to the Lord's service in Spain more years than most people alive.

"I have felt that the subject was somewhat difficult. The Lord has His own ways of calling His servants for the work to which He appoints them. The prophets of the Old Testament afford us examples of this.

"No doubt the present state of things with us requires some change. It seems that there should be somewhere, someone well fitted to judge of the fitness of those who aspire to the carrying of the Gospel to other lands. And it cannot be supposed that all assemblies are capable of attending to this matter without the aid and fellowship of some godly and instructed brother or brethren. It is evident that Timothy went forth to his work in fellowship with the assembly with whom he met; but we see how he had the approval of the Apostle, and was subject to his guidance. If this is not secured, self-will, confusion and disappointment are likely to result.

"I feel as unable now, as when I received your letter, to give a clear answer to the question as to the call of God to service in the Gospel in other lands. I do not know that I was free from unbelief in some of my reasonings, but I may say that in my long years of service in Spain I have been assured that my call was of God. He has graciously cared for me and supplied my need. My rule of life has been never to go into debt in any way, neither to make my need known to anyone outside the bond of husband and wife. On the one hand, this rule set me free from depending upon my brethren for my support; and on the other, it makes me grateful for whatever help I receive from them."

NEW BOOKS.

"Marching Millions," by David Simpson. Sometimes in the study of world history we cannot see the wood for studying the trees. This book is an attempt to let us view the wood from a certain angle. Since the Fall of Man and the scattering of men into nations after the Tower of Babel, the history of the world, so far as men are concerned, has been one of conflict. The man power of the nations has perished upon battlefields to satisfy the ambitions of ruthless men. Kings and dictators, from Nebuchadnezzar to present-day potentates, are passed in rapid review, leading towards the final cataclysm at Armageddon. The key to the entire situation is God's Plan, disclosed in His Word and centring round the Jewish Nation and Jehovah's Anointed King. The last chapter shows that the focus of future events is Palestine, and suggests that Britain and N. America may have yet a prominent part to play in the dramatic movements consequent upon the rapture of the Church and reaching a climax in the Judgment of the Living Nations as recorded in Matt. 25. Price one shilling (John Ritchie, Ltd.). Worth reading.

"The Way into Blessing," by H. T. Rush. The blessing, of course, is the fulness of life in Christ, the way of victory over sin. Here, in plain, non-theological language is a simple statement which indicates that the author himself not only knows the experience, but also understands the price to be paid and the dangers to be encountered. The main contention of the book is that no progress is possible in experience of the power of the Holy Spirit where there is not a willingness to forego selfish ends in living and a desire to enthrone Christ as Lord over the entire life. We commend it heartily. (Marshall, Morgan & Scott. 1/-).

"Lays of Life and Hope," by Wm. Blane. These poems are a reprint of some spiritual musings with which our older generation were familiar. They are again issued with some revision in the hope that old friends "will find therein the comfort and solace the author enjoyed, and that younger readers will be inspired to nobler living by these lines." The longest and best poem is The Atonement. (John Ritchie, Ltd. Price 2/6).

"Christ Indwelling and Enthroned," by J. Oswald Sanders. The book shows the way into complete victory over sin and the fulness of life more abundant. Of the fourteen chapters the first two have a most effective appeal to all who desire to know the secret of the overcoming life. (Marshall, Morgan & Scott. 2/6).

AT HOME.

"Absent from the body—at home with the Lord" (2 Cor. 5. 8).

"Dead, yet speaketh" (Heb. 11. 4).

Absent from the body, with the Lord at home;
Not another heartache, not another moan.
Oh, the hearty welcome, in the glad embrace
Of my loving Saviour, matchless is His grace.

"With Me," He has said it; now it's brought to pass,
More than I had visioned through earth's darkened glass.
Not the radiant splendour; that's not Home to me—
I am His companion through eternity.

Not the royal grandeur, palace of the King;
But the love that tells me I am dear to Him!
Home! not in surroundings, dearest heart's retreat!
Knowing as He knows me, intercourse how sweet!

Home! how satisfying! folded to His heart;
Proving love's intention pleasures to impart.
Home! where love's enjoyment known in blest accord,
By true hearts united—saved ones and the Lord!

This is my rejoicing, evermore to share,
Joys for which He suffered when my sins He bare.
Weep not, dear companions of earth's little day;
For His joy, and my joy, I've been called away.

—E. J. Checkley.

CZECHOSLOVAKIAN FUND.

Several of the Assemblies are in the Sudeten and Polish Areas, and the saints there specially value our prayers. Workers report interest in the Gospel in many parts, but the work is difficult. Many of the Lord's people are in real distress. Remember such.

Previously acknowledged,	£28	11	6
J. and G. B.,	0	10	0
Mrs. M. C. P.,	0	10	0
E. S. N.W.11,	1	0	0
A. H.,	0	10	0
Russell Road Chapel,	2	15	0
Wishaw Assembly	4	0	0
Hawick Assembly	0	10	0
Total to 19/12/38,	£38	6	6

CZECHOSLOVAKIA.

The Czechoslovak Government permits clothes for refugees to enter duty free under certain conditions. Particulars will be sent on application to Mr. Ransome Cooper, 105 Riddlesdown Road, Purley, Surrey, but on no account should clothes be sent to him.

Our Home Bible Class.

Lesson No. 36.—John 15. 14 to 27.

THE FRIENDS OF CHRIST, AND THE ENMITY OF THE WORLD.

By H. E. Marsom, Bristol.

(1) How did the Lord shew that He treats us as His friends, and not merely as His servants? v. 15, cf. John 17. 8, 14. Why did He make all these things known unto us? v. 11; John 13. 19; 16. 1, 4, 33; 17. 13. How many different reasons can you find in these verses for the Lord telling us all these things?

(2) What does the Lord tell them that He had done that they had not done in v. 16? cf. v. 19; John 13. 18. What was His purpose in so doing? v. 16, cf. vv. 2 and 8. What kind of fruit did He desire that they should bear? v. 16, cf. 1 Cor. 3. 14; 2 John 8.

(3) If the Lord's purpose in our lives is fulfilled we shall be drawn out in believing prayer. How does He tell us to pray in v. 16, and in John 16. 23, 24? What very encouraging promise does He give in v. 16, and John 14. 13, 14?

(4) What does the Lord for the third time command His Own to do in v. 17? cf. v. 12, and John 13. 34. The Lord thus repeating His "New Commandment" shews the immense importance that He sets upon it, cf. 1 Cor. 13; Rom. 13. 8-10; Gal. 5. 13, 14.

(5) What was the attitude of this world to the Lord Jesus? vv. 18, 24 and 25; John 7. 7. cf. Jas. 4. 4; Rom. 8. 7. What will be its final attitude to the Lord? Psa. 2. 2; Rev. 17. 14; 19. 19. What is its attitude therefore to those who love and follow the Lord Jesus now? vv. 19-21; John 16. 2, 3, 33; 17. 14. What is the Christian's relation to this present world? v. 19; John 17. 6, 16; Gal. 1. 4, and cf. John 8. 23.

(6) If He, who is our Lord and Master was persecuted by the world, can we, His servants, expect any better treatment from it? v. 20; 2 Tim. 3. 12; cf. 1 Thess. 2. 15; Gal. 4. 29.

(7) What is the reason why this world takes this attitude to the Lord Jesus and to His followers? vv. 21 and 25; John 7. 7; 8. 19, 55; 16. 3; 17. 25; 1 John 3. 1, cf. Acts 3. 17. In great contrast to this, what is the result of truly knowing God and Christ? John 17. 3; cf. 2 Pet. 1. 2, 3.

(8) What had the fact that the Lord Jesus had come and spoken unto them left them without? v. 22; John 9. 41, cf. Rom. 1. 20; 2. 1 and cf. also v. 24 with John 12. 37.

(9) Is it possible for anyone to hate the Lord Jesus and not to hate God; to be against the Lord Jesus and not to be against God? v. 23, cf. John 5. 23; 10. 30; 12. 44, 45; 13. 20; 14. 9.

(10) When the Holy Spirit, the Comforter, was come, what would He do in reference to Christ? v. 26; 16. 13-15; 1 John 4. 2, cf. 1 Cor. 12. 3. What would He enable the believer also to do? v. 27; Acts 1. 8, 22; 2. 32; 13. 31; 4. 33, and note specially Acts 5. 31, 32.

CORRESPONDENCE.

HONOURING THE SON.

A LITTLE experience confirms the opinion that in a discussion the spirit of controversy can easily produce an obsession for one's own point of view, and in contending for one's personal interpretation of a truth, an almost unconscious prejudice is developed that makes it difficult for us to see the other side of an argument. The best of us are not immune from that tendency.

We make these remarks as a result of reading some correspondence reaching us on the subject of worship and hymn-singing. This correspondence has arisen out of a letter entitled "Strange Doctrine" appearing in the October number of this Magazine, in which the writer stated his views anent teaching that, in the present dispensation, direct address of any kind should not be made in public to Christ, neither in thanksgiving nor in hymn-singing. Several letters and one small magazine have been received, in which exception is taken to the position maintained by our October correspondent, and asserting most emphatically that the attitude adopted does not bear investigation when compared with the principles enunciated in Scripture.

On the plea that there must be a sincere seeking after the truth, the contention of our later correspondents is that it is quite unscriptural to address our Lord Jesus in thanksgiving, and that it is inappropriate in this dispensation to sing to Him, using the words that godly men have penned for that purpose. Prayer, on no account, must be addressed to Him. These acts must be reserved entirely for God the Father, when the saints meet together. Let it be admitted that, in general, saints live on a spiritual plane far below that on which they ought to live, and that many of us suffer from a diminished sense of the sovereign rights and essential glory and holiness of God. As His creatures, recognising now through grace His claims upon us, it is our duty to reverence Him in worship. This we do as priests unto God, constituted so in Christ Jesus. The New Testament consistently teaches that; and if the truth were more sincerely acknowledged the general tone of our public gatherings would not suffer.

One of these writers, however, asserts that "it is inexcusably irreverent for us to address our Lord as Lamb of God," maintaining that such a hymn as "O Lamb of God, we lift our eyes to Thee amidst the throne," is inappropriate except to saints in the tribulation time. But, surely, the title "Lamb of God" must not be circumscribed in that way, unless we have misinterpreted a considerable portion of the New Testament. The Lord stands in that relation to the saints during the whole of the Christian age and beyond it into the eternal state (John 1. 29; 1 Pet. 1. 19; Rev. 22. 3). The exception is taken to addressing our Lord after that fashion on the ground that there is no Scriptural authority for doing so, a distinction being made between private and public acts of worship. Must we conclude from this argument that what is appropriate in private must be discontinued in public? Saints occupied for six days in the week with the glory and honour of their Lord must wholly abandon their expressions of thanksgiving and praise to Him when they meet together!

Have exercised, instructed and godly saints been aware of flagrant violation of Scripture, of inexcusable irreverence, when they join in the public singing of such hymns as, "Then to the Lamb once slain" (No. 45), "Worthy the Lamb enthroned on high" (No. 38), "While we hear the wondrous story of the Saviour's cross and shame, Sing we everlasting glory, Be to God and to the Lamb" (No. 52)? Were hymn-writers like Sir. Edward Denny, Thos. Kelly, J. Denham Smith, Jas. C. Deck, S. Tregelles, R. C. Chapman and many others as saintly, guilty of irreverence when they addressed their Lord as "Lamb of God"?

But it is still replied that there is no Scriptural warrant for such. Attention is drawn to Ephesians 5. 19 and Colossians 3. 16, as related passages which forbid such a practice. Both passages are interpreted as giving advice for "everyday private communion." While conceding that in the Colossians passage the best attested reading is "singing unto God," we advance that our correspondents will be hard pressed to read the same out of Ephesians 5. 19. Unless, in our mind. there is a somewhat violent disregard for the contextual application of names, the words "to the Lord" appear to mean, "to the Lord Jesus," and the spirit of the exhortation is not private but public. Conybeare and Howson's paraphrase seems to interpret the intention of the apostle: "When you meet, let your enjoyment consist, not in fulness of wine, but in fulness of the Spirit; let your songs be not the drunken songs of heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart, while you sing them in praise, not of Bacchus or Venus, but of the Lord Jesus Christ." Furthermore, is it an inexcusable irreverence to sing praises to our Lord in such words as "Bride of the Lamb," "Head of the Church," "Blessed Lord," "Lord Jesus Christ," etc.?

But has Scripture no guidance for the common practice? Did not Stephen, the protomartyr, address the Lord Jesus in Acts 7. 54-60? Have the saints since the days of the Roman Colosseum martyrdoms until the present day persecutions been guilty of irreverence when, singly or in groups, they have followed Stephen's example, praising and calling upon the Lord Jesus? Have the followers of Christ been chargeable with unscriptural procedure when, hymning the words of the Spirit and the Bride (Rev. 22. 17), they have sung, "Hope of our hearts, O Lord, appear!" Have they violated any divine principle when, with J. N. Darby, they sing, "O Lord, Thy love's unbounded," or, with Sir Edward Denny, they exclaim, "O Lord, who art Thy people's light, when shall Thy face be seen?" Are they not then in keeping with 1 Cor. 12. 3, where, in the midst of a long passage dealing with regulations for public gatherings, Paul informs us that "No man can say that Jesus is Lord except by the Holy Spirit"? Would it be a breach of apostolic practice for a saintly brother at the close of a gathering to address the Lord and say, "Let Thy grace be upon us, Thy people," interpreting the spirit of such passages as 2 Thess. 3. 18; Rev. 22. 21? If the Apostle Paul had been speaking in the presence of the Thessalonians instead of writing to them, how would he have worded 2 Thess. 2. 16? Is it inappropriate, at the close of a missionary meeting, for a brother to address the Lord in thanksgiving for promise fulfilled, and in prayer for a continuance of His presence in blessing, having in mind the words of the commission in Matt. 28. 19-20? Is there anything irreverent in the hymns of praise addressed to the Lord when we remember Him in His own way, expressing our love to Him in terms of the words in 1 Pet. 1. 8? How can we really remember Him without expressing our praise in some form or other?

It seems, from a general survey of the teaching of the New Testament and the practice of the early saints, that worship and prayer are addressed to God the Father through Christ in the power of the Spirit, but also that, as in 1 Tim. 1. 12, there are times when, guided by the same Spirit, it is appropriate, in keeping with the present circumstances and having regard to the spirit of faith, to honour the Lord Jesus with our thanksgiving and praise, and to address Him in prayer.

However we act, let nothing be done through strife and vainglory.

The Believer's Question Box.

Questions for these columns may be addressed to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey; or direct to "The Believer's Magazine Office, 18 Sturrock Street, Kilmarnock.

Question A.—Please explain the last two verses of James 5. Is the sinner of verse 20 a brother in Christ; and if so. how is his soul saved from death? Is it spiritual or physical death?

Answer A.—This is a passage that presents difficulty, whatever view of it be taken. If we think of the erring one as an unsaved person, we find it by no means easy to explain the first clause of verse 19, "Brethren, if any of you do err from the truth"; while if we look upon him as a real believer who has fallen into error or backsliding, we are up against that middle clause of verse 20, "to save a soul from death."

To meet the latter difficulty it has been suggested by some that the "death" referred to is death of the body, such as befell erring saints in 1 Cor. 11. 30. But one can scarcely imagine that to turn back a sinning Christian from continuance in his wrongdoing, before it causes God to shorten his earthly existence, would be described by the Holy Spirit as "to save a soul from death." Indeed it could not even be described as saving his body from death, since it would only be saving it from dying prematurely. And the unsatisfactory nature of this explanation becomes the more apparent, when we note that the only other occurrence of the word "soul" in James is in the phrase, "the engrafted Word which is able to save your souls"; and the only other use of the word "death" is in the statement, "Sin when it is finished bringeth forth death."

On the other hand, by taking the erring person to be unsaved, our trouble is with the opening clause of verse 19, "Brethren, if any of you." In this case some cut the knot by pointing out that the epistle is addressed to "The Twelve Tribes which are scattered abroad," whom James might well speak to as "brethren" according to the flesh, whether saved or not. Now there are passages in his letter, such as verses 1 to 6 of this last chapter, in which he does address unsaved ones; but, although he uses the word "brethren" more prominently than any other New Testament writer, it is not in these passages that it appears, but where he is evidently speaking to those who claim to be Christians. He makes it clear, however, that he is doing so on the ground of their profession; and while he calls them "brethren," he insists that it is their works which must prove them to be real ones.

If then the person mentioned in verse 19 be unconverted, he must at least have been one who professed formerly to hold the truth. The Revised Version helps us a little by rendering the phrase "any of you" as "any among you," thus making it more indefinite; but in any case it is plain from 1 John 3. 14, 15 that a man may be spoken of as "brother," and yet turn out to be no real brother at all.

This interpretation of our verses I think on the whole to be the more probable one, since it is the only one that adequately explains the clause, "Shall save a soul from death" (i.e by getting him truly converted to God); and it also makes it easier to understand the next clause, "Shall cover (R.V.) a multitude of sins" (i.e. in the same sense in which they are "covered" in Rom. 4. 7, by God's forgiveness).

It might be suggested that the other view, that physical death is meant, has in its favour the reference earlier in the chapter to sickness, which according to verse 15 might or might not be the result of sins committed. But even when the two closing verses are applied to the case of a professor who has turned back, and who is to be sought after with the object of getting him really saved; it is only a further development of the same line of teaching that James has been giving them. The connection of the parts of chapter 5 might be summarized thus. He begins it by pronouncing judgment on certain oppressors of the saints. Then he turns to urge upon the latter that they take these things patiently, as soon to be ended by the coming of the Lord, and as being used of Him for their training in the meantime. This suggests to him Job as an illustration of similar patience; and the mention of the patriarch in turn suggests sickness as part of the trial under which he was placed. That prayer for one another should be introduced at this point, cannot surprise us when we remember that it was when Job prayed for his friends that his own sickness was healed; nor in view of the old argument between them, as to whether sickness was the outcome of sins committed, can we wonder at the reference to this matter in verse 15. The thought of prayer in connection with restoration brings to mind another Old Testament illustration, that of Elijah who, in keeping with such Scriptures as Lev. 26. 19, 20; Deut. 11. 16, 17; and 1 Kings 8. 35, 36; prayed that rain might be withheld, so that by chastisement God's people might be restored in soul. Then, finally, James notices the worse case (if this view be the correct one) of one who by turning back has proved to be a mere professor, but who if rightly dealt with, may even yet be truly converted.

W. R.

Question B.—Some teach that the rapture of the saints will occur in the middle of the last week of Daniel's prophecy. Is this correct?

Answer B.—No. Since the Man of Sin cannot be revealed until the hindrance (the saints) and the hinderer (the Spirit of God) are both removed from earth, it is clear that their rapture must occur before and not in the midst of the last week. To teach that they will be on earth during the first half of the "last week" is to deny the teaching of 2 Thess. 2 which affirms that the Man of Sin cannot appear until they are gone. His official "revelation" inaugurates the "last week." How long before that revelation it will be when the saints are caught away is not revealed.

E. W. R.

Question C.—Has the "trump" of 1 Cor. 15 anything to do with the seven trumpets of the book of the Revelation?

Answer C.—This is a constantly recurring question. Those who believe that the saints of the present dispensation will go through the Great Tribulation answer the question affirmatively: those who believe that such saints will be caught away before such Tribulation answer the question negatively. The present writer is decisively among the latter. His reasons are:—

(1) The book of the Revelation was not written when Paul wrote the Corinthian letter. Unlike the Old Testament prophets, the New Testament writers understood what they wrote, and therefore the "trump" of which Paul speaks must be interpreted independently of that of which John, years later, wrote. Paul did not write of something which he did not understand and which must have remained an enigma until some years later when John wrote.

(2) If it is desired to find Paul's "trump" in the book of the Revelation it might be discovered in chapter 4, verse 1, and not in the last of the series of seven trumpets.

(3) The mere use of the same word by two independent inspired writers in Scripture is no proof that each writer refers to the same thing. The unity of scripture does not demand this. The general bearing of the context must be the determining factor. Let the reader test this by finding words common to both Paul's writings and John's Revelation and see what confusion results by regarding them as each alluding to identical things.

(4) To make identical Paul's "trump" and John's last trumpet is to involve one in the difficulty of the co-existence simultaneously on earth of two "religions," i.e. Christianity and Judaism, each recognized officially by God, which two things, we know, are mutually exclusive.

(5) It further involves the dealings of God simultaneously with a heavenly and earthly people. Perhaps I cannot do better than quote from my pamphlet, "Coming events":—

"It will help if we bear in mind that while God is dealing with a heavenly people He is not concurrently dealing with an earthly people: while He is taking a people to heaven He is not taking a people to an earthly land, and while He is taking a people out of the nations He is not judicially interfering in the affairs of the nations."

E. W. R.

Question D.—What should be the attitude of those in oversight with regard to new converts who continue to attend worldly amusements, and whose manner of life shows no change?

Answer D.—If what the questioner means is that these so-called converts have already been received into the fellowship of the assembly, then the only fitting attitude for the leaders and others, who in such circumstances allowed them to come in, is one of humiliation before God for their negligence and sin. If, on the other hand, they are still outside the assembly, this is the place to keep them, until they show some satisfactory sign that they have become "a new creature" in Christ, with the "old things" passed away, and "all things become new."

There is a regrettable lack, amongst both Gospel preachers and assemblies, of giving due emphasis to the truth that there can be no real conversion to God, without changed interests and changed conduct.

W. R.

Question E.—What would be the correct method of dealing with young preachers who engage themselves to speak at small assemblies, and because something bigger turns up, cancel their engagement?

Answer E.—Unless it is absolutely unavoidable, a promise should never be broken. The servant should be like his Lord, Who always keeps His word. If the engagement to speak at a small or large meeting has been arranged in "the will of God," then it should stand and be fulfilled. Large audiences are not always the best. Philip, the Evangelist, was ready to preach to many or to one (Acts 8). Large meetings are often filled by those who love crowds, and find such congregations convenient places for meeting their friends. Small meetings have no such attractions, and generally are made up of those who are hungering for the truth. A preacher who is known to be guilty of such conduct has no right to expect God's blessing on his work, and richly deserves the rebuke of the saints he has failed.

E. W. R.

The Lord's Work and Workers.

With Records of Service and Reports of Meetings in many Lands.

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

No Charge for Insertion. **JANUARY, 1939.** Made up 23rd December.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no Organisation.

A. P.,	£10	0	0
J. P.,	0	8	6
G. W. A., Cttn.,	1	0	0
Anonymous,	0	7	6
Total to 23/12/38,	£11	16	0

SCOTLAND.—FORTHCOMING.

NEW YEAR CONFERENCES.

Monday, 2nd January.

ABERDEEN.—Y.M.C.A. Hall, 11 a.m., 3 and 7 p.m., Speakers, H. P. Barker, Weymouth; Wm. Gilmore, Bangor; Will Harrison, London; A. P. Campbell, Tayport; and D. M. Reid, San Domingo.

AYR.—Town Hall, 1.30 p.m. Speakers, W. W. Fereday, Rothesay; G. C. D. Howley, London; and Wm. King, Renfrew.

DUMFRIES.—Bethany Hall, 2 and 5 p.m. Speakers, A. H. Abrahams, Greenock; Alf Wallace, M.A., Irvine; John Douglas, Ashgill; and James F. Peebles, Glasgow.

DUNDEE.—Tay Square Church, South Tay Street, Monday, 2nd January, 11 a.m., 2.15 and 5.15 p.m. Speakers, Harold St. John, Malvern; R. D. Johnston, M.A., Glasgow; and Reuben Scammell, London.

EDINBURGH.—St. Columba's Church, Cambridge St., off Lothian Road, 11 a.m. and 2.30 p.m. Speakers, Archie Naismith, M.A., India; Wm. Hagan, Belfast; and A. P. Campbell, Tayport.

KIRKCALDY.—United Conference in Beveridge Halls, 2 till 7.30 p.m. Speakers, F. A. Tatford, London; W. F. Naismith, Clarkston; W. J. Brown, Newmilns; and Wm. Hagan, Belfast.

KILMARNOCK.—Grand Hall, London Road, 11 a.m. and 2.30 p.m. Speakers, Dr. A. T. Duncan, Dundee; J. B. Watson, London; A. H. Abrahams, Greenock; and E. H. Grant, Burnbank.

LARBERT.—Mid-Scotland Annual, Dobbie Hall, at 2.30 p.m. Speakers, John R. Rollo, M.A., Kirkcaldy; J. M. Shaw, London; and James Stephen, London.

MOTHERWELL.—Town Hall, 11 a.m. till 4 p.m. Speakers, J. M. Shaw, London; Andrew Borland, M.A., Irvine; Wm. Rodgers, Omagh; and John Rankin, Jamaica, B.W.I.

STRANRAER.—Masonic Hall, Sun Street, 11.30 a.m. Speakers, R. Irons, Newton Stewart; W. Brown, Girvan; and Alex. Strang, M.A., Larkhall.

STRATHAVEN.—Letham Road Hall, 3 to 7.30 p.m. Speakers, James Milne, Clarkston; Wm. McAlonan, Motherwell; Forbes McLeod, Australia.

Tuesday, 3rd January.

ABERDEEN.—Y.M.C.A. Hall, 11 a.m., 3 and 7 p.m. Speakers—See Monday.

AUCHINLECK.—Gospel Hall, 1.30 till 5.45 p.m. Speakers, Jas. Coutts, Glasgow; Roderick McKechnie, Rutherglen; and G. C. D. Howley, London.

COWDENBEATH.—Guthrie Church, 2 p.m. Speakers, W. W. Fereday, Rothesay; F. A. Tatford, London; and Geo. Westwater, Lanark.

FALKIRK.—Oddfellows' Hall, 3 p.m. Speakers, Harold St. John, Malvern; Wm. Hagan, Belfast; and John Fraser, Dalkeith.

GLASGOW.—City Halls, 11 a.m. and 2.30 p.m. Speakers, Harold St. John, Malvern; Andrew Borland, M.A., Irvine; Wm. Rodgers, Omagh; Scott V. Mitchell, London; and T. A. Kirkby, Edinburgh.

KILBIRNIE.—Walker Memorial Hall, 12 noon. Speakers, Robert Hopkins, Glasgow; John Carrick, Coatbridge; James Govan, Clydebank; and Michael H. Grant, Airdrie.

LARKHALL.—Hebron Hall, Academy Street, 11.30 a.m. Speakers, Wm. Hagan, Belfast; Thos. Richardson, Grangemouth; Alf Wallace, M.A., Irvine; and John Rankin, West Indies.

LEVEN.—Innerleven Gospel Hall, 11 a.m. to 7.30 p.m. Speakers, James Stephen, London; Wm. King, Renfrew; E. S. Stephen, Aberdeen; and John R. Rollo, M.A., Kirkcaldy.

PRESTWICK.—Town Hall, 2.30 and 5.45 p.m. Speakers, Wm. A. Thomson, Glasgow; E. W. Greenlaw, M.A., Edinburgh; W. F. Naismith, Clarkston; and John M. Wilson, Dingwall.

WHITBURN.—Welfare Hall, 11.30 a.m. Speakers, F. A. Tatford, London; Wm. McAlonan, Motherwell; D. Shaw, Wishaw; and D. S. Forbes, Glasgow.

LERWICK.—St. Clement's Hall. All day Conference.

Wednesday, 4th January.

ABERDEEN.—Missionary and S.S. Workers' Conferences in Hebron Hall, at 3 and 7 p.m. Speakers—See Monday.

NEWMILNS.—Morton Hall, 3 p.m. Speakers, W. A. Thomson, Glasgow; R. D. Johnston, M.A., Glasgow; Thomas Richardson, Grangemouth; and James Coutts, Glasgow.

Thursday, 5th January.

PETERHEAD.—Prince Street Hall, 11 a.m., 3 and 7 p.m. Speakers expected, H. P. Barker, Weymouth; David Morrison, Inverness; and John M. Bernard, U.S.A.

GLASGOW.—The Fifth Annual Conference, exclusively for Christian Youth, under the auspices of the magazine "Knowing the Scriptures," will be held on Saturday, 28th January, at 3 p.m., in St. Mungo Halls (seating 1400), Moffat Street, Glasgow, C.5. Speakers, C. J. Tilsley, India; E. T. Tarrant, Folkestone; Jas. Moffat, Glasgow.

KILMARNOCK.—Elim Hall, Princes Street, February 4th, at 3 p.m. Speakers expected, George Westwater, Lanark; James Coutts, Glasgow; W. D. Whitelaw, Irvine; and M. Mackenzie, Bahamas, W. Indies.

GLENGARNOCK.—Hebron Hall, on the 11th February, at 3.30 p.m. Speakers expected are as follows:—W. W. Fereday, Rothesay; W. F. Naismith, Clarkston; S. E. Bebbington, Clydebank; J. Rankine, Jamaica.

GLASGOW.—Porch Hall, on February 11th, at 4 p.m. Speakers expected, W. F. Naismith, Clarkston; W. J. Brown, Newmilns; James Moffat, Glasgow; George Westwater, Lanark.

GLASGOW.—Shiloh Hall, on February 18th, at 4 till 8 p.m. Speakers expected, Andrew Borland, M.A., S. E. Bebbington, and Mr. Abrahams.

PROTOBELLO.—Parish Church Hall, on March 4th, at 3.30 p.m. Speakers, A. P. Campbell, Tayport; W. W. Fereday, Rothesay; W. King, Renfrew; W. Whitelaw, Irvine.

DARVEL.—Co-operative Hall, Ranoldcoup Road, 4th March, at 3.15 p.m. Speakers, A. H. Abrahams, Greenock; James Coutts, Glasgow; W. F. Naismith, Clarkston; Robert Scott, Whitburn.

JOHN GILFILLAN will commence special Gospel services with chart, in St. John Street Gospel Hall, Stranraer, on the 15th January. He also hopes to give help in Greenock and Whiteinch during January.

ALEX. PHILIP hopes to have Gospel meetings in Lanark, beginning on 15th January. Prayer will be valued.

SCOTLAND.—REPORTS.

ADAM HANNAH had several weeks' Gospel effort in Maybole. A number have professed faith in Christ, and the believers greatly helped and encouraged.

MAYBOLE Tract Band continue weekly Gospel testimony meetings in Minnishant Village Hall; interest being shown.

GLASGOW.—Tylefield Hall, 39 Bellfield Street, Opening Conference, was rich in blessing in the ministry of the Word by brethren M. Sangster, H. Cumberland, M. H. Grant, and J. Douglas.

BLAIRHALL Gospel Hall opened with Conference on November 26th. A goodly company. Helpful and encouraging ministry from A. P. Campbell, Tayport; W. Harrison, Shettleston; J. Allan, Larkhall.

WM. HAGAN, of Belfast, had five weeks' meetings in Gospel Hall, New Stevenston, and interest was maintained to the end. Souls were saved, backsliders restored, and saints refreshed and built up as the result of the meetings.

JOHN GILFILLAN visited Edinburgh, Helensburgh, Linwood, Larkhall and Glasgow during December.

ALEX. PHILIP has been in Trondra lately, but meetings were greatly hindered by rough and wet weather. Now in Mangasden where a few believers gather to remember the Lord, some of them coming five to eight miles. Gospel meetings are held in Muckle Roe. Visited the crofts and had cottage meetings on the Island, and the attendance is fair when weather is suitable.

HAWICK.—Joseph Glancy's meetings evoked interest in the locality, and on two occasions the hall was filled to overflowing. The Word was faithfully and directly ministered, and though many unsaved came to the meetings, we know of no definite cases of conversion. The saints were blessed, and look to the Lord for fruit even after many days.

ENGLAND & WALES.—FORTHCOMING.

CARLISLE.—Hebron Hall, Botchergate, Monday, Jan. 2nd, 11 a.m., 2.30 and 6 p.m. Speakers, Ernest Barker, London; James Coutts, Glasgow; and Ernest Webster, Liverpool.

MANCHESTER.—New Year Conference arrangements: Saturday, 31st December, 7.30 to 9 p.m., in Hope Hall, Brunswick Street, Ardwick Green, Addresses to Christians. Monday, 2nd January, 10.30 a.m. to 1 p.m., in Hope Hall, Bible Reading for brethren only. Monday afternoon, 2.30 and 6 p.m. in Higher Ardwick Methodist Chapel (near Hope Hall), Ministry for all. Speakers expected, Dr. W. H. Bishop, Wylam; P. O. Ruoff, London; and M. Bentley, Ireland. Correspondence to Mr. G. S. Bowker, 18 Snowdon Road, Eccles, Manchester.

CAMBRIDGE.—Panton Hall, January 7th, 3.15 and 6 p.m. Speakers, E. W. Rogers, F. A. Tatford, and W. J. B. Warner.

HIGHGATE.—Cholmeley Hall, January 14th, at 4 and 6.15 p.m. Dr. A. Hanton and J. H. Parker.

WORTHING.—St. James' Hall, High Street, January 18th, at 3.30 and 6 p.m. E. W. Rogers, P. T. Shorey, and T. E. Stacey.

BURNT OAK.—Woodcroft Hall, January 21st, at 3.30 and 5.45 p.m. A. E. Brown, Dr. J. Hoyte and J. B. Watson.

NEWCASTLE.—Bethany Hall, S.S. workers, January 21st, at 3 and 6.30 p.m. Dr. W. H. Bishop and H. Thorpe.

KILLAMARSH.—Annual Meetings in Ebenezer Hall, Bridge Street, Saturday, January 28th, 3.15 and 6.15 p.m.

ST. HELENS.—Oxford Hall, January 28th. D. Ross, R. H. Pritchard and D. Roberts.

WALLINGTON.—Hillcrest Hall, Woodcott Road, Y.P., January 28th, at 7.30 p.m. Montague Goodman.

BLOOMSBURY.—Central Church, February 4th, 11th, 18th, 25th, at 6.30 p.m. M. Goodman, W. G. Hales, G. Goodman, Dr. A. MacLachlan, H. St. John, J. M. Shaw, W. E. Vine and J. B. Watson.

CREWE.—Baptist Church, West Street, February 11th, at 3 and 6 p.m. A. J. Allen, E. Barker and J. J. Ruddock.

READING.—Bridge Hall, Y.P., February 15th. M. Goodman and F. A. Tatford.

EXETER.—Half-yearly meetings, Civic Hall, Queen Street, Wednesday, March 8th, 11 a.m., 2.30 and 6 p.m. Particulars from Mr. F. Pester, 23 Barnfield Road, Exeter.

HASTINGS.—M.S.C., April 6th to 11th. A. F. Jack, Dr. A. R. Short and H. Thorp.

LITTLEHAMPTON.—S.S. Workers, April 6th to 11th. A. E. Brown, A. Hardwidge and W. E. Vine.

BOWNESS-ON-WINDERMERE.—May 26th to 30th. Dr. W. H. Bishop, Dr. Julyan Hoyte and F. A. Tatford.

A. G. WESTACOTT hopes to have meetings during January at Mark, St. Albans, Redbourne and Edington.

W. H. CLARE hopes to give help at Macclesfield and Brimscombe during January.

T. RICHARDSON hopes to commence Gospel meetings in Middlesborough on 8th January.

H. P. BARKER hopes to have special meetings in Manor Road Hall, Guildford, from February 26th to March 3rd.

ENGLAND AND WALES.—REPORTS.

J. H. McCULLOCH had time of blessing at Great Wakering, Essex. Large meetings and quite a number of good cases of conversion. Also had well attended meetings at Finningham, Stowmarket, Suffolk.

SEVEN KINGS.—Annual Conference at South Park Chapel, on December 3rd, was well attended. W. T. Green and J. B. Watson gave helpful ministry.

WELLING.—Ninth Annual Conference, on December 3rd. Hall was packed. H. J. Brearey, H. St. John and F. A. Tatford ministered to the help of all.

LLANDUDNO.—Good company met for Conference on November 26th, when A. J. Allen, J. E. Bevan and C. W. Nightingale gave help.

W. H. CLARE finished some meetings at Horwich. A hard time but the Lord gave blessing.

E. W. SPENDER has been helping at Rougham and other parts, preaching the Word and engaging in the important work of house to house visitation with Gospel literature.

JOHN GILFILLAN had three weeks well attended meetings at Bitterne, Southampton, with interest and blessing.

PENDLETON.—Lightbown Hall, fellowship Tea, 3rd December. Speakers, Messrs. Jack, Porter and Ainslie. Appreciated ministry.

H. STEEDMAN.—Two weeks at Dunvant, largest meetings for years, spiritual good done among saints. Also very encouraging meetings at Church Street, Coventry. Going on to Briton Ferry and Leeds during January.

NOTTINGHAM.—Willoughby Hall. The Annual Missionary Conference held 19th to 21st November was considered the best we have had from every point of view. The ministry and reports given by J. H. H. Biffen, Spain; Dr. Julyan Hoyte, N. Rhodesia; J. Sznajdruk, Poland, and Kenneth G. Hyland, England, were very much appreciated.

IRELAND.

D. L. WILSON hopes to have some meetings in a small hall at the Loughries in the beginning of the year.

CRAIG and EADIE are at Derrygoney between Monaghan and Cavan; new ground.

JOHN FINNEGAN is having some meetings in the Market House, Markethill—small, but some interest and blessing.

S. W. LEWIS is still at Rylands having fairly good meetings with blessing to saint and sinner; some still concerned.

R. HAWTHORNE is at Corrick. Some young men are coming.

F. KNOX had a good time in Ebenezer Hall, Bangor.

CAMPBELL and McCRACKEN had four weeks in Ballykeel, Dromore. Good numbers and some blessing.

CAMPBELL and DIACK hope to commence in Ballymena at the New Year.

LYTTLE and WALLACE continue at Edenderry; some saved.

H. BAILIE has finished up in Portavogie.

T. McKELVEY had meetings in new hall, Ballymoney which seats over 200; people coming well out. A number professed to be saved, ministry meetings on Lord's Days were well attended by Christians from the denominations.

WRIGHT and BEATTIE contine in Broughshane.

J. POOTS had good meetings at Smithboro', Co. Monaghan; some saved.

MEGAW and GILPIN are still at Graymount.

CURRAN and FLEMING continue at Cookstown; some fruit.

KELLS and JOHNSTON have had good numbers at Kingsmills.

W. BUNTING finished up in Cregagh St. Hall, Belfast.

FREW and McKELVEY having Kitchen Meetings at Corkey, Co. Antrin. House packed every night and good interest in evidence.

ALLEN and DUFF at Teaguay with blessing.

T. RICHARDSON had meetings in Holborn Hall, Bangor, people difficult to get in; a stiff time.

F. BINGHAM at Ballyhay, with some interest.

BENTLEY and CRAIG at Tully.

E. HILL had encouragement at Dunmurry.

FLANAGAN and GLASGOW had good meetings at Glengormley.

J. HUTCHINSON had fruitful meetings at Lurgan.

W. GILMORE.—Some souls were saved as a result of meetings in Town Hall and saints were helped.

D. L. CRAIG finished up at Ballymacashon. A number professed. Going on to Shanaghan.

LOVE at Drumenagh.

WHITTEN at Moneydig.

STEWART and STEWART finished at Bovedy. Some blessing. Some baptised.

STEWART at Ballyvaddy. Some encouragement.

CANADA AND U.S.A.

OAKLAND.—Our conference just ended was a time of much blessing to all. Numbers more than ever, so that we had to get an outside place where about 80 children were spoken to, in order to relieve our own hall. W. J. McClure was sick in bed all the time, so we missed his ministry very much. The following ministered the Word—Alfred Mace, Peter Hoogendam, Tom M. Olson, Henry Peterson, E. K. Bailey, and others. Some confessed Christ as their Saviour, and four were baptized, so the Lord's people separated happy and joyful.

WORCESTER, Mass.—R. Roberts, of Toronto, Canada, has returned to New England States, where he gave helpful ministry for young Christians in Manchester, Conn, having also seen the Lord's hand in Salvation in Worcester, Mass., where he continues.

GEO. T. PINCHES had some weeks of profitable meeting for ministry at Eddyville, Iowa, and St. Louis.

E. G. DILLON had four weeks of Gospel meetings at Sioux City. A few confessed Christ.

R. and J. McCRACKEN had meetings in Community Hall, Scotch Settlement, thirteen miles or so out from Moncton, N.B. In spite of much opposition meetings were good and some were interested. Later, had meetings in Moncton where the Lord has granted fruit from the good seed sown in the past by Brother McMullen and others.

BRENNAN and McILWAINE are having meetings in a new district, North Brookfield, and are looking for a time of blessing there.

KANSAS CITY.—The Fifty-first Annual Conference Gatherings were arranged as usual for 24th to 26th December.

AUSTRALIA.

C. F. HOGG gave helpful addresses for over two weeks in Conference Hall, Camberwell where there was a growing interest. He also visited other assemblies including Ballarat, and spent the latter part of November in Adelaide. He hopes (D.V.) to minister the Word in Perth, Western Australia, from December 1st till 17th, then sail for South Africa.

J. H. TODD has been ministering the Word in several assemblies in and around Melbourne during November and purposes leaving for Tasmania shortly to give help in the annual conferences there.

R. SCANLON paid helpful visits to Bendigo and Ballarat and is now having a series of special meetings in the Moorabbin district, where the interest is good.

F. H. YOUNG of Ballarat is actively engaged in work among the young. He visits as many as twenty-five state schools in a week and instructs the children in the truth of the Gospel. God has set His seal on *this work.*

H. McNEILLY, Tasmania, visited Toowoomba, Queensland during November and had encouraging meetings there.

CZECHOSLOVAKIA.

R. W. COOPER sends us the following: "It is difficult to give an adequate idea of the need of the tens of thousands of refugees, many of whom have lost everything. Those to whom help has been sent for disbursement have been asked to use it according to their discretion, not confining it to "the household of faith" but doing good "to all men" who are brought across their path. In many cases practical help opens the way to the presentation of the Gospel and a permanent link is forged. The following are typical instances:—(1) A family including eight children—father an earnest seeker, mother in fellowship—now staying with another Christian family. (2) Widow with seven children, eldest son believer serving in army; new frontier just over their fence, so cannot make a living at the moment. Invalid brother unable to make a living; daughter has been in service in a town close by. Town now taken by Hungarians and girl has had to return home. No other support. I hope to attend a conference of Polish believers on New Year's Day at Liege, Belgium, and to go thence to Czechoslovakia, spending several days there, securing first-hand information, and distributing your bounty. If the Lord will, I should be in a position to report progress in February issue."

ADDRESSES.

LOCHGELLY.—Correspondence for the assembly in Buller Street Hall should now be addressed to Mr. J. Thomson, 49 Brucefield Terrace, Lochgelly, Fife.

GLENGARNOCK.—Correspondence for Hebron Hall should now be addressed to Mr. James Harrison, "Mashamdale," Glengarnock, Ayrshire.

DARVEL.—Correspondence for Darvel assembly should now be addressed to Mr. Andrew Robertson, 60 West Main Street, Darvel.

BEITH.—All communications for Beith assembly should now be sent to Mr. Robert K. Macdonald, "Cairnview," Beith, Ayrshire.

JOHN HARRAD should now be addressed at "Elibank," Lynch Road, Farnham, Surrey.

JAMES F. SPINK should now be addressed to 651 North Mayfield Avenue, Chicago, Illinois, U.S.A.

GLASGOW.—Believers formerly meeting in Tylefield Hall, 733 Gallowgate, now meet in Tylefield Hall, 39 Bellfield Street. Correspondence to Mr. Wm. D. Cameron, 53 Meadowpark Street, Dennistoun, Glasgow, E.1.

STRANRAER.—The assembly meeting in the Temperance Institute, Bridge Street, has removed to the St. John Street Gospel Hall. Correspondence to Wm. C. Forsyth, 19 Royal Avenue, Stranraer.

NEW STEVENSTON—Correspondence for Gospel Hall, New Stevenston, to Mr. James Reid, 19 King's Drive, New Stevenston, Lanarkshire.

PERSONALIA.

Mr. and Mrs. D. J. BEATTIE, of Carlisle, hope to sail on 5th January from Southampton for Cape Town. They purpose visiting their missionary son, Wilson, in Central Africa, and at the same time taking in as many missionary stations as possible before their return in April. On account of this it has been considered advisable to delay the publication of Mr. Beattie's articles on "The Brethren Movement" in book form until his return. Correspondents might note this, as it will not be possible for Mr. Beattie to deal with matters relating to this until his return.

THANKS TO CORRESPONDENTS.

It is with deep gratitude we offer our thanks to all who have helped us during the past year and we hope to have your continued co-operation and help for the coming year. Friends in the South who find it more convenient will please continue to send reports and notes of forthcoming conferences and special meetings to Mr. F. A. Tatford, 20 Ingleby Way, Wallington, Surrey, by the 18th of each month, and all others will kindly note to send direct to the Office of "The Believer's Magazine," Kilmarnock, to reach us not later than the 20th of each month.

SPECIAL.

Will assembly correspondents and all others interested in the distribution of the booklet on "The Christian Believer and Military Service," by E.W.R., kindly send a note of how many they can wisely dispose of in their district. They are free of charge, unless for the postage, for which please enclose stamps.

MISSIONARY INTELLIGENCE.

S. A. WILLIAMS, Buenos Aires, in a recent note, states: "In spite of increasing opposition, our attendance in the Sunday School and Gospel meeting keeps up. We have every reason to praise the Lord for signs of His presence. One man has just trusted the Lord here who has twelve of a family, and eight of the children now come to the Sunday School. His wife has been very much opposed to his coming to the meetings, but she is also now showing herself more friendly, and we are looking to the Lord to save her also. She belongs to a very Catholic family and makes it very difficult for the husband. Still there is power in the Gospel to change the hardest and most difficult."

R. HOGG, Argentine, in a recent note states: "In the Barrio Vila district of Rosario, with which we are more directly associated, a new assembly was formed some time ago, with a nucleus of about thirty believers. Several young converts who live in the district are waiting an opportunity of testifying by baptism to their faith in Christ. We are hoping to be able to build a suitable hall there as the rented room we are using at present is most inconvenient. One of the young converts has given a site, and others have offered to help according to their ability.

C. W. KRAMER, Quezeltenango, Central America, reports: "Since my last letter we have the joy of seeing the hand of the Lord working in Acatenango, and three more were baptized and added to the assembly. In San Antonio Nefafoa, four more were baptized and added to the assembly there. In Mezalenongo too the Lord gives us the joy of seeing five Indians obey Him in baptism.

Mr. and Mrs. NAISMITH, on their way back to India, writing from Marseilles, states: "We sailed last Friday and are now getting near Marseilles. The Channel, Bay and Portugese coast were all rather rough and there were numbers sick. However, we are out of the stormy seas for the present, and the sun shines out of a blue sky as we plough our way through the calm waters of the Mediterranean."

R. C. ALLISON, Missao Evangelica do Nhama, Caixa Postal, 9, Saurimo, Angola, in a recent note states: "We are alone here at Nhama, being 200 odd kilometres from our nearest fellow-workers, but the presence of the Lord has been a very real actuality in power, evidenced in our midst. Since coming something like ten souls have professed faith in the Saviour and it has been an encouragement to us and the native Christians. The most remarkable case was that of a man who came from the A-Shixi country which lies to our immediate west-north-west. It was in this part of the country that Mr. and Mrs. McJannet attempted to open up work for the Lord, but the way was closed for them. It was also the same country that Mr. Maitland, Mr. McLeod and I went in 1936 and found a field which was entirely unworked in which the Gospel was never heard. Now quite a few men and women have arrived in here at the station from there, with the happy result that several have found the Lord as their Saviour. The above mentioned man brought his idols with him and continued in the practice all the time. One day riding through his village I caught him sitting smoking with the others, and jumping off my cycle I gave him a word of reproof. This seemed to go to his heart, in that the following day he professed faith in the Lord Jesus Christ. This happened at the end of a meeting which I took and was a surprise to us all. Happily it did not end at this, for two days later he brought us his idols, asking us to burn them as he was finished with such things. It is a recompense in itself to see the smoke of burning idols and the look on the face of the newly born again man. It was quite a queer collection of idols but they all were consumed in the flames. So even though actual work was not commenced in that country, still God has triumphed gloriously. We have sought to start a boarding-school but have found that food is very hard to obtain and the natives want a big price. In fact many of them refuse to sell us meal for the children because they know that we do not hand over a piece of tobacco or a cup of wine with their bundles. Still we have bought a little, sufficient to keep on for a week. Please pray for the above mentioned things in regards to those newly brought to the Lord and also the boys and girls under our care.

A. C. McGREGOR, ul. Svehla, 23 Chust, Podk, Rus, Czechoslovakia, in a recent note states: "Despite the strain we have been able to carry on with our spiritual work and have added a young people's class to our winter's programme which is giving us real cheer. Adventism and Russelism have done a lot of damage here, hence our reason to try and get the young people built up in the truth. A few unbelievers are also among them, and we will value prayer that they shall be led into living contact with the Saviour.

Mr. and Mrs. C. E. STOKES are returning early in January to their sphere of service in Central Africa after a busy time in the homeland.

Miss ELSIE BURR returns same time as Mr. and Mrs. Stokes, and as mentioned elsewhere Mr. and Mrs. Beattie are accompanying them on a visit to Central Africa.

"WITH CHRIST."

Mrs. E. A. BIDDLECOMBE, Pembroke Dock, aged 82 years. Widow of Mr. E. Biddlecombe. Fell asleep on December 6th. Truly a mother in Israel. For many years the meetings have been held in her house, and since the home-call of her husband, seven years ago, she has carried on faithfully. Beloved by all, she will be greatly missed in West Wales.

Mrs. WM. BURNS, Rutherglen, aged 73 years. Saved 1882, baptised and in fellowship in Rutherglen in 1883. There all that time except for 3½ years at Hamilton and Low Waters. Confined to house for many years; suffered much. Always bright and patient. Her faith failed not.

Mrs. RICHARD LEE, Motherwell, aged 80 years. Called home to be with the Lord on 6th December. Saved over 30 years. Associated with assembly at Liverpool. In later years identified with Uddingston and Shields Road Hall Assemblies. A quiet, godly sister. One who loved the Lord and adorned the doctrine, and whom we may well emulate.

ROBERT SCOTT, Motherwell, aged 42 years. Called home to be with Christ on 17th December. Saved 6 years ago. In fellowship in Shields Road Hall Assembly, Motherwell. A godly, consistent brother, who loved the Lord and His works. His end came very suddenly. Will be greatly missed by his sorrowing wife, three children, and aged mother. A brother beloved.

ROBERT DAVIDSON, Tullycone, aged 54 years. Saved for a good number of years. In fellowship in Tullycone Assembly for the past 13 years. Brother Craig, Belfast, spoke words of warning to large company gathered around the open grave.

Mrs. JAMES CRAWFORD, Bothwell Haugh, aged 74 years. Saved over 50 years and in assembly since its commencement. Bore a godly testimony, she had the joy of seeing seven sons and two daughters all saved and into the assembly. Will be greatly missed.

GEORGE BOWIE, Elgin, aged 62 years. After a long trying illness. Saved about 40 years ago at Craigellachie through meetings conducted by the late Donald Munro. Came to Elgin about 37 years ago and during all those years took a keen interest in the assembly, and consequently will be greatly missed. He leaves a widow. Having been employed for many years on the Railway, he was well known. He also took an interest in the annual Craigellachie Conference.

Mrs. CHARLES INGRAM, Aberdeen, aged 74 years (mother of Mrs. Walter Anderson, Dingwall). Fell asleep on 30th November. Saved and added to assembly in St. Paul Street Hall 58 years ago. For years in Townhead Meeting, Glasgow, and latterly in Hebron Hall, Aberdeen. Bore a good testimony and greatly beloved by many.

WM. AICKEN, Portstewart. Saved when 25 under the preaching of Wm. McLean; in assembly at Groggan and Clonkeen until he retired from farming at 75. Removed to Portstewart and finding the assembly there without a proper meeting place, he was mainly instrumental in the erection of a Gospel Hall in that seaside resort.

Miss JANE ANN MACGREGOR, Belfast, aged 83 years. She was saved at her home near Dromore through the reading of the Scriptures and has enjoyed over 60 years of assembly fellowship; the last 30 years with the Apsley Street Assembly.

DAVID FREW, Greenock, aged 61 years. Saved 47 years ago at Plann; baptised and in fellowship there for some seven years. In Ayr, Greenock and Glasgow assemblies. Well known to many of the Lord's servants and for his undefatigable labours in Tract distribution and personal work. Will be missed.

WILLIAM H. H. McILROY, Holywood, Belfast. Over 40 years connected with Holywood Assembly, in which he exercised a gracious ministry, and took an active part in the Sunday School of which he was Superintendent for many years. A brother beloved, he will be greatly missed.

JAMES HAPPELL, Dailly, aged 80 years. Saved 64 years ago and lived and witnessed in his native village a consistent life and testimony. He was the mainstay of the little assembly there, and was greatly respected by all and well known to many of the Lord's servants. Will be much missed.

JOHN CLARK, Glasgow, aged 74 years. When quite young, passing Hamilton Cross, W. J. McNeilly was preaching from the text Romans 5. 6. He could not get rid of it; he knew he needed to be saved. About this time James McKendrick came into his home when he was getting ready to go to a ball in Hamilton. He told Mr. McKendrick where he was going, and Mr. McKendrick said, "Well, John, I will go with you to the ball." Going along the road, he pressed him to make a definite choice, and led him up to the waiting room at Hamilton station. Both went down on their knees before the people in the waiting room, and there he made his decision for Christ, whilst the people were gazing through the windows at them on their knees. He rose up, and instead of going to the ball, he went to the Cross at Hamilton with Mr. McKendrick and told how the Lord saved him. In business circles, Mr. Clark was well known, being associated with the Singer Sewing Machine Co. first as a collector, and then head of the Central Agency for Scotland. He was identified in earlier years with Glasgow assemblies and took a great interest in Bible Class work. Later in James Street, Ayr, where he took an active interest. He again removed to Glasgow and identified himself with Elim Hall, and was there for about 12 years. He was back in Ayr for six months, but his doctor advised him to return to Glasgow on account of his health. After one night in his new home there, he was called up higher. The funeral was largely attended. James Scott, Giffnock, took the service in the house, and John Reid and A. Dalrymple conducted the service at the graveside.

ROBERT TELFER, Toronto, Canada, departed to be with Christ on November 30th, 1938, in his 79th year. Saved in Glasgow in 1877; four years later he began to gather in His name alone. A few weeks later he emigrated to Chicago, and worked for four years in secular employment before going forth in the Lord's work. He pioneered with such honoured servants of God as Donald Ross, Alexander Marshall, Donald Munro, John Smith and others, and saw many assemblies planted. His ministry was appreciated in all parts of Canada and U.S.A., and he paid two visits to the homeland, first with John Smith and later in 1900 alone. An able gospeller, he retained his Gospel freshness right to the end and saw many souls saved. Last summer he spent in the Canadian Prairie Provinces ministering to little assemblies not often visited. After his marriage in 1892 to Miss Moody they took up residence in Toronto and he saw the assemblies increase in number and size in a wonderful way. He was a man of decided principles, and he left his impress on the assemblies he was used to build up. He has gone to his reward for he finished his course with joy and the ministry which he had received of the Lord Jesus. The funeral service was held from the Highfield Road Hall which was packed, basement, gallery and all. A loud speaker had been installed to accommodate those in the basement. The services at the house, in the hall, and at the cemetery were shared by Brethren W. P. Douglas, D. McGeachy, A Joyce and F. Watson. The undertaker said it was the largest funeral he had ever handled. There were over 200 autos at the hall and over 150 left in the procession to the cemetery.

JAMES SILLARS, Hurlford. Saved in the village over 30 years ago, where he maintained a good testimony, and where he was well known. Suddenly called home to be with the Lord. Will be much missed.

TREASURY NOTES.

THE CHRISTIAN AND THE CIVIL POWERS.

OUR LORD'S ATTITUDE.

By The Editor.

DISCIPLESHIP involves loyalty to Christ. The more vigorous the zeal of the disciple the more ardent will be the devotedness to His cause. As Lord and Leader Christ has taught His disciples to follow Him, and He has shown them the way by example and by instruction. Of His conduct before Pilate and others of His accusers the Apostle Peter writes, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in His mouth: Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself (or His cause) to Him (i.e. God) that judgeth righteously." The reference in these words is, without doubt, to the demeanour of our Lord, when at the hands of men, He suffered for righteousness. Paul refers to the same matter in 1 Tim. 6. 13.

In considering the question of the Christian's attitude to the State, one of the first investigations must be into the conduct of our Lord in that direction. If we can discover in the Gospel records guidance in this matter, we may be sure that no exhortations in future considerations will contradict or undermine that guidance received therein.

I.

WE may learn lessons from the Lord's general attitude towards the State.

First—He did not, on any recorded occasion, interfere with the political questions of His day. He acknowledged the Roman Government as the lawful authority in the land, although its presence in Palestine betokened the subjugation of the Jewish people to a foreign power whose yoke was irksome to many. His whole demeanour was a commentary on the principle enunciated elsewhere that "the powers that be are ordained of God."

Second—He did not sponsor the attempts of patriots to overthrow the lawfully constituted government. Palestine seethed with disaffection. At intervals the national discontent found its outlet in uprisings against the invaders, each encountering the most rigorous opposition. Factions were formed, fired with patriotic zeal, and though these were suppressed, the smouldering embers simply awaited some excitement to fan them into activity. Thus it was that when Christ performed the miracle of feeding the thousands the more enthusiastic of the people conceived the idea of making Him a king. They saw in Him a possible deliverer from Roman bondage. He discountenanced the ambitious proposal. It was lowly and on an ass that He rode in tumultuous triumph into the very city where He knew He would be crucified.

Third—He did not resist the "powers that be," when they were fulfilling their legitimate duties. Even when He might have claimed exemption, in order to rescue His disciple Peter from an awkward situation, He paid the tribute money demanded by the tax-gatherer. The question addressed by the Herodians, "Is it lawful to give tribute unto Cæsar, or not?" (Matt. 22. 17) was an ingeniously devised trap to involve Him in difficulties either with the Roman Empire or with the disgruntled people. His answer was a shattering rebuke to the time-servers, and His opponents were silenced without further explanation.

II.

IN His teaching the Lord revealed the same attitude as He Himself adopted. Certain facts arise from a consideration of the whole body of His doctrine.

He taught the value of the individual.

That was a distinctive feature of His message. "Christianity teaches not that all men are identical, but that although, in fact, men differ morally, intellectually and materially, each one is treated by God as equal and of equal cosmic value." A man's relationship to God, as an individual, assumed, in the teachings of our Lord, a claim prior to that of the State. That was an unpopular doctrine both with Romans and Greeks whose political philosophy thought of men in terms of their value to the State. Freedom of action was not the first concern, for the advancement of the cause of the governing body was the uppermost consideration. A man's individuality was merged in the commonweal. That philosophy has had vigorous revival in various quarters in the modern world, and in Totalitarian States the individual is lost in the machinery which exists only for the development of causes consistent with the political aims and ideals of those in authority. When personal freedom of conscience clashes with the ambitions of the State the former must submit to or be crushed by the latter.

Our Lord recognised a legitimate duty to civil powers independent of the question of politics. As a Jew He might have assumed the rôle of a patriot and denounced the military authority of the foreign power. He declared, however, that God, as well as the State, had claims upon the individual: "Render unto Cæsar the things that are Cæsar's, *but unto God the things that are God's.*" Men must learn to appreciate the facts, and to recognise the validity of the demands that God makes upon their obedience.

His remark suggests that the civil Power is lower than the spiritual, that the claims of "Cæsar," by whatever name he is denominated, are in a lower realm than the claims of God: and the former must not be permitted to interfere with the performance of duty in the higher sphere. "In all questions of real or seeming collision between secular authority and spiritual freedom, the former claims obedience as an ordinance of God up to a limit where it encroaches on the rights of conscience and prevents men from worshipping and serving Him. Loyal obedience in things indifferent on the part of the subject, a generous tolerance on the part of the State, were the two correlative elements upon which social order and freedom depended." —(Ellicott in loco).

Once our Lord resorted to what some writers desire to call an exhibition of force (John 2. 13-17). The use of force He denied to His disciples, declaring of them: "They are not of this world, even as I am not of the world." "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence" (John 18. 36). He commanded Peter, in a moment of unselfish defence of his Master, to sheathe the sword he had drawn. The whip of small cords was not a weapon of aggression but was a symbol of authority used in righteous indignation against people who perverted the use of the Temple of Jehovah.

III.

IN "The Sermon on the Mount" (Matt. 5. 38-48) Christ propounds principles for the universal government of those within His Kingdom. Whatever dispensational interpretation may be taken of the Sermon matters little in this connection: the principles set forth are those which can and ought to govern all who acknowledge the Lordship of Christ. It is sometimes maintained that the rules of conduct given are such as are applicable between individuals only; but may it not be justly inferred that the laws governing the individuals can have an outworking in a community? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." If the followers of Christ had always adhered to these ideals and had evinced the spirit of non-resistance, by patiently enduring the opprobrium and malice of men, they would not, in many cases recorded in history, have merited the increased anger of those who oppressed. Persecution from

the world is to be expected, but it is not to be met by resentment and defiance (John 16. 1-2).

IV.

THE final commission of the ascending Lord is illuminating in the matter being discussed. "Go ye into all the world and preach the Gospel to every creature" (Mark 16. 15). The message the servants of Christ carry is one of "good news" for all men everywhere. It is a (the) Gospel of Peace. Disciples are to be made out of all nations, and, doubtless, those who hear for the first time will have a special affection for those who bring or send the message. All who receive and believe will be united in a common adherence to the same cause, with a common desire towards the same end, *viz.*, the propagation of the Gospel of God. Thus there is formed a kinship which destroys boundaries and eliminates antagonisms which men often delight to perpetuate.

The bearing of arms of destruction in the wars of nations seems to be inconsistent with the Lord's commission on these counts:

(1) The action is a contradiction of the primary objective for which the servant of Christ has been empowered by the Holy Spirit. His business is to preach the Gospel. The insistent demands of a civil Government upon his utter obedience even unto that is a case in point where the claims of Caesar seem to run definitely in contradiction to the claims of God.

(2) Would it be consistent with the terms of the commission for the preacher who brought the good news of the gospel of peace to espouse the cause of the nation, of which men reckon him a unit, against a nation in which he would encounter many, who at the risk of contumely and persecution, had believed the message from his lips? To put the problem bluntly—would it harmonise with the profession of a missionary, say in China, to endorse by active participation, the demands made by the British Government, in such circumstances as provoked the unjust opium wars?

THE entire teaching of our Lord seems to assert that it is legitimate and proper for His followers to recognise the claims of the civil power within limits, but at the same time to acknowledge, without reservation, that their loyalty to God imposes deeper and more exacting claims than does the other. With that agrees the teaching of Paul, inspired by the Holy Spirit (Rom. 13). God, he asserts, delegates power and authority to governments in order that good may be preserved and cultivated, and that evil may be repressed and, when necessary, punished. Such an arrangement is imperative with man in a state of moral revolt against the will of God. The subjection of the believer to the authority is commanded only in so far as the recognised power is discharging its duties for good and not for evil. "If he violates that, then it is clearly the duty in loyalty to God, to disobey him . . . If his authority give evil its opportunity, and hinders good, there must therefore be a reversal of the attitude of the Christian towards him, because the matter of first importance is always that of loyalty to the will of God . . . The first law in the life of the Christian is that of abandonment to the will of God. When authority is exercised in harmony therewith obedience is enjoined. When, however, that authority comes into conflict with divine laws the Christian must refuse to obey, even at the cost of suffering."† Then it is true that

"The abuse of greatness is when it disjoins Remorse from power."*

† G. Campbell Morgan on Rom. 13.
* Shakespeare in "Julius Caesar."

The Divine Weapon.

"The divine origin of this Book has been maintained by all the men and women who have done great things for God, and left an undying influence for good on the world, throughout the ages. You do not find any destructive critics among the great evangelists of the Church, either in the past or the present; those whom God has used, and is using to-day, either in the home or foreign field, are loyal to the Bible as the inspired Word of God."—Peter Rose.

Books that will be Opened.

By R. McKechnie.

THE Book of the Wars of the Lord (Num. 21. 14); the Book of Divine Knowledge (Psa. 139. 16); and the Book of Remembrance (Mal. 3. 16), are books of vital interest to the Lord's people. They record what believers are to God and what they accomplish for Him.

It is well to remind ourselves that such books are kept in heaven, and that they will be opened one day, no doubt at the Judgment Seat, when their record of our faithfulness will be made known. The Judgment Seat of Christ is for the believer, while the Great White Throne Judgment is for the unbeliever. At the latter judgment we are solemnly told that books shall be opened (Rev. 20. 11-15) which record the works of the dead, and on their evidence, and because of non-entry in the Book of Life, judgment shall be passed. But whereas the books which record the works of the unbeliever can result only in condemnation, those relating to the believer contain only what is to his credit, and on their evidence praise and awards shall be bestowed by God (1 Cor. 4. 5).

THE BOOK OF THE WARS OF THE LORD.

THE Book of the Wars of the Lord, or in New Testament language the Book of Divine Conflict and Victory, recorded up to the time of Numbers 21. 14 two triumphs of the people of God, one at the Red Sea, and the other at the Brook Arnon. The first was a victory over Egypt, typically the world, and as a result the Israelites sang the first song in Scripture, in which they ascribed all the honour to Jehovah. But thirty-eight years passed ere the second triumph was recorded, and the second song sung. During these years they had wandered in the wilderness and experienced more than one defeat due to their own evil hearts of unbelief.

But the turning point comes in Numbers, chapters 20 and 21. Chapter 20 marks the passing of the old order typified in the deaths of Miriam in verse 1, and of Aaron in verse 28. These two leaders represented that wonderful, divinely sanctioned ritual and ceremony which was really the ministration of death. Even Moses is characterised in this chapter by failure, and he too had to be set aside to allow typically the blessing of life to be realised. Chapter 21 brings in the new order, the ministration of the Spirit, set forth in the brazen serpent and the flowing stream. The serpent on the pole speaks of Christ lifted up (John 3. 14), but it is primarily a vision of Calvary for the believer who has experienced a set-back in the conflict with sin. There is life in a look at the Crucified One for the believer as well as the unbeliever, and from that uplifted serpent the Israelites went forward out of the wilderness. They crossed the Brook Arnon, a flowing stream, and, so, emblematic of the Spirit. Thus in the strength of a fresh look at Calvary, and in the power of the Holy Spirit, they achieved the second triumph—a victory over wilderness conditions. Thence they "journeyed," as distinct from "wandered," overcoming their enemies, possessing their land, and enjoying even on the wilderness side of Jordan a foretaste of what awaited them on its other side.

It should be the ambition of every believer to be a victor in these two conflicts, for these conflicts have still to be waged. But many are still in thraldom to the world. They feel that complete separation from it would be too drastic, as it may have something for them after all. Such have no share in the triumph at the Red Sea. There are others who have been victorious over the world, but are experiencing disappointment and defeat in the wilderness, unable to overcome the trying conditions there. On that account some even go back in heart to Egypt.

To be overcomers we must first realise that these battles are the Lord's. It is what *He* did in the Red Sea and in the Brooks of Arnon; but in the strength of Calvary and by the power of His Spirit, we can share in His triumphs, and as a result lead lives of progress and victory here.

(To be continued).

The Prophetic Word.

ANONYMOUS.

BY the revelation given to us in the Prophetic Word we are called into a holy fellowship with God, that we might learn to think His thoughts; and then like Abraham, as friends of God, give ourselves to humble, reverent, yet importunate prayer for those yet in the Sodom of to-day. Is our knowledge of the imminent return of our Lord drawing our hearts into an intimate friendship with our God, and causing us to become persistent, reverent intercessors?

From the sure Word of prophecy we know with an absolute certainty that there will be a glorious fulfilment of that eternal purpose which God "purposed in Christ Jesus our Lord"; and that what He has purposed, that He will also do: for He will work and who shall hinder it? We know that He never did, nor ever will abdicate His Sovereignty; but that He holds the times and the seasons in His own power; and that He works all things after the counsel of His own will. Therefore the believer *knows the certainty* of the promised "coming" and the ultimate triumph when God shall "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." In prophecy we have the programme of the Divine purpose "ordered in all things and sure," "by the decree of the Most High," "by the determinate counsel and foreknowledge of God." Therefore as the Holy Spirit shows us these "things to come," these glories that follow the sufferings of Christ, and we by faith look into that "land of far distances," we can "behold the King in His beauty"; and as we thus look into that scene of ultimate and eternal glory, we can learn to look upon the sordid surroundings of this present evil world in the right perspective; and our soul can gain a poise and balance that shall enable us to estimate rightly the values both of reproaches here, and of recompenses yonder.

FAITH, HOPE AND PEACE.

AND with this heavenly vision there will come a strengthening of faith. Why did the Lord tell His own in John 14. 29 before it came to pass? Was it not that when it did come to pass they might believe? And let us note that the prophecy here was that the Holy Comforter would be sent of the Father in Christ's Name. How the realization of this "Word of Prophecy" thus made so sure should strengthen faith, and give assurance of a like fulfilment of the whole prophetic Word, enabling faith to substantiate the "things hoped for" and to give evidence of "things not seen!" And as faith is thus strengthened, so will hope abound. The world has "no hope," and no certainties before it but those of death and judgment. But the sure Word of Prophecy gives to the believer that "blessed hope" which is centred in the Person of the "Lord Jesus Christ our Hope." With this assured prospect the believer can indeed "rejoice in hope of the glory of God"; and though still in this world, that "dark place," he is "not in darkness," even when he sees the night is darkening round him. He is not stumbled at the failure of the world's vain plans and efforts, nor dismayed at the rising tides of evil. Our Lord Himself plainly foretold the attitude that this world would take to Him, and to His own; and this He did in order that we might not be stumbled by it: and that, though we may have tribulation in the world, yet, in Him we might have peace (John 16. 1-4, 32, 33).

"WHAT MANNER OF PERSONS OUGHT YE TO BE?"

A TRUE spiritual apprehension of some of the teaching of the Word of Prophecy concerning the coming of the Lord and the judgments and glories that attend and follow it, should not only have

a steadying, but also a sanctifying effect on our heart and life. Each one who truly has this hope set on Christ, will purify himself even as Christ is pure (1 John 3. 3). Those who are expectantly looking for the Saviour, who recognise that "all these things shall be disolved"; and who "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," should indeed be marked by "all holy conversation and godliness"; and by diligence that they might be found of their Lord in peace, without spot and blameless. Like Isaiah, who when he saw Christ's glory "spake of Him," so they too, beholding the glory of their coming Lord, will bear witness with much assurance to the Gospel of His glory and of His grace; and, knowing also "the terror of the Lord" they will, with all possible earnestness, seek to persuade men to flee from the wrath to come. And so much the more as they see the Day approaching will they seek fellowship with other believers, and exhort one another to have girded loins, and lights burning, and to be as men that wait for their Lord.

Thus we see that if we have a true spiritual enlightening as to our Lord's imminent coming, that this should lead us into a deep personal and practical acquaintance with our Lord Jesus Christ.

And that, as by the Holy Spirit, we are led into a knowledge of the secrets of the Lord concerning things to come, this holy friendship with God should lead us to become reverent intercessors for souls in this doomed world; and grateful worshippers as we learn more of what we have been rescued out of and saved from, and what by grace we are destined for.

It will also give us such a sense of the Sovereignty of God, and of the consequent certainty of the ultimate triumph and glory of God and of His Christ, that we shall see the passing things of this world in a new perspective and proportion; and make our estimates and calculations as to values accordingly.

With this absolute assurance of the fulfilment of the Divine prophetic programme, and as the soul learns to rejoice in hope of the glory of God: faith should be strengthened, hope should abound, and peace should fill the heart; and thus steadied, and strengthened, and cheered by the blessed hope we should be kept from stumbling at the grievous developments of evil in the world, and of apostacy in the professing church.

And this certain expectancy of God's Son from heaven, will lead in a path of practical holiness, of vital godliness, and of earnest effort if by any means some may be rescued from this present evil world, and helped to live as those who are just waiting for their Lord to come.

"BLESSED."

"Blessed is he that readeth"—
God's Word it doth record:
Of Jesus Christ th' unveiling,
Himself the living Word.

"Blessed is he that readeth"—
Hast thou an ear to hear?
Art thou now keeping "those things"
All which are written there?

"Blessed is he that readeth"—
"The time" is near "at hand,"
When with the "Faithful Witness"
We all by grace shall stand.

"Blessed is he that readeth"
And hears His "Lo, I come!"—
Who from our sins hath loosed us,
And promised us His Home.

"Blessed is he that readeth"—
How wonderful the word,
That "HIS own blood" hath done it—
All glory to the Lord!

"Blessed is he that readeth:"
And those with opened ear
"His voice," like "many waters,"
Hath told them not to fear.

For "I am He that liveth"—
He that "was dead" before—
"Fear not!" "Write what thou seest,"
"I live for evermore."

A. C.

London.

Copies may be had from 9 Wyld Way, Wembley, Middlesex.

Editorial.

DURING the recent spate of New Year Conferences one has been struck with the very high quality of the ministry and encouraged by the rich variety and the sincere earnestness to impress upon believers their duties as Christians in a hostile world. It is impossible to speak about all centres of gathering, but from what one heard and from reports by others, the conclusion has been reached that very little of the ministry has been directed towards guidance and advice in assembly matters.

Brethren moving from place to place without continuous local contacts do not notice how imperative is the need for ministry that will instruct the younger generation of Christians, not only regarding their individual obligations towards the Lord, but also in their duties towards the assemblies with which they are associated. The distinctiveness of the testimony for which our gatherings stand is being lost in the desire to align our teaching with what, for want of a better name, is called "non-denominationalism." That desire is due, perhaps, to the tendency, through the splendid facilities there now are for travelling, for gifted brethren to be engaged more frequently away from their home assemblies than among the saints with whom they have local associations. Consequently, they do not observe the steady drift there is towards a disinclination to contend for the scripturalness of the position maintained by those brethren who led the way back to a practice of primitive Christianity.

We believe that the assemblies of God's people, seeking to carry out the mind of God in this matter, have an important part to play in the present situation, but they will be able to do so effectively as a united testimony only in so far as they present a united front in standing solid for the position that has been so long maintained. With this in mind we make an appeal to those gifted to minister the Word to feel an exercise along this line that the younger generation may find that instruction which will guide in paths that are according to New Testament principles.

Notes on the Pastoral Epistles.

By Wm. Rodgers.

TO his two friends, Timothy and Titus, each left to face great difficulties in connection with the important though temporary service committed to them, Paul sends these epistles for their guidance and encouragement. They are the last letters of his that have come down to us, and were all three written shortly before his death. This, so far as 2 Timothy is concerned, is plainly stated in chapter 4. 6-8; and when once it is seen to be true of that epistle, it follows that it must also be true of the others; for there are many proofs of close relationship between them, as well as of their being later than the other writings of the apostle. The same aspects of truth are emphasised, as we shall see, in all three; and certain words and phrases recur in them frequently, which are seldom or not at all found elsewhere.

For example, there are in the New Testament two Greek words usually translated "doctrine." These are from the same root, but their differing forms cause them to have a slight difference in their meaning. One more particularly signifies the act of teaching, and the other the matter of the teaching. Now the former is the word commonly used in the Gospels, Acts, and elsewhere, yet in our three epistles it occurs but twice; while the latter is found in them no less than fifteen times, and in all the rest of the New Testament only six. Another illustration is the word which means "healthy" or "health-giving," usually rendered "sound." Elsewhere it is used just three times in Luke and once in 3 John, always with reference to bodily health. But in the letters to Timothy and Titus it occurs eight times, and in every instance has to do, not with bodily, but with spiritual health. Still another example is the word rendered "godliness," which is found in no other of Paul's writings except these three, and in them appears nearly a dozen times. We shall take occasion later to refer to the setting of these and other similar words;

and it will be found to emphasise yet more that the three epistles form a group by themselves.

The period of their writing was not only subsequent to the events recorded in the last chapter of Acts, which would be true of Ephesians, Colossians, Philemon, and Philippians as well; but even lay beyond the termination of the imprisonment in Rome which is mentioned in that chapter, and from which, as we learn through Phil. 1. 23-26, Paul was set free to serve his Lord and the saints a little longer. After that, he was once more arrested and put in a Roman jail, this time, as we know from 2 Tim. 4, never to leave it until his course was ended, and by way of a martyr's death he departed to be with Christ.

CONCERNING this part of the apostle's life we know little, except that after his release he paid visits to a number of places, some of which are mentioned in our epistles themselves. Whether he took the journey into Spain, referred to in Rom. 15. 24, we cannot be certain; but it was the commonly received tradition amongst early saints that he did. We do, however, know definitely that he went to Crete (Tit. 1. 5), an island at which the ship had stopped when he was being brought a prisoner to Rome, and at which it had been his advice that they should shelter until the rough weather was past. Whether they remained long enough for him to do some work for his Master we cannot tell; but it is unlikely, since his advice was turned down, and the ship proceeded on its journey, only to be wrecked shortly afterwards. In any case he had seen the island and felt its need; and when at length he became a free man again, he returned to it.

He also at this time visited Ephesus (1 Tim. 1. 3), Miletus (2 Tim. 4. 20), and possibly some other towns of Asia, since it would appear to be at this juncture that the sad incident, referred to in 2 Tim. 1. 15. (see R.V.) took place. At Miletus, Trophimus, who was accompanying him, had to be left behind on account of illness; while Paul crossed over, as more than once he had done in earlier days, to Macedonia. There he doubtless would visit old friends at Philippi, Thessalonica, etc., before passing on to Corinth, at which place another companion, Erastus, whose native town it likely was, remained behind (2 Tim. 4. 20, with Rom. 16. 23).

IT was probably while at Corinth that the apostle wrote 1 Timothy and Titus, and perhaps from there that he went northwestward along the coast to Nicopolis, at which place he purposed to spend the winter, and desired to have Titus come to him (Titus 3. 12). Either there, or before he reached it, his final arrest seems to have taken place; for the next place we find him is in prison at Rome. And when from that prison he wrote 2 Timothy, he had no other anticipation than that his course was finished.

There are those, it may be, to whom this tracing of Paul's movements, and of the time in his life at which these letters were written, may seem of little value. But it will help immensely to an intelligent understanding of the three epistles, and will also enhance their importance to us, as containing that line of things which the apostle, at the very close of his career, judged it needful that Timothy and Titus should impress upon the saints where they were.

When we compare them with his earlier writings, we find a considerable change, not in what he teaches, but in the comparative emphasis with which different parts of his teaching are set forth. In those former epistles doctrine is the prominent thing—the doctrine of the Gospel, the doctrine of the Church and its order, the doctrine of the Coming of the Lord, and so on. In all of them there are, of course, practical exhortations based on these doctrines, but they are more or less in the background. In the epistles to Timothy and Titus, however, the order is reversed. There is little that is new in doctrine, but there is very much about conduct, and very much of warning of evil days ahead. It is stressed in them again and again that it is the manner of life produced by it, that proves the soundness of the doctrine.

Why there should be this change in the

character of the apostle's written ministry is not difficult to understand. The former epistles were to converts comparatively young, and to assemblies in an early stage of experience; so that much instruction in doctrine was necessary. But by the time Paul sat down to write these last three letters of his, many strange developments had begun to show themselves amongst the saints. Some who had made loud profession with their lips, had failed to manifest the reality of it in altered lives. Many who for a time had done well, had now from various causes fallen by the way. And not a few from whom better things had been expected, had turned out to be fomenters of trouble and discord in the assemblies. These things were well known to Paul as he wrote; and their effect on him is evident in every sentence he set down.

The Breaking of Bread.

IT was on the night of His betrayal (see Matt. 26. 26-30; Mark 14. 22-26; Luke 22. 14-20) that Christ gathered His disciples together and gave them instructions as to the celebration of the Supper.

The passover was finished. At that table Jesus had sat as one with them, but Judas having gone out, He rose, assumed the position of host, established the Lord's Supper, and dispensed the elements, for "Jesus took bread and blessed and brake it and *gave* to the disciples." The act of breaking bread and drinking wine was not new, but there was to be a new principle in it, and Christ invested it with a fresh meaning.

In this way, the Lord gave us a memorial feast to remind us of His sacrificial offering. In using the words, "This is My body . . . this is My blood," we are not to take the utterance literally, but symbolically, as in many other places, such as John 10. 9—"I am the door," and John 15. 5—"I am the Vine." Transubstantiation teaches that the bread and wine are changed into the Body and Blood of Christ, while consubstantiation asserts that Christ comes actually in the Bread and Wine, uniting His body with the Sacramental elements. These ideas are mere papal superstitions and contrary to the teaching of Scripture. The symbol sets forth

THE GREAT FACTS OF REDEMPTION.

WE do not at the Lord's Supper change the bread, but as we break the material loaf it reminds us of a body that under the judgment of God was broken for us in order that we might be healed. We do not change the wine, but it speaks of the poured out life of the Son of God and the shedding of that precious blood that cleansed us from the guilt of sin.

Faith apprehends and appropriates the Truth, causing the spirit to rejoice.

Luke (chapter 22. 19) says that Jesus commanded that we were to "do this." Paul (1 Cor. 11. 24 and 25) repeats this statement; and it is therefore our sacred responsibility to carry out the wish of the Lord. Attendance upon this consequently becomes an acid test of our obedience, for He has said, "If ye love me, keep My commandments."

There are six cardinal points which Paul's letter calls attention to (see 1 Cor. 10 and 11). He says that the Lord's Supper is—

1. An Act of Remembrance. "This do in remembrance of Me" (11. 24, 25).—Its Object.
2. An Act of Testimony. "Ye do show the Lord's death (11. 26). Its Meaning.
3. An Act of Thanksgiving. "He gave thanks" (11. 24). Its Character.
4. An Act of Communion. "The Communion of the blood and body of Christ" (10. 16). Its Hallowed Experience.
5. An Act of Responsibility. "Let a man examine himself" (11. 28). Its Necessary Exercise.
6. An Act of Anticipation. "Until He come" (11. 26). Its Joyous Outlook.

The first three are doctrinal and illuminating in their teaching. The last three are practical and stimulating in their results.

[Extracted from "The Lord's Supper," by G. J. Hyde. May be obtained from Author, 39 Nesta Road, Woodford Green, Essex, or from John Ritchie, Ltd., Sturrock Street, Kilmarnock].

THE DIVINE PANACEA.

EXPOSITION OF COLOSSIAN EPISTLE.

By W. Hoste, B.A.

CHAPTER II.—*Continued.*

THIS brings us to the fifth danger that threatens the Colossians. "Let no man beguile you of your reward in a voluntary *humility* and worshipping of angels intruding into those things which he hath not seen, vainly *puffed* up by his fleshly mind." It is grammatically correct to connect the "willing" (translated "voluntary") with the beguiling—"let no man beguile you at his own sweet will of your reward." The humility would be only a fleshly worshipping of angels, thus violating the command, "Thou shalt love the Lord thy God, and Him only shalt thou serve (Deut. 6. 13), and playing into the hands of Satan and his angels (Rev. 10. 12), for no others would accept worship (Rev. 19. 10; 22. 8). The word here translated "beguile" is quite distinct from that of verse 4, and is from a Greek form meaning "umpire" (*brabeus*) with a preposition "against" (*Kata*) hence "to decide against," and then "to defraud of the prize," as here. The simple verb without the preposition occurs in chapter 3. 15, "Let the peace of God *rule* (or have sway) in your hearts." In reality, instead of worshipping, it is an intrusion; instead of humility it is a subtle trick—"being puffed up by his fleshly mind." Not only so, but it is a letting go of Christ, the Head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God. How insidious is this evil, which begins with a self-imposed humility and ends with self-inflation and spiritual starvation!

Verse 20.

The remedy against all this is to hold fast Christ as the Head of the whole body, and of each member in particular. This is to be laid hold of by faith. Accordingly, in writing to the Ephesians, the apostle exhorts them to "grow up into Him in all things, which is the head even Christ," *i.e.* to increase in that which they had not let go. But here they are exhorted rather to regain what they had lost, that is, to lay hold of Christ afresh in His all-sufficiency.

NOW follows a twofold exhortation as to the last false teaching against which the Colossians are warned, namely, not to attempt to live the Christian life by rules and regulations, a method in high esteem among religious people to-day, and which often *seems* to yield practical results. The exhortation is both negative and positive—the first flowing from the fact of their death with Christ.

Verse 21.

"If ye died with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?"

This refers to the death with Christ of all believers at the cross. Then all such were cut off with Him. They were then cut off from the Jewish religion, and indeed from all worldly principles of religion; why then should they be subject to ordinances, which only apply to men in the flesh such as "Touch not, taste not, handle not"? The religious world, and indeed many true Christians, are chiefly taken up with negations, or what they should not do, or eat and drink, or where they must not go. So much zeal is expended in fencing round certain forbidden items that the world has inbibed the idea that to be a Christian consists in not eating this meat, not drinking that drink, not even touching them. It is a kind of accommodated Judaism. A system of consecrated buildings, sacred vestments, holy places, forms and ceremonies, a covenant of works from start to finish, which can be perfectly carried out by unregenerate religious men.

Verse 22.

But all this fosters asceticism and

spiritual pride, and the forbidden meats and drinks themselves are all to perish with the using, that is are intended by the Creator to dissolve away in the using. The prohibitions are after the teaching of man. Men attach importance to things which by their nature are ephemeral. The believer should be known rather by what he does do, than by what he does not do : the latter may be regulated by the principles of worldly religion, the former by the question as to how it affects Christ. These human principles have indeed a show of wisdom in will (or better—willing) worship and humility and neglecting (or not sparing) the body, by these ascetic rules, which always seem on the side of devotedness, but are not of "any value against the indulgence of the flesh" (R.V.). That is, they do not really meet the object intended. The flesh cannot be improved or even checked by human rules and regulations, for, suppressed in one form, it will only emerge in another.

NEW BOOKS.

"In Life's Morning," by A. P. Allan. Miss Allan has collected in prose and verse numerous stories and biographies in order to present the truth and power of the Gospel to young readers. The book is a useful addition to the Treasury Series of Gospel narratives. (John Ritchie, Ltd. 1/6).

"Made According to Pattern," by C. W. Slemming. Here is a new study of the Tabernacle which displays wide reading and deep devotion. The author, following, for the most part, the accepted interpretation of Tabernacle typology, has, in several instances, departed therefrom and given new thoughts on certain portions of the furniture and structure. The book deserves a place among the best books in Tabernacle literature. (Marshall, Morgan & Scott, Ltd. 2/6).

"Whose Faith Follow," by W. R. Lewis. This is the substance of an address given at the Centenary Meetings held at Barton Hall, Hereford, 5th May, 1938. The writer restates several of the Scriptural reasons why Christians, guided by the Holy Spirit, left the "sects" with which they were associated, and met in Church capacity after the pattern of the New Testament. A valuable booklet for broadcasting in Assemblies. (May be obtained from the Author, "Echoes of Service" Office, 1 Widcombe Crescent, Bath).

National Service.

The following letter, signed by a number of responsible brethren, reaches us from the South of England, and indicates an exercise on a question claiming widespread interest.

Dear Sir,

In view of the recent National crisis and the measures which may be adopted by the Government in the near future to enrol persons of both sexes in various forms of National service, two Meetings have recently been held at Worthing in order to discuss what part (if any) Christians should take in the event of another such crisis developing and what should be their attitude towards the national need at the present time.

At these Meetings several Assemblies were represented, and the matter was very fully discussed, both in the light of Scripture and of present-day happenings.

Whilst it was accepted as a cardinal principle that a Christian's first duty is to save life and not destroy, certain forms of National service were discussed, such as A.R.P. work, Fire fighting work (allied to A.R.P), First Aid, and Nursing, all of which it was considered could be carried out by Christians without committing oneself in any way to Military obligations. It was considered advisable that young Christians of both sexes should prepare themselves at once and take advantage of the opportunities presented for training in these various forms of service, and also to ascertain whether it would be practicable for separate units to be formed and trained by Christians (if possible) bearing in mind that the object of such work would be to endeavour to "save life" and at the same time to do good to one's own country and people in a Christianlike way and manner.

We therefore venture to invite the practical further suggestions of responsible brethren to the foregoing rough outline with a view to assisting our young people to come to a definite understanding of what should be done in the event of the Government proposals becoming compulsory and without waiting for a time of crisis.

It should be made clear that those whose names are appended did not in any way "officially represent" the Assemblies with which they regularly worship, but merely expressed their individual conclusions.

Having carefully examined the problem we were able in the goodness of God to reach a wonderful unanimity of judgment on a difficult subject, and now desire to seek the help and guidance of others of riper experience in the care of the Churches.

Preaching the Gospel.

I.—INTRODUCTORY—*(Continued).*

OUR PREACHING.

By The Editor.

THE *central theme of our Gospel preaching should be Christ crucified.* That is apostolic emphasis of the message, for the greatest preacher this world has had declared that it was his intention to know nothing among men "save Jesus Christ, and Him crucified" (1 Cor. 2. 2). In our generation there exists a pressing need for positive teaching regarding the value of the death of Christ. The attitude of the natural man to the heart of the Gospel message never varies. In Paul's day the preaching of the cross was to the Greek, foolishness; in our day the advanced thinker, the modern mind, does not judge otherwise. In Paul's day the word of the cross was to the Jews a stumbling-block; in our day the religious devotee, the self-righteous ritualist, deems the ancient truth of no value for him. Consequently the modern pulpit, to a very large extent, excises any mention of the blood save to treat it with contempt as the gospel of the shambles.

But why should we emphasise the blood of Christ? It is by virtue of the blood that Christ occupies His present place at the right hand of God, for, declares the Epistle to Hebrews, "by (i.e. in virtue of) His own blood He (Christ) entered in once into the holy place, having obtained eternal redemption" (9. 12). The blood of Christ is sin-cleansing, and nothing stirs the enmity of Satan like repeated mention of the value of the sacrifice of Christ. By sheltering under the blood (i.e. the merits of the death) of Christ, the sinner will be saved from the coming wrath of God, just as the Israelite in Egypt was sheltered from the doom of death when the last plague visited that land. Heaven is procured by it. How frequently mention is made of the Lamb-character of our Lord in the Book of Revelation! It is the Lamb who is the lamp of the glory of the City, *i.e.* the glory of God is revealed in heaven (and on the renewed earth too!) in the remembrance of the sacrificial virtue of the death of Christ. But, moreover, neglect of that blood is doom-sealing. How solemn! What responsibility rests with everyone who assays to preach the Gospel to present it in such a way that no dubiety may exist in the mind of the hearer with regard to the awful gravity attached to a disrespect to the work of Christ in His Saviour-character! When we preach let us exult in Christ and Him crucified.*

FURTHERMORE we are exhorted to *preach the Word"* (2 Tim. 4. 2). God has chosen not only to send His Son for us men and our salvation, He has also chosen the very words by which to convey the meaning and terms of His message. The more closely the preacher can adhere to Bible words and ideas the better, for it is the entrance of God's Word which giveth light. The Word of God is as a hammer breaking the rock of opposition and indifference (Jer. 23. 29). It is as a fire that burns the conscience, melts the coldness of the heart and warms the affections towards Christ. As a mirror it reveals man's sinfulness, and reflects the solitary glory of Christ (Jas. 1). As seed it conveys the message of life (Matt. 13. 19), while as milk it encourages growth in the soul that has believed unto eternal life (1 Pet. 2. 1-2). It is the preacher's duty to whet the appetite of the young convert to desire the sincere milk of the Word that he may grow thereby unto salvation. The above and much more is the Word, so that there is no useless redundancy in repeating that the servant of Christ as His ambassador must *"preach the Word."*

AGAIN we are warned to announce "Christ Jesus as Lord" (2 Cor. 4. 5). Is not that a missing note on the Gospel

* A future article will deal more in detail with the "Value of the Blood of Christ."

platforms to-day? Do we press the Lordship of Christ as we ought? His Saviourhood and His Lordship are indissolubly associated in the message of the New Testament. God has not yet divorced them. Perhaps much of the instability of many of the modern converts is due to a shallow profession of assent to a doctrine for personal safety. But the Gospel message demands much more than intellectual assent to a doctrine : it insists upon an unquestioning acknowledgment of Christ as Lord. The whole question of Christian experience and progress revolves around this matter. The message to the Colossian believers was, "As ye have received Christ Jesus as Lord, so walk ye in Him." This recognition and acceptance of Christ as Lord demands absolute surrender to Him in all things. Such was the constant theme of the Apostle Paul, summed up in familiar words, "If thou shalt confess Jesus as Lord (*i.e.* first to God and then before men) and shalt believe in thine heart that God has raised Him from the dead, thou shalt be saved" (Rom. 10. 9). Salvation is thus made to be contingent upon our sincere belief that the stricken Victim of Calvary is alive again, and upon our confession that such a One cannot be other than co-equal with God, and as such is worthy of and demands our utter obedience to His every command. That is the ideal content of Paul's message to the Romans. Lordship implies Leadership, and Leadership expects loyalty on our part. As experience grows the demands become more exacting because knowledge grows from "more to more."

LASTLY, there is a serious warning to the preacher himself. Reviewing the possibility of inconsistency Paul writes : "Lest, when I have preached to others I myself should become a castaway" (1 Cor. 9. 27). It does not need to be pointed out with any more than a passing reference that the apostle has in his mind no conception of being rejected by Christ, but rather that he is contemplating the possibility of being himself disapproved on the day of rewards because, after having given advice to others, he has behaved with impropriety and with neglect of the very rules he had advanced for others. That is the danger confronting us all. So easily do we offer a pathway of obedience to others and forget that the best sermon is a life that adheres to the highest principles of conduct as enunciated in the New Testament. Paul was assured of the fact that rewards would be distributed at the end of the Christian race, but also that, if he wished to participate in these, he must himself bring his own life under the discipline of the teaching he had offered. No preacher dare presume. Too many in the past have made shipwreck, and we can ill afford to relax our vigilance in the contest where our foes are marshalled and energised by the Prince of the Power of the air. The Gospel-message needs no embellishment by meretricious oratory which more often than not obscures the meaning and power, but certainly it does gain in effectiveness if the conduct of the preacher illustrates how operative the words of truth may be in human life. Christ must be preached, and Christ must be lived.

"THE DEARTH OF CONVERSIONS."

"JUST think what this must mean to the Son of God! The conversion of sinners is the one object of His death on Calvary, and of His life in glory; He left the heavens to seek and to save the lost. He died, that, being lifted up, He might draw all men to Himself. He was exalted to give repentance and remission of sins. It is the object for which the Holy Ghost was given. It is the object for which His Church was constituted His Body; and it is the one object of His Church's existence here on earth. The measure of conversions is the exact index of its spiritual health; while a dearth of conversions is God's warning to the Church that it is not fulfilling its purpose; and that it is on the downward path. What must the Son of God think of such a result and response to His atoning death and living, yearning love!" —Andrew Murray.

"It is common to glorify the ministry which works on, patient and uncomplaining, in one monotonous round, ever sowing but never reaping, ever marking time but never advancing. Paul frankly and repeatedly appeals to his evangelistic work as the final proof that God has called him and given him authority as an apostle; and search as we will, we shall not find any test so good and unequivocal as this success."—Dr. Denny.

How I was Called to Serve the Lord.

By A. Mitchell, Skien, Norway.

SEEING it is now almost forty-seven years since I was led into the work of preaching the Gospel on a foreign shore, I must go back in memory over half a century, and when one is seventy-three years of age, it is not quite so easy to recall the details of events that took place more than fifty years ago.

The Lord in mercy saved me in Govan, Glasgow, when I was a lad between fifteen and sixteen years of age. Then I belonged, together with my parents, to the Free Church of Scotland. Three years after my conversion I came to see the unscripturalness of my ecclesiastical position, and that I ought to be baptised as a Christian. So at the age of fully eighteen I got baptised and severed my connection with the Free Church of Scotland and took my place among the few saints who at that time gathered to the Name of the Lord in 4 Helen Street, Govan. The assembly has for long since removed to more commodious premises.

Shortly after I came to that assembly our dear brother, Mr. Thomas McLaren, of Glasgow (who has now been many years "with the Lord"), came on a visit to us and gave us a most interesting account of a visit he had paid to Mr. William G. Sloan, a missionary in the Faroe Isles. At the close of his address he requested us to remember in our prayers Mr. Sloan and the work of the Lord in the Faroe Isles. I did this and kept on praying for him a long time, never dreaming that I would some day join him in his good work.

When I was about twenty-three or twenty-four years of age I became much exercised as to what my future path should be. I was at that time a commercial traveller with Mr. Thos. Holt of Sheffield, and together with him and Mr. Archibald McLay of Govan, visited many towns and villages in England, Wales and Scotland. I had thus many opportunities of preaching the Gospel and ministering the Word to saints in many assemblies. I had, from my conversion, a great desire to tell of Christ, and had the joy many times of preaching both in the open-air and in halls. All this was a very good training for me for what lay before me, though I did not then think of it.

All this time I kept on praying the Lord to make known His will for me—to show me what His path was for me, and the more I prayed the more the work of the Lord in the Faroe Isles came before me.

At last I wrote to Mr. Sloan, whom I had, till then, never met, and asked him to give me some details regarding the country, and the people, and the work of the Gospel. He wrote me a few letters, and at last sent me a kind invitation to come and be with him a few weeks and see things for myself. He said it was only a two days' voyage from Leith to Thorshavn, and that I could stay with him the time that elapsed between the arrival of the steamer at Thorshavn and its departure for Leith on the return voyage (from Iceland).

I accepted his invitation and gave up my situation as a traveller. Mr. Holt believed it was the Lord's will for me, but did not say so, until I had told him of my decision, for he feared lest he might unduly influence me. So in April, 1890, I sailed to Faroe and spent a happy and most interesting three weeks there. Mr. Sloan took me around to various villages and hamlets and interpreted for me when I preached.

My impressions were by this time more deepened than ever that the Faroe Isles was to be my future sphere of service for God, at least for the time being.

I came back to my home in May and told my relations and friends, and my fiancée, of my impressions, and that I felt the Lord was calling me to give my whole time and energies to Gospel work in the Faroe Isles.

BUT now arose the difficulties. I was not at that time robust or strong by any means, was quite thin and skinny, and friends said that I would never be able to endure such a rough, raw, wild and stormy climate as that of Faroe. And certain it is, the Faroe climate is unusually wet and stormy, with but little summer and a rather long winter. Well, this matter of my health caused me serious reflections, for I saw, of course, that it would be foolish of me to go there and perhaps die after a short spell.

I laid this matter before God and asked Him to show me clearly what He wished me to do, and one day after having thus honestly asked the Lord to guide me, lest I should make a mistake, I opened my Bible and my eye caught that verse in the 30th chapter of Jeremiah, the 17th verse: "I will restore health unto thee." It may sound strange, but nevertheless it is true, that word gripped me in such a way that I felt it was the Lord's answer to my prayer, and all doubt as to the matter of my health vanished completely from that day. And the Lord did most assuredly fulfil that word to me, for, from the day I set foot in Faroe, my health became better and better, and I cannot remember that I had a day's illness all the nine years I was there.

BUT now arose another difficulty at the same time as the question of my health. It was this: How are you going to exist? You are intending to get married and to remove to a country that is extremely isolated from the surrounding countries. (There were at that time only about a dozen mails to Faroe Islands in a whole year's time). Where will you get the money to live on? Well, it came quite clear and convincing to my mind that if I was certain that God was sending me, it would be His concern to supply me with all that was needed for the work and for the support of myself and my home. And to the praise of the Lord I can say, He has never, all these 47 years, allowed us really to suffer want. Of course He has tried us, and often, but with joy I can raise my "Ebenezer" and exclaim, "Hitherto hath the Lord helped."

Five children were born to us during the nine years we lived in Faroe (my wife and I left Scotland for Faroe in August 1890).

I must of course add a few lines as to how I was led to Norway. Well it came about in this way. I was invited by the brethren in Copenhagen (Faroe is a Danish province) to pay the assembly there a visit. This I did in 1898. While there I received a letter from a brother in the Christiania assembly asking me, seeing I was so near, to come and visit the Norwegian capital and hold some meetings. I accepted the invitation and was in Norway some three weeks or so. The brother took me around to several places, and one of them was the small town of Skien where a small assembly had just been started a year or so previous to my visit. I kept praying that God would make it plain to me if it was His mind that I should take up work for Him in Norway, where the need was so very much greater than in the Faroe Isles, and if I ought to make Skien my centre of operations. The more I prayed, the more it was laid on my heart to remove to Norway for a couple of years. My thought at that time was just to be in Norway a time and go back to Faroe.

So I returned home and in the following year, 1899, I sold up the most of our belongings and we removed to where I am now, and I have never once had a doubt that God led. But as to going back to Faroe, I soon saw that the field in Norway was so vast and the need so great and the opportunities so many that there was no probability of my being able to return to Thorshavn. It is, this year, 38 years since we removed to Skien.

Two children were born to us in Skien, but they are now with the Lord. Those who were born in Thorshaven are all married and have children. Two of then live in U.S.A. The other three live in Norway. They have all professed to be saved. My dear wife went to be with Christ fully fifteen years ago.

Studies in the Life of Abram.

II.—"JUSTIFIED AND SATISFIED" (Gen. 15).

By E. T. L. Austen, S. Australia.

A DISTURBED man at the opening of the chapter, at the close he is seen resting wholly upon the Word and Work of God. He asks two questions, and the Lord readily vouchsafes answers.

First, "What wilt Thou give me?" (v. 2). Answer—An heir and an heirloom. A Seed and a Sovereignty! Impossible? Yes, with man, but not with God. Nothing is impossible with Him.

How graciously He deals with His servant. "He brought him forth," took him as it were by the hand, led him out and bade him "look up." The Lord promised. His word was good enough for His servant. God counted his faith righteousness, and he stood justified and happy before Him. He was looking now away from earth, and never forgot this lesson. Happy the believer who learns to take God at His word.

Second, "Whereby shall I know?" Without hesitation God answers. For does it not mean the telling out of that which is unspeakably precious to His heart, the glorious work of His beloved Son? He is the 'Yea' and the 'Amen' of all promises. So in greater detail than yet disclosed to any man, the Lord proceeds to make known to him the work which will secure the establishment of His word.

"Take Me an heifer," etc. (v. 9). Abram did so, dividing the carcases and arranging the pieces in four pairs. The five units and four pairs seem to speak the surpassing grace of God meeting the world's dire need; and the range of the units, from an heifer to a young pigeon, speak the range and sufficiency of the work to meet the need of high and low, rich and poor. None are excluded in the thought of God. The total parts of the offering, eight, surely speak the outcome of the work, a new thing. The heavenly company is seen in the "stars" of verse 5, and the earthly in the "seed" of verse 18. All children of promise. All eternally secured by the surpassing value of the work of Christ. Praise Him! It was His delight to take apart the sacrifice and reveal its wonder to His servant.

MUCH more, however, there is to be told. Jeremiah 34 indicates that it was the custom of the contracting parties to pass between the pieces of the covenant victim. Here there was one contracting party only, God Himself (Gal. 4). Abram had no part in it; all was done for him. He was in a deep sleep, the place of death. Yet he heard God's voice, and knew His presence in the smoke and fire. Later, according to promise, in the fourth generation Israel came out of Egypt, and at Sinai they too heard the voice, and saw the fire and smoke as God descended (Exod. 19).

The furnace may suggest Him as the Suffering One, and the lamp as the Witness; in any case it was Himself, He, who His own self bare our sins in His own body, "Who "gave Himself" for us. Death and life are both seen here, for He was dead, and is alive for evermore.

Believing the witness of God, we too have been justified. We also "have been to the altar and witnessed the Lamb," and know that it was grace of the richest kind which brought Him from the Father's bosom to Calvary's cross. What shall we then say to these things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Thus God displayed His work to the wondering gaze of His servant. He saw and was satisfied. Who is he that condemneth? It is Christ that died, yea rather, is risen again. Blessed assurance of every believing soul.

What a galaxy of words of "first mention" cluster around this scene! They speak the many precious things which are ours through His work. Let us ponder a few.

"The Word of God" (v. 1). It was the Word who became flesh and dwelt amongst us; and it is the Word who will appear again to subdue all to God.

"Counted" (v. 10). The first mention of God's "reckoning" (Rom. 4) is found here.

"Believed" (v. 6). Faith cometh through hearing the Good News.

"Righteousness" (v. 6). Our glad possession, secured by His work.

"Peace" (v. 15). He made peace, and is our peace.

"Fear not" (v. 1). Spoken first and last (Rev. 1) by the same Lord, whose work ensures its enjoyment all along the way.

"Heir" (v. 4). Sonship. Beloved, now are we the sons of God. The first of three terms which have no meaning for us apart from the cross.

"Steward" (v. 2). Stewardship. By grace now entrusted with the wealth of Another.

"Stranger" (v. 13). Strangership. The privilege of those who share his rejection.

"Iniquity" (v. 14). Its true character learned only from the cross.

These, and other precious things, are ours through His work, and thus we are confirmed in the faith.

RELY UPON HIM.

"The children of Judáh prevailed, because they relied upon the Lord God of their fathers" (2 Chron. 13. 18).

When on a pathway dark, unknown,
Always rely upon Him:
He holds the reins from Heaven's throne;
Always rely upon Him.
What tho' the way be sharp with thorn,
Roses of mercy rich adorn;
Why should thy heart become forlorn?
Always rely upon Him.

Climbing the rugged mountain crest,
Always rely upon Him;
Lean on His arms; He loves you best;
Always rely upon Him.
Gladly will He thy burdens bear,
Fully doth He thy sorrows share,
Ask not thy heart, Does Jesus care?
Always rely upon Him.

Never be lured from Him to stray,
Always rely upon Him.
Many have tripped on the thorny way;
Always rely upon Him.
Steep tho' the barren hilltop grows,
Strong tho' the wind of temptation blows,
Jesus will conquer all our foes,
IF—we rely upon Him.

—W. Montgomery.

The Scattered Jews.

IT was estimated in 1936 that the total number of Jews was 16,240,000, of whom over three million were in Poland, and about the same number in Russia. Figures show that America heads the list with 4,450,000, of whom nearly two millions live in New York. The increase since the war has been a million, but this is small compared with the ten years before the war when the Jewish population of America was doubled. Besides those who live in America, Russia and Poland, about six and a half million Jews are scattered in the rest of the world. Where are they most numerous?

The British Empire accounts for 720,000, including 300,000 in Great Britain. Rumania has 940,000, France and her colonies 538,000, Hungary 444,000, Holland 157,000, and Lithuania 155,000. Owing to the present state of uncertainty it is difficult to allot the present figures in Greater Germany and Czecho-Slovakia, but the figures issued last year showed Germany to have 510,000, Austria 250,000, and Czecho-Slovakia 357,000. No other European country has over 100,000. It is of interest to note that the Jews have avoided Spain, where there are only 4000. They cannot have forgotten the terrible persecution of the Middle Ages.

Only one country in South America has a big number (Argentina with 215,000), while in Asia Palestine heads the list with 175,000, Iraq being second with 87,000. Japan is almost at the bottom of the list with one thousand.

God has not forgotten His promise to Abraham, and when the time of His purpose has ripened to fulfilment, the chosen People will occupy the land, and through them will all nations of the earth be blessed. Let Christians remember them in prayer, and be not unmindful of the debt they owe to the Hebrew race (Rom. 9. 4-5).

Usually they that speak much, speak much amiss; and among many words there cannot but be many idle words, which they must shortly give an account of. They that love to hear themselves talk, do not consider what work they are making for repentance.

—Matthew Henry.

Seven Notable Characteristics of the "Last Days."

By R. McPike.

THERE is one truth about which all students of the Scripture are agreed, namely, that we are living in the "last days" of this dispensation of grace, and that truly the signs of "the time of the end" are abounding on every hand; for coming events are casting their shadows beforehand. The principles that will govern the reign of the "Man of Sin" are painfully in evidence even now, not only in the world of men, but, sad to say, in the professing Church, crippling and marring its testimony. As was the case in Samuel's day when the lamp of God was burning very dimly, so in our time there is little evidence of that "life that is the light of men"; plenty of activity in religious enterprise—yes—but little exercise to live that life that is pleasing to God. It is very noticeable that the close of every dispensation in Scripture has been marked by extreme wickedness and open defiance of God, and this one is no exception; albeit, the tide of wickedness is rising in awful intensity which will culminate in open rebellion against God, and the deification of man; for, as one has said, "The sin of man will find its fruition in the "Man of Sin." To this the world is rushing on, and the Holy Scriptures mark out at least seven features of these dark days, which if given heed to by the children of God will save them from the spirit of the age and enable them to keep their garments unspotted from the world.

1.—DEPARTING FROM THE FAITH.
(1 Tim. 4. 1).

THE Apostle Paul here raises a warning by the Spirit of God that in the latter times some shall depart from the faith. This is apparent to-day, for many freak religions and sects with their antichristian teaching, are drawing multitudes of people within their folds. It is not so much on their part a withdrawal from association with the people of God, as a denial of fundamental truth relative to the Christian faith, while they themselves maintain an outward show of religion, "having a form of godliness." There is a great desire on the part of these, themselves having itching ears, to give heed to teachers who turn them away from the truth. There is that doctrine which is according to godliness (which is truth), and that which is error leading, no doubt, "to speak lies in hypocrisy" (1 Tim. 4. 2). It is ours to test these teachings by the Scripture of Truth, and in finding error, to turn ourselves away from them (1 Tim. 6. 5). Let us then contend for "the Faith" once delivered unto the saints (Jude 3), and so combat the insidious and corrupt teaching of this present evil day.

2.—DENIAL OF THE DEITY OF CHRIST
(1 John 2. 18-23).

THIS blatant and blasphemous doctrine that Jesus of Nazareth is not the Eternal Son of God, is being proclaimed from hundreds of pulpits in our land to-day by many who are called "Christian Ministers." In the form of "The New Theology" it is permeating like leaven those companies of people who formerly held fast the Eternal Sonship of Jesus Christ, openly declaring that there is no real distinction between humanity and Deity, and that there are those latent powers inherent in man, if developed, that will bring him to the consciousness of a god. They teach the essential oneness of God and man. Is this not the age-old lie of the devil, "Ye shall be as gods" developed in another form? This is that form of teaching which the Apostle John gives warning of in his first epistle, chapter 2. That Christ was only a man who attained to the divine ideal, they also assert, and thus man "being God," in himself by strict adherence to certain principles can attain to that same ideal. This spurious doctrine and opiate of the devil is spreading itself rapidly, and the masses are being prepared, so that when the "Master Lie" of Satan makes his appearance, they will acclaim him a god (2 Thess. 2. 4; Rev. 13. 4).

(To be continued).

THE CHURCH— Its Commencement, Constitution and Consummation.

By G. M. J. Lear, Argentine.

IT is generally stated that the Church began on the Day of Pentecost, but, although this is historically true, it would be more correct to say that the Church began in eternity, "according as He hath chosen us in Him before the foundation of the world" (Eph. 1. 4). This teaches us that the Church is regarded as something completely distinct from this world and from the times and seasons which characterise it. It was, so to speak, a secret enshrined in the heart of Christ, which was not made manifest until His side was opened by the spear. Only after Calvary was God's masterpiece made visible, the individual believing souls were welded into one, the group of disciples was breathed upon by the breath of God, and the Church became a living soul, instinct with the life of the One who had given her His Spirit. "Because I live, ye shall live also"; "By one Spirit are we all baptised into one body." We see the marks of this same life wherever believers are to be found on the face of the globe: the same characteristics of rejoicing in the Lord and glorying in His salvation; the same fruit of the Spirit, the love, joy, peace, etc., that go to make up this product of the indwelling of the divine life. This is the true, spiritual unity of the body, which is shown forth in all countries, under all circumstances, and in all generations.

But, as we have remarked, the Church in its essence belongs to eternity, and the eternal purposes of God have been wrought into its fabric, which, even now, offer, by its means, an object lesson to spiritual intelligences (Eph. 3. 10-11).

In thinking of

THE CONSTITUTION OF THE CHURCH

we can see various figures employed in Scripture which teach us what this means. For our present purpose, let us limit ourselves to the consideration of three of them —the Body, the Building and the Bride. These figures present the ideas of Life Union with the Head, of Divine Habitation through the Spirit, of Intimate Communion in mutual bliss and oneness.

FIRST, then, we have the Body, the directive power and life of which are resident in the Head, which is Christ Himself. We have to observe the distinction between the Church as a body, as presented in 1 Cor. 12, where the head, members and whole body show forth the functioning of the Church with its varied gifts, and the body as seen in Ephesians 1. 22-23; 4. 15-16, of which Christ is the glorified Head, directing everything and supplying all needs. It is a marvellous thought that the Church is now the possessor of resurrection life, the same as characterises her risen and triumphant Lord; it is "everlasting life" and involves the knowledge of the Father and the Son (John 17. 3). Then, Christ as Head has the exclusive governing power, the right to control every detail of the movements of the body; His commands, which are all for the welfare of the body must be obeyed. It is the head that directs the hands and feet; even so, the Head directs the walk and work of the Church: things done out of place or in a wrong way cannot have His approval. Moreover, as the joints link on one to another, so that which is received from the Head must be communicated to all the members, and thus, "that which every joint supplieth" contributes to the unity of the whole.

The thought of

A BUILDING FOR GOD

carries with it the idea that the world is not a fit place for the Lord to abide in, and so, in this sense, the Church is a testimony to the rights of an absent Lord: it is God's dwelling-place on earth. The *foundation* is seen in Matt. 16. 18 and 1 Cor. 3. 11, where Christ in the strength and glory of His Person is brought before us. As of Zion, but in a deeper sense, it might be said of the Church: "His foundation is in the holy mountains": unchangeableness and

immoveableness are found there. We also see *the stones* spoken of in 1 Peter 2. 5; they are "living stones" and are thus seen to be like the Rock upon which they rest. They are stones taken from nature's quarries by the power of the Gospel of Christ, shaped and polished by the action of the Holy Spirit, and then, put into their respective places, they form a dwelling-place for God the Father through the Spirit. The "topstone" is brought before us in Zechariah 4. 9, where Zerubbabel is a type of Christ as the Beginner and Finisher of His building. What shoutings of grace there will be when it is all complete!

Now we must pass rapidly on to consider

THE CHURCH AS BRIDE.

Although the Church is not the subject of Old Testament revelation, yet in those pages we may discern some beautiful figures of her as the companion meet for the Heavenly Bridegroom. We can find Him shadowed forth in the following passages: (1) Gen. 29. 20, where we can see in Jacob a suggestion of Christ as the Perfect Servant, receiving *the reward of His toil*—first Israel, then the Church. (2) Gen. 24, which gives us Isaac as the Only Son of the Father, raised from the dead in figure, and then, as the result of the unnamed Servant's work, he gets *a bride of his own kindred.* (3) In Exodus 3 we find Moses rejected and in obscurity, and Zipporah is seen as *the sharer in his affliction.* (4) In Gen. 41. 45 Asenath comes before us as *participator of the exaltation* and manifested glory of Joseph. (5) In the book of Ruth, we learn how Ruth the stranger finds grace, then redemption, and, finally, union, having shown herself a "virtuous woman," a *suited companion for the worthy kinsman-redeemer,* Boaz. Lastly (6) we may consider what is presented first in Scripture, Adam, who has a help meet for him, formed out of his own opened side. She is then *partner with him in the scene of a creation pronounced "very good."*

IN this panoramic view set forth in these passages, we can trace a progress of thought from service to sovereignty. What a many-sided presentation of the bride of the Lamb we can see here also!

Such thoughts as these naturally lead us on to the

CONSUMMATION OF THE CHURCH.

The time is swiftly and surely approaching when all God's plans and purposes in regard to His Church shall be made manifest. We get a very deeply suggestive picture in Revelation, chapter 21. The first "I will" of the Bible is found in Genesis 2, "I will make an help meet for him"; in Rev. 21. 9 we have the last "I will"—"I will shew thee the bride, the Lamb's wife." This gives us the complete fulfilment of the wondrous purpose mentioned in Genesis. Rev. 21 9 forms such a remarkable and vivid contrast with chapter 17. 1, that it cannot possibly be regarded as undesigned: there the whore, faithless christendom, utterly unclean and unworthy, is finally rejected and judged by God. Here is something entirely different. Just as in chapter 5 of Revelation, we turn expecting to find a lion and we are face to face with the Lamb; so here, we expect to see a maiden, but we find a city. But it is a symbolic city, in which are portrayed the distinctive features of the companion that has been found, the only suitable one for our Blessed Lord. "Having the glory of God"—that is the first thing that strikes the eye of the seer. It is the wonderful token, as seen in Exodus 40 and 1 Kings 8 of the taking possession of that which is His Own. Then we have *the form of the city*—a perfect cube: absolute stability being set forth. *The foundations of the city* have the names of the apostles inscribed, the historical view of its construction being brought before us. *The gates of the city,* where appear the names of the twelve tribes of Israel, remind us that "Salvation is of the Jews," only through Israel has salvation come to the world. The fact of the city's lying four-square and having three gates on each side denotes *the universality of the city.*

There are many other details which we cannot mention within the limits of this article, but which would repay careful study.

Our Home Bible Class.

Lesson No. 37.—John 16. 1-15.

THE MISSION OF THE HOLY SPIRIT, THE COMFORTER.

By H. E. Marsom, Bristol.

(1) What was the Lord's object in speaking to the disciples as He had just been doing? v. 1, and note the R.V. of this verse. Cf. Matt. 11. 6; 13. 21; John 11. 9, 10. If the Lord had not thus faithfully forewarned them, cf. John 15. 20, 21, and comforted them, cf. 14. 1, 27, they would certainly have been disappointed and stumbled, cf. Acts 14. 22; 1 Thess. 3. 4.

(2) Verse 2 teaches us that a person may be so deceived that they imagine they are serving God by acting against Christ. What had some said of Christ Himself in John 7. 12? What did such consider those who believed on Christ were? John 7. 47. But it was they who were deceived, cf. Rev., 12. 9; 20. 10. Paul was a great illustration of this religious zeal, professedly for God, yet actually against Him, Acts 9. 1, 2; 22. 3-5; 26. 9-12; Phil. 3. 5-7; cf. Rom. 10. 2.

(3) What is the one thing that characterises this present world according to v. 3 and John 17. 25; 1 Cor. 1. 21; 1 John 3. 1; cf. Exod. 5. 2? In direct contrast to this, what could the Lord say about Himself? John 7. 29; 8. 55; 10. 15; Matt. 11. 27. Therefore what should distinguish the believer from the world? John 17. 3, 25; cf. 2 Pet. 1. 2, 3; 3. 18; Jer. 9. 23, 24.

(4) What did the Lord say He was about to do in vv. 5, 10. 16 and 28? cf. also John 13. 1, 3. What did this announcement cause the disciples? vv. 6 and 22. But what would this afterwards result in for them? v. 22; John 14. 28; 20. 20; Luke 24. 41, 52; 1 Pet. 1. 8.

(5) What great event would take place, and what unspeakable blessing would come upon them subsequent to His going away? v. 7; John 7. 39; 14. 16, 17, 26; 15. 26; Acts 1. 5, 8. Connect these passages with the words "the Promise" in Acts 2. 33; Eph. 1. 13; Gal. 3. 14 and cf. Joel 2. 28; Ezek. 36. 27; 37. 14.

(6) What did the Lord now teach would be the threefold work of the Holy Spirit in the world in this age? v. 8. What is the great sin of which this world is guilty, and which brings it under the judgment of God? v. 9, and cf. John 3. 18, 19, 36; 8. 24; Acts 17. 31.

(7) Of Whose righteousness will the Holy Spirit convict the world? v. 10. Cf. what the Lord Jesus is called in Acts 3. 14; 7. 52; 22. 14; 1 John 2. 1. What had the unbelieving Jews charged the Lord with? John 5. 16, 18; 9. 24; 10. 33, cf. Matt. 26. 65; John 19. 7; Isa. 53. 12. But what challenge did the Lord throw down to them? John 8. 46 and contrast v. 9 of same chapter. When God raised up the Lord Jesus from the dead, He placed Him in the one seat that only He who was God's "Holy One" could occupy, Acts 2. 27, 28, 33-36. This was the justification of Christ, Isa. 50. 8, proving Him to be "Thine Holy One" of Psa. 16. 10, 11.

(8) What had God promised that Christ would do as to Satan? Gen. 3. 15. The atoning death of Christ was a mighty triumph over all the power of Satan, John 12. 31; Heb. 2. 14; Col. 2. 15; John 16. 11. What therefore is the triumphant resurrection of Christ the assurance of to the whole world? Acts 17. 31; 10. 40-42; cf. John 5. 22, 27. What is the present condition of the world before God? Rom. 3. 19. What therefore is before each unsaved person? Heb. 9. 27.

(9) What would be the threefold work of the Holy Spirit in this day of grace in reference to the true disciples of Christ? vv. 12-15. What would He lead them into? v. 13; John 14. 26; 1 Cor. 2. 10-14; Eph. 3. 5; 1 John 2. 20, 27. And what would He shew them? v. 13; cf. 1 Tim. 4. 1; 1 Thess. 4. 16-18; 1 Cor. 15. 23-28, 51-54.

(10) But who would He, the Spirit of Truth, make much of and glorify? vv. 14, 15. Who does He shew to be the great Subject in the Gospel of God? Rom. 1. 1, 3; 1 Cor. 2. 2; 2 Cor. 4. 5; Gal. 1. 16; 6. 14. In whom will God gather together all things in one? Eph. 1. 10. To whom has God given that Name which is above every name? Phil. 2. 9. By whom and for whom were all things created? Col. 1. 15-19. Thus we see that in subsequent Scripture the Holy Spirit glorifies Christ, making much of Him, of His work, of His glory. In all our ministry let us make much of Christ.

CZECHO-SLOVAK FUND.

From Ransome W. Cooper.

From a letter just received, I extract the following. The writer is Mr. John Siracky, well known to me:—

"On my trip I learned that the Hungarians have driven from their newly-acquired territory two Christian families, each with four children. They had to leave all their belongings, houses unsold, horses, everything they had. All they were allowed to take was the clothes they stood up in, a feather bed and a bag of flour. They were formerly rich people, now they are as poor as gypsies. One of the brethren was terribly beaten by a Hungarian gendarme. I shall go to visit these two families to-morrow and help them from the gift you sent to us."

A. H. C., Plymouth, - - -	£1 0 0
Friends at Stroud, - - - -	£1 0 0
	£2 0 0

The Believer's Question Box

Questions for these columns may be addressed to Mr. W. Rodgers, 15 Market Street, Omagh, Co. Tyrone, N. Ireland; Mr. E. W. Rogers, 79 Blenheim Gardens, Wallington, Surrey; or direct to "The Believer's Magazine Office, 18 Sturrock Street, Kilmarnock.

Question A.—Please explain 1 Cor. 3. 17; 1 Cor. 5. 5; and 1 Tim. 1. 20.

Answer A.—In each of the three verses named we have punishment inflicted on certain persons whose evil conduct or evil teaching merits it. In the first it is inflicted directly by God, no human intervention being suggested. In the second it is inflicted by apostolic power, combined with the action of the local Assembly. In the third it is inflicted apparently by apostolic power alone, since there is no reference to local action having been taken.

In 1 Cor. 3 a foundation has been laid, upon which building is being carried on, some of it good work, and some of it worthless. The ultimate result for the builders is that at the Judgment Seat of Christ those who have done good work will receive a reward, while the others will suffer loss. At verse 17, however, instead of either a good builder or a bad one, we find a man who is setting himself to destroy the building (i.e. the Assembly at Corinth, which was God's temple, as v. 16 shows). His punishment for doing this is that God will destroy him. Although in our A.V. it is rendered "defile" in the first clause of verse 17, and "destroy" in the second, the same Greek word is used in both, thus showing how God fits the punishment to the crime. A compound form of the same word occurs in a similarly duplicated manner, but in connection with a wider sphere of action, at Rev. 11. 18, where it is said that God shall "destroy them which destroy the earth."

In seeking therefore to understand 1 Cor. 3. 17, there is no necessity to confine within particular limits, either the condition of the guilty person, or the nature of the evil he does, or the time and method of his punishment. The statement is expressed, purposely no doubt, in as wide a form as possible; and whatever kind the mischief wrought may be, the doer of it, be he saved or unsaved, shall sooner or later reap as he has sown. It was a serious matter in Israel for either "priest" or "stranger" to "defile" God's sanctuary which was among them, and it is a serious matter to-day to injure God's Assembly.

As to 1 Cor. 5. 5, the context makes clear that a man who was living in immorality was to be "put away" (v. 13) from the Assembly; and that Paul, by associating himself with the doing of it, imparted to it a special character, the man being "delivered to Satan for the destruction of the flesh, that the spirit might be saved." In the Old Testament we see Satan permitted (though not as a punishment for evil committed, but by way of testing and training) to bring upon Job many evils, including bodily sickness. And in the New Testament, at 2 Cor. 12. 7, we get Paul's own bodily ailment, whatever it may have been, called a "messenger of Satan." If then for their good Satan was permitted to thus deal with saints who were doing well, one can easily imagine how dreadful would be the plight of a sinning saint delivered over to him by apostolic authority for the purpose.

The statement in 1 Tim. 1. 20 is of course to be understood in a similar sense, except that as already remarked, no local "putting away" is mentioned.

W. R.

Question B.—Is it correct and scriptural that any proposal for the benefit of the assembly can be put into operation on a majority vote of the Deacons?

Answer B.—I do not think this question can be better answered than by referring the questioner, and all who are interested, to the late Editor's Book entitled "Bishops, Priests and Deacons," and also to a pamphlet of the same title by the present writer. I quote here from the former as being to the point:—

"The history of the Jews shows majorities are dangerous guides in spiritual matters, whatever they may be at the hustings. A large majority of the nation despised the promised land, and later on crucified their Messiah . . . It is better to follow God in a solitary path than to follow the multitude to do evil. It is not of the narrow way we read 'many there be which go in thereat' (Matt. 7. 13). The priests of Baal were four hundred and fifty men, and Elijah was one, but he was in the majority, for Jehovah was with him. Numbers are not the determining factor."

E. W. R.

Question C.—What is the meaning of the 1. Tim. 5. 22, especially the phrase "partaker of other men's sins"?

Answer C.—The expression "laying on of hands" in Scripture denotes either impartation of a gift or benefit, or identification with the one on whom the hands are laid. This latter is the sense in the passage concerned. Timothy is urged to exercise both patience and caution before he identifies or associates himself with anyone whom he would encourage to undertake some definite work for the Lord. Should he have acted hastily and the individual thereafter have proved to be unsatisfactory and guilty of sin, Timothy would be regarded as one responsible for the consequences, sharing or participating in the other's guilt.

E. W. R.

Question D.—To whom does the word "us" refer in Genesis 1. 26?

Answer D.—This word "us" refers to the three Persons of the Holy Trinity. As someone has remarked, "This proves plurality in the God head and nothing more. We **now** know that the plurality consists of three." The revelation by God of Himself was gradual, and it was not until the manifestation of God in Christ that it became **fully** manifest that there were three—no more nor less—Persons in the Godhead. This verse is touched upon on page 302 of October's issue. E. W. R.

Question E.—Is Isaiah chapter 9, verses 6 and 7 a reference to our Lord Jesus Christ?

Answer E.—In answering a question of this kind one must seek to enter into the difficulties which may exist in the questioner's mind, although he fails to state them. The reference to our Lord Jesus Christ, one would have thought, was plain enough. He alone answers to the designation of the "child born" and the "son given," for the one term relates to His humanity, and the other to His deity, which two natures were inseparably united in Him at His incarnation. It may be that the verb "is" constitutes the difficulty, but this need not, for in prophecy God very frequently uses the past tense when He is referring to future events, and also He uses the present tense when He is speaking of that which is yet to be. He "speaks of things which are not as though they were." Nor need the names constitute any difficulty in applying the terms of the verse to Him. "Wonderful" agrees with Matt. 11. 27; "Counsellor" agrees with Col. 2. 3; "The mighty God" agrees with Matt. 28. 18; "The Everlasting Father," or better, "Father of Eternity" agrees with John 1. 1; "The Prince of Peace" agrees with Eph. 2. 14, et al. E. W. R.

Question F.—Was the Lord Jesus Son before He came to earth? We find many scriptures to say He was sent from God: was He an Eternal Person or an Eternal Son?

Answer F.—Adequately to answer this question would necessitate that I should write a pamphlet of the length, at least, of those which have been ably written by other contributors to this Magazine. As it is my unreserved contention that the Scriptures teach that the Lord Jesus Christ was eternally the Son of God, and as this is the contention of the writers to whom reference is made, the questioner and all who desire light on the matter cannot do better than secure for themselves the pamphlets concerned. E. W. R.

CORRESPONDENCE.

Dear Sir,

Three illustrative passages are cited by your esteemed contributor, E. W. R., in October, 1938, issue, in answering a question on the book of Ecclesiastes.

The first is in 3. 21, "Who knoweth the spirit of man that goeth upward . . .?" A comment by F. W. Grant on this and other passages ("Facts and Theories," p. 139) is: ". . . This was man's musings, not divine revelation of the state of the dead at all, nor given as such. Had you asked this man what he knew of that, he would have said, as he **did** say, Who knows?" Grant used the Authorised Version. His comment is still more appropriate to the Revised Version wording, "Who knoweth the spirit of man **whether** it goeth upward . . .?"

The second passage is 12. 7, " . . . The spirit shall return unto God who gave it." Does this mean that, the body turning to dust, the spirit has to do no longer with man, but God only?

The last of the three passages is, "God shall bring every work into judgment . . ." (12. 14). Would not Solomon have known this from such scriptures as Job 19. 25, to 28? The Goël on earth being a vindicator of the right and an avenger of the wrong, would the King not have understood that the Heavenly Vindicator (v. 25, R.V.M.) has similar functions in His extended sphere?

R. C. Edwards.

Sydney, N.S.W., Australia.

DOTH NOT NATURE TEACH YOU?

In the Province of Auckland, New Zealand, is to be found one of the natural wonders of the world. This is the Waitomo Cave, which is wonderfully rich in stalactite and stalagmite formations and is actually lighted by millions of glow-worms! Hundreds of tourists visit the cave every year to catch a glimpse of this amazing sight of living illumination made by Nature's strange creatures, for the insects line the roof and do not twinkle. Glow-worms and fireflies are, of course, common enough in all tropical districts where it is sometimes possible to read a newspaper by the light they give off; but there is nothing on earth so marvellous as the New Zealand cave which is lighted by millions of little creatures.

The lesson is obvious. We may each have very little light to give off, but if each Christian in a community shines in conjunction with the others there will be a brilliant glow which even the most adverse critic will not be able to gainsay. "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

The Lord's Work and Workers.

With Records of Service and Reports of Meetings in many Lands.

No Charge for Insertion. FEBRUARY, 1939. Made up 24th January.

Sums received for the Lord's Work and Workers

Sent to Missionaries and Pioneering Evangelists, looking to the Lord for direction and support, connected with no Society, and controlled by no Organisation.

J. N.,	£0	16	10
A.G.S.A.,	5	0	0
For His Name's Sake,	10	0	0
A. D., Wigtownshire,	2	0	0
J. B.,	0	5	0
J. N.,	0	16	11
G. O.,	0	8	2
Total to 24/1/39,	£19	6	11

SCOTLAND.—FORTHCOMING.

KILMARNOCK.—Elim Hall, Princes Street, Saturday, 4th February, at 3 p.m. Speakers, George Westwater, Lanark; James Coutts, Glasgow; W. D. Whitelaw, Irvine; and Murdo McKenzie, Bahamas.

GLENGARNOCK.—Hebron Hall, Saturday, 11th Feb., at 3.30 p.m. Speakers, W. W. Fereday, Rothesay; W. F. Naismith, Clarkston; S. E. Bebbington and John Rankin, Jamaica.

GLASGOW.—Porch Hall, Saturday, 11th February, at 4 p.m. Speakers, W. F. Naismith, Clarkston; W. J. Brown, Newmilns; James Moffat, Glasgow; and George Westwater, Lanark.

GREENOCK.—Cruden Hall, Saturday, 11th February, 3.30 p.m. Speakers, Andrew Borland, M.A., Irvine; Rod McKechnie, Burnside; W. A. Thomson, Glasgow; and W. D. Whitelaw, Irvine.

GLASGOW.—Shiloh Hall, Shettleston, Saturday, 18th February, at 4 p.m. Speakers, Andrew Borland, M.A., Irvine; S. E. Bebbington, Clydebank; and A. H. Abrahams, Greenock.

GLASGOW.—Elim Hall S.S. Teachers' Quarterly, Sat., 18th February, at 5 p.m.

PORT GLASGOW.—Falconer Street Hall, Saturday, 18th February, at 3.30 p.m. Speakers, Murdo McKenzie, Bahamas; James Coutts, Glasgow; and Alf Wallace, M.A., Irvine.

GLASGOW.—Baltic Hall, Saturday, 18th February, 3.30 p.m. Speakers, James Milne, Clarkston; James Coutts, Glasgow; W. J. Brown, Newmilns; and Alf Wallace, M.A., Irvine.

LARKHALL.—Hebron Hall, for young men and women, Saturday, 25th February, 4 p.m. Speakers, John M. Wilson, Dingwall; W. D. Whitelaw, Irvine; and R. D. Johnston, M.A., Glasgow.

BRECHIN.—Saturday, 4th March, at 3 p.m. Speakers, Fred. Whitmore, Dr. A. T. Duncan, James Cordiner and E. Stephen.

PORTOBELLO.—Parish Church Hall, Saturday, 4th March, at 3.30 p.m. Speakers, A. P. Campbell, Tayport; W. W. Fereday, Rothesay; Wm. King, Renfrew; and W. D. Whitelaw, Irvine.

DARVEL.—Co-operative Hall, Ronaldcoup Road, Saturday, 4th March, at 3.15 p.m. Speakers, A. H. Abrahams, Greenock; James Coutts, Glasgow; W. F. Naismith, Clarkston; and Robert Scott, Whitburn.

GLASGOW.—Greenview Hall, Pollokshaws, Saturday, 4th March, at 3.30 p.m. Speakers, Andrew Borland, M.A., Irvine; John R. Rollo, M.A., Kirkcaldy; and D. Kerr

BLACKBURN, by Bathgate. In Gospel Hall, Saturday, 11th March, at 3.15 p.m. Speakers, John Brown, Shotts; John Rankin, Jamaica; Thos. A. Kirkby, Edinburgh; and James Meiklejohn, Newmains.

GLASGOW.—Half-yearly Meetings of Christians in Christian Institute and City Halls, Glasgow, April 7th to 11th. Speakers expected, L. W. G. Alexander, Forres; E. H. Broadbent, Gislington; Wm. Gilmore, Bangor; Dr. Wm. Heron, Belfast; F. Stradling, Bristol; W. D. Whitelaw, Irvine; and others.

T. RICHARDSON has Gospel meetings in Shieldhill. Commenced last Lord's Day of January.

MURDO McKENZIE will commence Special Gospel Effort in Falconer Street, Hall, Port Glasgow, on February 19th.

FRED. WHITMORE commences three weeks' Gospel meetings in Brechin beginning of March.

SCOTLAND.
SPECIAL REPORT OF NEW YEAR CONFERENCES.

Weather conditions during December were very severe in Scotland. In the far north slippery roads prevented many from attending the conference gatherings, but in most parts a milder spell set in and large companies gathered. The **ABERDEEN** gatherings were on during the first four days of the year and, as usual, brought together large crowds of city and country believers. Able ministering brethren, mostly from far distant parts, rendered valuable help in appreciated ministry. The Shetland Conference at **LERWICK** was not quite so large this year, but was a happy and helpful time. The Word was ably ministered by Messrs. Stout, Moar, Philip, Morrison, Irvine and Young. At **PETERHEAD** large companies came together, despite the stormy weather, some travelling almost sixty miles. Brethren H. P. Barker, W. Gilmore, D. Walker, J. M. Bernard, M. McKenzie and F. Whitmore gave very helpful and appreciated ministry. At **DUNDEE** the conference was again held in Tay Square Church and brought together a goodly number. At **COWDENBEATH** goodly company in Guthrie Church. Ministry helpful. At **KIRKCALDY** the gatherings were larger than before and ministry much appreciated. At **INNERLEVEN** the hall was comfortably filled, and ministry was of a practical and edifying nature. At **WHITBURN** the Welfare Hall was well filled and ministry much appreciated. Coming from the North-east to the South-west, we are glad to learn of greatly increased numbers at **STRANRAER,** where encouraging ministry was given, and at **DUMFRIES** a large gathering came together from isolated parts of Kirkcudbrightshire and Dumfriesshire. Ministry was profitable. Full hall at **AUCHINLECK.** Ministry of the Word soul-stirring, very helpful and specially suited to the needs of the saints. Coming to the larger centres reports tell of large gatherings in **EDINBURGH** and **GLASGOW,** and helpful ministry. At **LARBERT** a very large company came together, and refreshing ministry of a practical nature was given. At **FALKIRK** the numbers were larger than last year and ministry refreshing and edifying. At MOTHERWELL the large Town Hall was again filled and overflow meetings held in the Lesser Town Hall. The Word was ministered to much profit. At **AYR** the numbers were not quite so large as last year; appreciated ministry given. At **KILMARNOCK** a large company gathered in the morning and a very much larger company in the afternoon—possibly the largest yet. Ministry of a Christ-exalting nature as well as practical was given and much appreciated. At **PRESTWICK** the Town Hall accommodating over 700 was taxed to its utmost capacity. Very practical and helpful ministry was given here. At **KILBIRNIE** quite a large company came together and appreciated ministry was given. At **STRATHAVEN,** Letham Road Hall well filled and helpful ministry given. Hebron Hall, **LARKHALL,** was again well filled and

ministry much enjoyed. About five hundred came together at **NEWMILNS,** and ministry was of a very practical and helpful nature. From the various reports we gather that in most places the ministry was of a very practical and Christ-exalting nature, and there was much to take encouragement from and cause thanksgiving to God. Ministry of the more distinctive kind, however, relating to assembly truths seems to have been lacking in most parts, but it is surely much to praise God for, that—in spite of all the indifference to God and His Word in the world—so many of His people were able to come together and enjoy such happy times of fellowship and help in Divine things. Many ministering brethren came long distances to help in the ministry, and there was a deep sense of appreciation for all the help received through them as well as many other local ministering brethren who rendered valuable help.

BAILLIESTON.—New Gospel Hall was opened here at 18 Glasgow Road, on 22nd December with a conference, when a large company gathered. James Coutts and James Peebles ministered the Word helpfully.

INVERNESS.—There was a fair attendance at the Christmas Conference, but a very helpful time was *experienced. J. M. Ritchie, E. Stephen, J. Cordiner,* L. W. G. Alexander and D. Morrison shared the ministry.

SHETLAND.—*H. G. Young had most attentive meet*ings in Lerwick first fortnight of December and following Lord's Days. Later at Trondra and Selivoe. David Morrison had some meetings in Whiteness. Alex. Philip's help has been much appreciated in the country assemblies. John Stout has been giving appreciated help in Lerwick.

NEW CUMNOCK.—John McAlpine had a week's meetings here with ministry to believers which was helpful and much appreciated. There were two cases of conversion during the meetings.

AYR.—A regular Gospel testimony is carried on amongst the soldiers at the Barracks here, and as a result quite a number have from time to time professed faith in Christ. A special tea meeting was arranged lately for them in Victoria Hall. About eighty soldiers were present and quite a number of Christian friends. Rapt attention was given to Gospel messages given by W. D. Whitelaw and G. Gray, and a very helpful and profitable time was spent together.

KILMARNOCK.—Quite a large company of Ayrshire brethren met in Elim Hall for the Quarterly Gathering, when the subject. "The Christian's Attitude to the World" was taken up, several brethren rendering help. A profitable time spent together.

CROSSHILL.—In addition to the Sunday School work here, a week-night service for the boys and girls has taken on well, and most of the village children find their way to the Gospel Hall where they hear the Gospel simply and clearly told out. This is a good work.

ANNBANK.—The United M.S.C. Meeting held here was well attended. Appropriate ministry given by G. Gray, Kilmarnock, followed by a most interesting account of the Lord's work in the West Indies from W. D. Hynd, Jamaica.

KILMARNOCK.—J. B. Watson, London, gave appreciated help in Central Hall during his brief visit at conference time. E. H. Grant also gave valued help there too on a recent Lord's Day. Our brother's eyesight has much improved.

JAMES PETRIE had encouraging meetings on the Tabernacle in Airdrie.

JOHN GILFILLAN had special meetings in St. John's Street Gospel Hall, Stranraer—130 present on opening night. The majority of those were unsaved people. Continued till 27th January.

GEORGE BOND had encouraging meetings at Stranraer, Portpatrick, Sandhead and Lockerbie.

FORBES MacLEOD has felt helped in delivering the message to saint and sinner in and around Glasgow during December, and blessing has followed. He also had meetings during January in New Stevenston and at Strathaven.

ENGLAND & WALES.—FORTHCOMING.

WROUGHTON.—February 4th, at 3.30 and 6 p.m. J. H. Long and O. Speare.

MAKERFIELD.—Park Hall, Pretoria Road, February 4th, at 3 o'clock. A. J. Robinson, J. J. Ruddock, Spencer Thomas.

HAROLD WOOD.—Methodist Church, The Drive, February 11th, at 3 and 6 p.m. A. Venn and W. Arner.

WALTHAMSTOW.—Higham Hill Gospel Hall, Feb. 11th, at 4 and 6 p.m. F. A. Tatford and O. Speare.

CREWE.—Baptist Church, West Street, February 11th, at 3 and 6 p.m. A. J. Allen, E. Barker and J. J. Ruddock.

SWANSEA.—George Street Hall, February 11th. W. Hagan.

READING.—Bridge Hall, Y.P., February 15th. P. T. Shorey, F. A. Tatford.

NEWTON ABBOT.—Conference for brethren only, in Prospect Hall, February 22nd, at 3 and 6 p.m. Questions and Correspondence to F. C. Mogridge, Torre, Torquay.

EAST HAM.—Missionary, in Assembly Hall, Barking Road, February 25th, at 4 and 6 p.m. W. J. Coleridge, *W. Durham and W. J. Rowlands.*

WALLINGTON.—Hillcrest Hall, Woodcote Road, Feb. 25th, at 7.30. H. Thorp.

NEWTON ABBOT.—Bible Study Convention, in Prospect Hall, March 1st, 2nd and 4th, at 3 and 6.30 p.m. W. E. Vine, H. St. John, Dr. Rendle Short, C. Darch.

STOCKTON-ON-TEES.—The Tabernacle, Wellington Street, March 4th, at 2.30 and 6 p.m. J. M. Shaw, J. B. Watson.

BRISTOL.—Abingdon Road Hall, Fishponds. Annual Fellowship Meeting, March 4th, 3.30 and 6 p.m. F. Stradling, Tom Moore.

EXETER.—Half-yearly in Civic Hall, Queen Street, March 8th, at 11 a.m., 2.30 and 6 p.m. Particulars, F. Pester, 23 Barnfield Road.

HASTINGS.—M.S.C., April 6th, 11 a.m. A. F. Jack, Dr. A. R. Short, H. Thorpe.

LITTLEHAMPTON.—S.S. Workers, April 6th, 11 a.m. A. E. Brown, A. Hardwidge, W. E. Vine.

HORSHAM.—Missionary Conference, Denne Room, Denne Road, April 26th, 3.15 and 6.15 p.m. E. B. Bromley, India; H. Coleman, N. Rhodesia.

BOWNESS-ON-WINDERMERE.—May 26th to 30th. Dr. Julyan Hoyte, F. A. Tatford.

LIVERPOOL.—Gospel Hall, Boaler Street, Diamond Jubilee Conference, September 30th. Speakers, John McAlpine, Mr. Widdison, and F. C. Grant. Correspondence to Alan E. Hayley, 15 Bigham Road, Liverpool.

BARROW-IN-FURNESS.—H. Steedman hopes to have meetings here during February.

BRISTOL.—John McAlpine hopes to visit Stafford, Widnes and Liverpool during February.

T. MOORE hopes to have ten days' special effort amongst young people in Abingdon Road Hall, Fishponds, Bristol, early part of next month.

MARK KAGAN (London) gives a series of lectures on prophetic subjects in Clumber Hall, Nottingham, Feb. 4th to 9th, inclusive. Will value fellowship in prayer.

A. G. WESTACOTT hopes to have meetings at Borden, 4th to 10th February; Camberley, 11th to 15th Feb.; Bracknell, 16th to 17th February; and Dorking, 18th to 20th February.

ENGLAND AND WALES.—REPORTS.

NOTTINGHAM.—Clumber Hall Conference Meetings here on 26th and 27th December were times of refreshing. Ministry by J. M. Shaw and James Stephen and our missionary brother, Duncan M. Reid, who also ministered the Word and gave a stirring account of the Lord's work in that far off and neglected land of San Domingo. The attendance of our friends and from surrounding places was somewhat affected by inclement weather. Fred. Elliott commenced two weeks' Gospel meetings at Clumber Hall, on January 15th, and continued till January 29th.

H. STEEDMAN had two weeks at Briton Ferry. Good attendance with interest. Good perseverance among the saints here.

CARLISLE.—Annual meeting held here on 2nd January was well attended by a large number of believers from the district, and the ministry of our brethren, Messrs. E. Barker, J. Coutts,and E. Webster was practical and helpful and appreciated.

CLAYHINDON.—December 7th—Large gathering to bid farewell to Miss Ada Brealey on returning to India. January 2nd—Profitable meetings with ministry by Messrs. W. Clarke and B. Turner. Health of D. Brealey slowly improving; continuance of prayer requested.

THE LAMB.—Little assembly (of about 12 members, commenced last April) here greatly cheered and blessed through three weeks' mission conducted by J. D. Jones, from November 27th to December 16th, when several souls were saved.

A. BROWSE, heartily commended to full-time service just over a year ago, finds many opportunities and much encouragement in house-to-house visitation in scattered villages and lonely country places on the Blackdown Hills and neighbouring districts in Devon and Somerset.

JOHN McALPINE had an encouraging start with three weeks' meetings at Wolverhampton.

CAMBRIDGE.—*Good meetings here on January 7th,* when E. W. Rodgers, F. A. Tatford and W. J. B. Warner gave appreciated ministry.

T. RICHARDSON had encouraging Gospel meetings at Middlesborough.

IRELAND.

BAILIE and BINGHAM have started meetings in Donaghadee.

S. W. LEWIS is visiting County Donegal.

J. FINNEGAN is going in the direction of Keady for some meetings.

CRAIG and EADIE are continuing at Derrygoney between Monaghan and Cavan. People coming fairly well; a good ear.

E. HILL hopes to have some meetings in Crossgar.

DIACK and CAMPBELL are having meetings in Ballymena; a good number coming out.

LYTTLE and WALLACE have commenced in Strabane; a stiff spot.

T. McKELVEY is having some meetings in Ballycastle.

WRIGHT and BEATTIE have commenced in Clough, Co. Antrim.

POOTS and KENNEDY have had a fair start in Ardmore.

W. BUNTING is having meetings in Omagh.

ALLEN and DUFF have started meetings in Clonroot.

W. McCRACKEN and JAS. STEWART hope to commence in Coleraine on 22nd January.

F. KNOX has finished up in Ebenezer Hall, Bangor, and is giving some help at Clonkeen in house-to-house meetings. He then hopes to start in Albertbridge Road, Belfast.

D. WALKER is having meetings in Ormeau Road, Belfast.

R. HAWTHORNE having Gospel meetings in Windsor Hall, Belfast.

R. McCLURKIN having meetings in Maranatha Hall, Belfast.

ALFRED LENNOX having meetings with chart in New Hall, Glengormley.

JOSEPH GLANCY had meetings at Glassmullagh, Co. Fermanagh.

JOHN KNOX McEWEN and his son Charles are having Gospel meetings in Ebenezer Hall, Belfast.

F. BINGHAM had five weeks' good Gospel meetings in Ballyhay, Co. Down, and four believers were baptised and received into the meeting.

R. CURRAN at Mullerfernaghan.

CRAIG at Shanathan, Katesbridge.

STEWART at Ahoghill; some professed; had some meetings at Ballyvady, where the Lord blessed His Word.

BENTLEY and FREW at Larne.

J. HUTCHINSON at Ballymagarrick. Large meetings, some saved.

WHITTEN at Rasharkin.

G. C. D. HOWLEY giving help in Victoria Hall, Belfast.

GLASGOW and Flanagan having Gospel meetings in Holywood.

H. STEEDMAN.—Two weeks at Belfast—Old Park and Ballyhackamore. Extra large numbers attended Bible reading and ministry meetings. Assemblies built up by the Word. Deep appreciation there.

BELFAST.—The Christmas Conference Gatherings were held in Y.M.C.A. Hall and were the largest yet. About two thousand believers came together. The ministry was very rich, Christ-exalting and very practical. Messrs. E. H. Grant, J. R. Rollo, T. G. Smith, David Craig, Forbes MacLeod, Wm. Gilmore, Graham and Steedman took part.

NEWTONARDS.—A large company gathered for Christmas Conference when E. H. Grant, R. McClurkin, D. Craig and others ministered the Word.

ANNALONG.—Helpful time with ministry from MacLeod, Craig, Baillie, Beattie, McClurkin and Megaw.

BUCKNA.—Fairly good, when Baillie, Wallace, Buick, Hammill, Bentley, McKelvey ministered the Word.

AHOGHILL.—Buick, Allen, Wallace, McCormick, Boston, Hamill and Stewart ministered.

GRANSHAW.—Hall packed. Glancy, Lyttle, Curran, Bailie and MacLeod spoke.

COOKSTOWN.—McKelvey, Rogers, Lennox, Beattie and Kells took part.

BALLYGIGGAN.—Speakers, Hawthorne, McCracken, Megaw, McCabe, Johnston and Boyd.

LISBURN.—Wylie, W. Campbell, T. Campbell, Fleming, Bunting, McCracken, Cole and McCabe spoke.

BELFAST.—Cregagh Hall. — Bunting, Hutchinson, Bailie and others.

DERRY.—Rodgers, Campbell, Megaw, McCracken, Knox and MacLeod.

AUGHRIM.—Hawthorne, Poots, Lyttle, Fleming, Allen and others took part.

QUILLY.—Hawthorne, Bailie, Lyttle, McCracken, Curran, Fleming and Wallace.

CANADA AND U.S.A.

JOHN REA was labouring in the states of Michigan, Ohio and Indiana recently, and had the joy of knowing some confessing Christ as their own personal Saviour.

MONTREAL.—J. H. Blackwood came here for the day's conference at New Year and stayed over for meetings which has been much appreciated by the Lord's people. The ministry has been wholesome to old and young, and should lead to more devotion to walk in ways pleasing to the Lord.

G. T. PINCHES had twelve days at Maplewood, St. Louis. God was with us and gave blessing. Went on to Sparta, Ill., for four happy days. Another great pleasure was fellowship with T. B. Stephenson, now 83 years of age. It was good to see our excellent brother after an absence of years. He is quite bright and active, and through all the years he has been true to the little assembly. Centerville Conference was held first three days of year, when Messrs. O'Brien, L. Sheldrake, E. K. Downie, Thos. McCully and Alf Gibbs gave help. A happy time.

WEST INDIES.

BAHAMAS.—R. Leighton and wife are in the island of Andros. After ten weeks at Nicolls Town they went on to Kemps Bay and Mangrove Cay. At the last place a schoolhouse was lent; meetings every evening with much encouragement.

JAMAICA.—Special effort at Old Harbour with S. E. Calcraft preaching was attended with a steady flow of blessing, some forty making profession of faith in Christ. The work spreads in the island; another assembly has been started. At Kingston there is increase. G. H. Hales writes of a baptism of twenty-four at Assembly Hall being witnessed by 1,000 persons, many of them outside the hall, but able to see and hear through the windows.

ST. VINCENT.—J. Thornhill, a young evangelist from Trinidad, has been helping with J. P. Eustace at Stubbs, they saw twenty souls turn to the Lord as the fruit of two weeks' special effort. The work at Calder and New Prospect prospers, but the building of much needed halls is held up for lack of funds.

BARBADOS.—H. Wildish and E. Willie write: We leave Barbados on February 6th for a months' Campaign in Georgetown, B. Guina, then make for Jamacia, visiting Trinidad and other islands en route, and starting in Tent or on Race Course, Jamaica, April 2nd (D.V.). Address for letters posted January 15th to February 15th, 193 Camp Street, Georgetown, B. Guiana. From February 15th onwards, Cross Roads P.O., Jamacia. Please keep looking up and praying down the blessing.

AUSTRALIA.

C. F. HOGG had a series of profitable meetings in Adelaide. He also visited Kalgoorlie on his way to Perth, Western Australia, where he ministered the Word for two weeks prior to sailing for South Africa on December 17th.

R. SCANLON had a series of encouraging meetings in Moorabbin and then paid a short visit to to Morwell, Victoria, where there is a small gathering of saints who were cheered by the ministry. Four young believers were baptised.

Between 80 and 90 believers, mostly young people, gathered together for a period of ten days over the Christmas and New Year holidays at Shoreham, Vic. Meetings for ministry of the Word were held morning and night and a time of rich blessing was experienced. Souls were brought into greater liberty and difinitely helped in the faith and in the practical things of the Christian Life. R. Scanlon, Brisbane; R. Edgar, Sydney; and R. H. Clayton, Melbourne helped in the ministry.

H. McNEILLY of Tasmania had a series of meetings in Clayfield, Queensland after which he proceeded north to give help at the Bundaberg and Biggenden annual conference meetings.

J. MONYPENNY went to Tasmania late in December to take part in the conference meetings held at Christmas and New Year.

ADDRESSES.

BROXBURN.—Believers formerly meeting in Ross Hall, Uphall are now united with those gathered in Mid Street Gospel Hall, Broxburn as one meeting. Correspondence should now be addressed to N. S. Jarvie, Loaninghill Road, Uphall, Broxburn.

NEW STEVENSTON.—Correspondence for Masonic Hall, New Stevenston should now be addressed to Peter Ross, 11 Kings Drive, New Stevenston, Lanarkshire.

DAILLY.—Correspondence for Dailly should now be addressed to Robert Lindsay, Main Street, Dailly, Ayrshire.

SANDHEAD.—Correspondence for Sandhead Assembly should now be addressed to David Nelson, Sandhead, Stranraer.

KIRKCOWAN.—Assembly formerly meeting in Gospel Hall, now meet in the house of William Henry, Draper, Kirkcowan. Correspondence should be sent to this address.

JOHN BROWN should now be addressed at 21 Allanpark Street, Largs.

JOHN RANKIN of Jamacia should now be addressed at 5 John Street, Lossiemouth, Morayshire.

BAILLIESTON.—Assembly at Baillieston have removed from Evangelistic Hall, 10 Main Street, to new Gospel Hall, 18 Glasgow Road. Correspondence to Mr. Robert Burt, 100 Swinton Crescent, Bailieston.

MISSIONARY INTELLIGENCE.

INDIA.—Dr. Churchward (of Bellevue, Edinburgh) and Mrs. Churchward (daughter of G. W. Bell, Sutton) left these shores on 7th January accompanied by Miss K. Peebles who is returning to her sphere of service after furlough. They are taking up medical Missionary Work at Sankeswan, Belgaum. A farewell meeting was held in West Street Hall, Carshalton last Saturday of the year when they were commended to the Lord and words of ministry given by G. J. Price and others.

MOROCCO.—Our esteemed brother Charles Gabriel in a recent note states: "Here we continue to labour amongst these poor deluded people and rejoice in *many opportunities, especially among the young.* We have a good many classes now each week and some of the young people are listening well. It is a good opportunity, and we feel the seed sown will not be lost. There are also some men and women, who are thinking seriously. It is very difficult for them to come to the point that they are all wrong, and must accept that which they have been taught to hate, but the Lord is able."

T. E. WILSON, Missao Evangelica, Posto de Quirima, Malange, Angola, Portuguese West Africa, in a recent note states: "Since our return we have taken a long trip into the Belgian Congo and a couple of itinerating journeys through the Songo Country. I arrived back from the last one two days ago. Last Lord's Day while camped on a high hill a hurricane struck the little tent in which I sleep at night and practically wrecked it. I had a narrow escape from flying sticks which came through the canvas and missed me by inches. You have probably heard of the crisis in the work in Angola over the question of employing Portuguese teachers to do educational work. As it is impossible for us to conform to this law, we are just going on with our work of trying to pioneer with the Gospel, and are looking to the Lord to intervene if it be His will. The Portuguese government threatens to stop all evangelical work which does not conform tc this law by next April. We would appreciate your prayers."

CZECHOSLOVAKIA.—R. W. Cooper sends us an extract from letter received from Mr. Hine: "We have helped a few believers who have been evacuated, or are still going, and do not need more for this purpose. There are, however, 300 refugees now housed in a building here. They were thrown out of Carpatho-Russia at a moment's notice, some even had to come without their children and even babies. They are very depressed, vermin-ridden (owing to presence of gypsies) and need footwear. So my wife has bought socks and soap for them. It seems many more are being thrown out in this way, so we could use funds for this purpose, if any are desirous of helping. Of course we distribute Scriptures at same time. To-day my wife has gone with a sister to see if anything can be done for sixteen families of refugees, expelled from one country, refused by the other, and lying on the roadway between the two frontiers, on no-man's land, where they have to spend a freezing night, children included, about eight hundred yards from our house. They hope to take them hot milk."

BOLIVIA.—A missionary brother writes: "The work is very slow, for there seems to be so few who have any real desire for the things of the Lord. Sin in all its evil forms abound, and immorality is one of the commonest sins here. The false religion of Rome has dulled the consciences of the people, so that sin is indulged in, and God's Name is dishonoured in a thousand ways. However, some have been brought to a saving knowledge of the Lord, and there are three baptised believers to remember the Lord each Lord's Day morning with us. Five others were saved but had to leave and go to the Argentine, and others are hindered by 'marriage tangles,' but all these seem so little in a town of 10,000 inhabitants." Another missionary brother writes: "Is it easier to win souls over here than in the homeland? Indeed it is not. Over a number of years one can almost count the converts. So involved is the Bolivian in Roman Catholicism, and so terrible is the persecution, that few there are who find the courage to come all out for Christ. Now that public opinion is changing and is much more