HELP and FOOD

FOR THE

HOUSEHOLD of FAITH

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CONTENTS

Page

"All Things" 93
"Always Abounding:" an Appeal to Fellow-Christians. 458
Amasiah's Supreme Offering 39
Author, The, of Life, Salvation and Faith 320

"But God" 129

"Cheer up! The Sun is Still in Business!" 62
Children of God, The, and their Hope 411
Christ and His own 3
Christ answers John's Question 141
"Church, The, which is His Body" 14
Clouds 125
Correspondence 500
Current Events... 22, 67, 105, 152, 191, 238, 281, 329, 373, 421, 460, 503

Evolutionist, A Letter to an 213

Feeding on Christ, One as Much as Another..... 406
Forgiveness of Sins 223
For Young Believers—The Holy Spirit, 101, 145, 196, 230, 286, 323
" " Garden of Sleep, The 418
" " Service and Communion..... 456
" " Which Menu? 368

Glories of Jesus, The 257
God our Saviour 50
God's Alls 89
God's Program—"the Jewish Program":..... 169

Hebrews, Notes on the Epistle....10, 40, 85, 136, 185, 264, 314, 349, 398, 450, 485
"He gave Himself" 477
How do we Look? 447
How to become a successful Bible Teacher..... 149

Image and Likeness of God, The 261
"In Christ" 304

Lord is my Light, The 81

Mephibosheth 309, 345
Ministry, The, of Christ to His People 45

Nets, The—not the Net 37
Nine Wonderful Words 362

Obituary..... 30, 80, 123, 168, 212, 255, 300, 388, 476
"One Thing have I Desired" 99
Open-Air Preacher, The 233

Patience—Longsuffering—Waiting 365
"Pattern, The, showed thee in the Mount" 178
Personal Worker, The 199
Philistines, Ancient and Modern 270
Principles, The, of the World and of Faith 389
Prophetic Words 326

POETRY:—

All Things are Yours 225
Asleep in Jesus 8
Backward and Forward Look, The 301
Coming Glories 98
Faith's Bright Objective 263
He Excelleth 449
"In Everything give Thanks" 409
My Priceless Pearls 2
Perfection only found in Glory 455
Slippery Way, The—Beware! 419
Things Above 84

Questions and Answers 65, 103, 150

Redeem the Time—the Days are Evil..... 1
Relation, The, of Individual Gift in the Assembly...433
Restoring in Meekness.....417
Revelation, Character, Style, and Arrangement of the 56
Rubbish-heap, The, and the Palace Treasures.....404

Seated Saviour, A, and a Satisfied Conscience.....221
Servant's Sins, A. 225

Thoughts of Faith and Wisdom 490
Three Thou's, The 237
Tract Distributor, The 371
Truth, The 280

Walking in the Light 443
What Grace does for us 302
What Herod Chose and Rejected 492
What to do with Care 276
Who are the "Brethren?" 235
Why Christians Suffer 355
Why the Death of the Cross? 480
World, The 59
Work in the Foreign Field 31, 74, 113, 159, 204, 247, 291, 336, 382, 427, 468, 512
Work in the Home Land 28, 73, 110, 157, 201, 244, 290, 334, 378, 425, 464, 509

REDEEM THE TIME — THE DAYS ARE EVIL

(Eph. 5: 16)

ITH the coming of every new year, thoughts which are reminiscent and thoughts which are prospective, crowd around the dying of the old and the commencement of the new.

The record of the old has been made, and cannot now be changed. The new is before us, and in one way it is in our hands, like the clay in the potter's hand, to be moulded in its course as those hands may be used for good or evil, for God and Christ, or for self and Satan.

Every hour of time is precious in the light of eternity, for what is brought forth in each hour lives on, it does not die, it produces its effect, leaves its impress on us individually and on those with whom we come in contact in the course of its flying moments.

We are making records: the speech we utter, and the deeds we perform are quickly accomplished, and often quickly pass from our immediate concern, but one day the record thus made will be heard again when for us time has ceased to tick off its moments, and eternity has begun.

"And this I pray, that your love may abound yet more and more in full knowledge and all intelligence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day, being complete as regards the fruit of righteousness, which is by Jesus Christ, to God's glory and praise" (Phil. 1: 9-11, *New Trans.*)

Henceforth, may it be ours to live in the light of that day, and for Him who loved us and gave Himself for us —our Lord Jesus Christ. —JOHN BLOORE.

MY PRICELESS PEARLS

All iridescent in the light,
With opal tints they shine:
This lovely string of priceless pearls
That I possess is mine.

I never keep them in the dark,
As I have heard it said,
That they will lose their luster then
And look quite stale and dead.

I do not wear them 'round my neck,
Where envious hands may stray,
Or lay them in my jewel-case,
Whence thieves might steal away.

My pearls are gems of friendship rare,
The dear ones that I prize;
And in the hearts of those kind friends
My wealth of treasure lies.

And in the centre of my string,
Where all the world can see,
I wear my pearl of greatest price,
The Saviour's love for me.

—EVA WENDELL SMITH.

CHRIST AND HIS OWN

(2 Cor. 5)

(Concluded from p. 471 of Vol. 53)

UNTO

Him we are constrained, by His love, to live (ver. 15). He died for us that we might live, that we might live *in* Him, that we might live *with* Him in His glory by-and-by, but that we might live *unto* Him now. He is risen again, a loving, living Saviour, to become our hearts' centre and object.

Once we lived unto ourselves only. All our motives were for our own gratification. The fulfilment of our wishes was ever before us. It was this which commanded and controlled our every action. The time past for this may suffice us, as the apostle Peter has it. Never were we satisfied. No rest was ours in the vain pursuit. Our labor to obtain heart's ease was only to result in "vexation of spirit." It was but a pursuit of the wind, a hopeless endeavor. Happiness was never found thus. But the self-life was brought to an end before God for us in the death of Christ, and His love having been expressed at Calvary wins our love, and becomes the new force impelling us to spend our time and powers in seeking His glory who won for us salvation and everlasting good.

In Paul's conversion we may see this instanced. Of his life previous to his conversion he speaks when before Agrippa, "I verily thought with myself that I ought,"

"I also did," "Many of the saints did I shut up in prison," "I gave my voice against them," "I punished them oft," "I persecuted," "I went to Damascus," and so forth. When the Lord revealed Himself to him, bowing his haughty, overbearing spirit, he cried, "Lord, what wilt Thou have me to do?" Henceforth Christ was his object, filling the vision of his soul. Thirty years after that we find him saying, "To me to live is Christ, and to die is gain." The Person and interests of Christ absorbed him while he was left here, and if he departed, killed as a martyr by Nero's command, it would be "far better," because he would be with Christ. And the object of his heart became the power of life within him, and Christ shone out in his life and testimony and service.

Later on he tells us that he was in a dilemma, knowing not which he would choose for himself. He would rejoice to go to be in the immediate presence of his Lord. But his Lord's interests in His loved ones seemed to demand that he should remain with them, and so he was confident that this would be the case.

That Christ might be magnified in his body—this was his earnest expectation and his hope. "Whether by life or by death," that was the goal before him—the glory of Christ. The means by which it was to be attained was a small matter in his sight. He lived "UNTO" Christ.

There was a seal used by the Moravian Missionary Society, which may serve to illustrate this.

In the centre of the seal an ox was depicted standing as if awaiting an order. On the one side was a sacrificial altar, on the other side a plow. Over all was the inscription, "READY FOR EITHER."

The one who went forth to tell of Christ in foreign fields was to be like Paul, to have Christ as the ruling

passion of his life, to be ready to die for Him, if needs be; and if not that, to be ready to live for His praise and for the prosperity of His own and for the propagation of the Gospel.

This may bring us to that which is akin,

"FOR

Christ" (ver. 20). The apostle could say exultingly, "Now then we are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead, Be ye reconciled to God."

Christ Himself had left the world after His ministry in life and death for the blessing of the sinner. But His work was not to cease. From the glory He would commission and send forth servants to carry on the testimony of the grace of God to men. Thus with heaven's authority Paul proclaimed the glad good news.

"FOR Christ . . . in Christ's stead," he was here. This ambassadorship was primarily apostolic, and we are not apostles. They were the foundation work in the Christian testimony. But the work goes on and each one of us, saved by His grace, is sent for His service into the world.

Serious yet blessed thought! We are here to represent Christ, to stand on His part and before the world of men, in the place of His rejection to uplift His banner.

Manufacturing firms send out their representatives into cities near at home and far afield. These travelling salesmen with their samples visit the retailing stores on behalf of their employers. Their homes and thoughts and affections are elsewhere, but their mission is in these commercial centres which they visit. Such an one is known as "So-and-so's man." His business life and interests are given up for the furtherance of the interests of those who send him. It is at their expense, and as

supported by them, that he visits the stores. He comes not on pleasure bent but on service for others. They cannot come personally, so their representative calls upon their customers soliciting orders.

This illustrates well the Christian as left in the world. He belongs to heaven, but he is here to fulfil a service for his Lord and Master, to witness and to work for Him. "To every man his work" is given. Each one has his own peculiar and especial mission to carry out. No two are alike in the details of the labor assigned. But all are alike in that their own work is apportioned out to them by the Lord.

Our Lord is on high "for us," having entered into heaven as our Forerunner. There He ever intercedes on our behalf. And as He is there on our part, it is ours to be here on His part, openly, manifestly *for* Him, that He may be expressed in our life through our varied members, and that He may be served by us day by day. And "the time is short" to be for Him here. Soon we shall be

WITH

Him where He is, present with the Lord (ver. 8). This preposition brings before us our great ultimate. Again and again it is employed in telling of our future bliss. I will name a few instances, and my reader may readily add to their number.

"To-day shalt thou be WITH Me in Paradise."

"They that were ready went in WITH Him."

"To depart and be WITH Christ, which is far better."

"Who died for us, that whether we wake or sleep we should live together WITH HIM."

"They shall walk WITH ME in white."

"They shall sit WITH ME in My throne."

Blessed consummation this!

"For ever with the Lord,
For ever like Him then;
And see His face in that blest place,
Our Father's house in heaven."

Nothing less than this is the Lord's desire for His loved ones. His gracious promise was, "If I go away I will come again and receive you unto Myself, that where I am there ye may be also." And His prayer in John 17 for them is in accordance with it: "Father, I will that they also whom Thou hast given Me may be WITH Me where I am, that they may behold My glory."

This goal may be reached by us at any moment, for He may return, and raising the sleeping and changing the living believers, catch us all up together to meet Him, and "so shall we ever be WITH the Lord."

Finally, we may remember that we shall be manifested "BEFORE" Him. We must all appear before His tribunal. Everything of the things done in the body will be brought into the light there—a solemn and searching consideration. But already in bodies of glory and like Himself at the time we need have no fear of being rejected by Him then. As to all our sins they have been borne away by the Judge Himself when He was at Calvary for us. The question of *condemnation* has been settled for ever. It is then a matter of how much *commendation* may be ours, and of what reward may be bestowed on account of any faithfulness which we have shown in our life and service for the Lord.

In the light of that coming manifestation we should spend our little span of life seeking to be agreeable to Him in all our words and ways, lest we be ashamed before Him and suffer loss.

From the use of these prepositions we see how all our Christian blessings and relationships are linked with Christ.

BY HIM—our privileges (ver. 18).

IN HIM—our present acceptance (vers. 17, 21).

UNTO HIM—our proper object in life (ver. 15).

FOR HIM—our service (ver. 20).

WITH HIM—our home in the Father's house (ver. 8).

BEFORE HIM—our manifestation (ver. 10).

May it be ours to abide in Him in communion, while we wait to be with Him and like Him on high.

—INGLIS FLEMING.

ASLEEP IN JESUS

No, we would not forbid the tear to start,
It does not mean complaining 'neath the rod;
The Hallelujah from a broken heart
Is dearest praise to God.

Our loved one heard His call in early days,
And chose to live a life by Christ controlled:
Our shepherd oft may lead through shaded ways,
But always to the fold.

Her life was praise e'en on this earthly shore;
Her voice with saints and angels blending now;
But there or here, 'tis praise to Him who wore
The thorns upon His brow.

She knelt to ask for power to carry on
From Him who has the power to give;
And thus we found her, but her soul had gone:
Say not, "She ceased to live."

For well she knew that she could never die;
Eternal life was hers, whate'er may come;
Trusting the Word of Him who cannot lie,
He took her quickly Home.

She gave her life-blood other lives to save,
For His dear sake whose blood for her was shed,
Because He gained the victory o'er the grave
We know she is not dead.

We often say, "How terrible is death!"
Forgetting that he is a conquered foe.
With prayer to God upon her latest breath
She passed ere we could know.

Yet not her prayer, her Saviour's work alone,
That was the solid Rock on which she stood;
On which she stands today before the throne,
Saved by His precious blood.

Nor is this all. Our friends, in Christ who sleep,
Shall wake to hear His blessed voice again,
And from their graves shall be the first to leap,
To share His deathless reign.

But how shall mortal language e'er convey
What ear hath never heard, nor eye hath seen?
Our brightest dreams are powerless to portray
The resurrection scene.

How we shall spring to greet our Saviour then
And, unabashed, His majesty behold!
With rapture we'll repeat the old refrain,
"The half was never told."

—KATE MCNEIL.

In memory of Lillian McAllister, who passed away Aug. 5, 1935, at New Westminster, B. C., Canada.

NOTES ON THE EPISTLE TO THE HEBREWS

THE Epistle to the Hebrews has been called "The Epistle of the Opened Heavens." As we journey through the book and view the heavens that are opened to us, "we see Jesus" and the glory into which He has entered as our High Priest. It is good for us to look up and fix our eyes upon Him there, for thus our hearts are weaned from this world, and the light of His face brightens all this weary scene as we pass through it to where He is in glory.

The word "Hebrew" means "one who goes," that is, *a pilgrim.* Abraham was the first "Hebrew" (see Gen. 14: 13) and the father of the faithful. It was a word from God that made him a stranger and a pilgrim in the earth. If we have heard the voice of God calling us and if we have followed the heavenly call, we too are "Hebrews," we are those who go.

"What powerful, mighty voice so near,
Calls me from earth apart—
Reaches, with tones so still, so clear,
From the unseen world, my heart?"

That is why this Epistle begins with *God speaking to us.* He is calling us from earth apart, He would have us view the glory of the unseen world, He would have us walk in separation unto Himself.

In the first seven chapters of the Epistle it is the *Person* who is presented to us—"the Man in the Glory."

In chaps. 8-10 it is the *place* where He has gone——"the sanctuary of Glory." In the last three chapters it is the *path* of faith that leads to the Glory. We will never be able to follow Jesus in the outside place if we have never gazed upon His glory within the veil in heaven.

The first verse of chap. one covers the entire Old Testament dispensation. God spake in time past, but He could not say all He wanted to say. God was giving the various letters of the alphabet then, but now we have the entire alphabet in His Son; He is Alpha and Omega, the sum total of all that God has to say to us.

Now as soon as our attention is directed to the Son of Gd, His glory flashes upon us. As we gaze upon Him we notice a sevenfold glory encircling His brow (vers. 2, 3), and then sevenfold praise surrounds His Person as God sets Him forth as the Lord of angels (vers. 5-14). In seven quotations from the Psalms we follow Him along the pathway of the purposes of God, and His triumphal progress is accompanied by a rhapsody of praise. From Bethlehem's manger to the throne of glory His pathway is marked by the Father's infinite delight in His Son, angels wonder as they gaze upon a Man who is their Lord, and we worship and adore Him as companions in His glory through infinite grace.

With delight we view the seven-hued glory of our blessed Lord. The *first* glory of Christ seen here is that of His being "HEIR OF ALL THINGS." If He is the Son of God He must be the Heir. Abraham gave all that he had unto Isaac his son (Gen. 25: 5), and "the Father loveth the Son, and hath given all things into His hand" (John 3: 35). The Son can say therefore, "All things that the Father hath are Mine" (John 16: 15).

The *second* ray of glory is that of His being CREATION'S AUTHOR. He made all things, and when we think that there are no less than 20,000,000 worlds sown through the vast spaces of the universe, and that every bit of their illimitable resources is the product of His wisdom and power, we exclaim, "What glory is Thine, O Lord!"

But there is more. Not only is the Son the great Architect and Builder of the universe, He is also the Planner of the ages. All "cycles of time" as well as "worlds" were made by Him, for this is really the force of this verse.

The *third* ray of glory takes us back into the distant reaches of eternity, before time began — HIS DIVINE GLORY. Christ was and is the outshining of God's glory. "Effulgence" is the word that is used; it can also be translated "beam." The Son of God is the glory of God, poured forth like the sun's rays that greet us in the morning. So the early Church sang of Him who dawned upon our dark night of sin,

"Hail, gladdening Light, of His pure glory poured,
Who is th' Immortal Father, Heavenly, Blest."

The *fourth* glory is that of His Person as the REVEALER OF GOD. He is the very impress, the very image of God's Being—"God manifest, God seen and heard." We cannot know God apart from His Son, for "no man hath seen God at any time, the Only Begotten Son which is in the bosom of the Father, He hath declared Him."

"In Him most perfectly expressed
The Father's self doth shine."

As the impression made by a seal on molten wax is the exact resemblance of that seal, so Christ is the exhibition in His Person of the full character of God, the very expression of His substance.

Then there is the glory of HIS PROVIDENTIAL POWER—the *fifth* ray. He keeps the universe going. Who could do that but God? But He is God, and whether it be the falling of a sparrow to the ground, or the rotation of the earth on its axis at 1,000 miles per hour, as it speeds

through space in its tremendous orbit at 1200 miles per minute, it is the same Word that regulates all.

What a bright ray the *sixth* is! He is THE PURGER OF SINS. As we gaze into heaven and see the Son of God in glory, we feel that we have a special interest there, for He has gone up as the Saviour of sinners. He went to glory *via* Calvary where He left all our sins, having put them all away.

"O what a load was His to bear,
Alone in that dark hour;
Our sins in all their terror there,
God's wrath and Satan's power."

The Man who has opened the heavens to us and who fills them with His glory, was on the cross for us. What a link we have with the glory!

The final glory that decks His brow as we gaze upon this sevenfold lustre is that of His majesty—He is the LORD OF GLORY. See the Man of Sorrows enthroned in highest heaven. Surely He is "better than the angels" and His Name is more excellent than theirs (ver. 4). The mention of Gabriel's name, or that of Michael finds no response from our hearts, but,

"Jesus! that name is love,
Jesus, our Lord!
Jesus, all names above,
Jesus, the Lord!

The mention of that Name bows all heaven in worship, and we sing:

"Lord of Glory, we adore Thee!
Christ of God ascended high!
Heart and soul we bow before Thee,
Glorious now beyond the sky."

(To be continued, D. V.)

—PETER PELL.

"THE CHURCH WHICH IS HIS BODY"

WHEN did the Church which is His Body come into existence? This question is agitating the minds of many of God's people just now, and we shall seek the answer to it in the Word of God. Was the Church formed by the coming of the Holy Spirit, or by the teaching of the mystery by the Apostle Paul? We affirm, by the former. Just as at birth a baby receives life and the capacity to learn in after years all that is necessary for him to know. As the child's beginning is by birth, and the teaching he receives afterward is quite a distinct matter, so with the Church.

The first mention of the Church is by the Lord Himself in Matthew 16: 13-18: "When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

This was not the *inception* of the Church, however, for we read in Ephesians 3: 11: "According to the *eternal purpose* which He purposed in Christ Jesus our Lord." Away back in the council-chambers of eternity, God purposed us for blessing, and chose us in His Son. It was

then, and there, that the Godhead purposed the wondrous thought of the Church, which should be the Body (complement) and Bride of His only begotten Son, His companion, upon whom He would shower His affections and blessings, and through whom He would display to wondering worlds the exceeding riches of His grace.

The Cross is the *foundation* upon which rests the righteous ways of God. It was there the Lord, the Head of the Church, demonstrated His matchless love, for "Christ also loved the Church, and gave Himself for it" (Eph. 5: 25). "He is the Head of the Church: He is the Saviour of the body" (Eph. 5: 23). Notice how the words "Church" and "Body" are used interchangeably. This is also true in Romans and in First Corinthians.

When was the inauguration of the Church, which is neither Jew nor Gentile but formed of both, because baptized into one Body? "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God" (1 Cor. 10: 32). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (1 Cor. 12: 12). This great event, the birth of the Church, took place on the day of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 1-4).

Why the tongues of fire? When the Spirit came in visible form on the holy Saviour, He appeared in the

form of a dove. Ah, yes, *He* had something to do, but with the disciples it was different, since Jesus had finished the work God gave Him to do. Now His believing people had something to tell, therefore we read of tongues. And on the day of Pentecost Peter did tell of his exalted Saviour whom they had crucified, and the Spirit of God made the word effectual in the soul. Three thousand bowed before the Lord in repentance and were baptized in His name, "and the Lord added to the Church such as should be saved" (Acts 2: 47). There must have been a Church to which souls could be added, or it would have been quite impossible to add the three thousand that day. Then, remember, the Holy Spirit Himself, through the Apostle Paul, tells us that the Church is His Body, as we read in Ephesians 1: 22, 23: "And hath put all things under His feet, and gave Him to be head over all things to the Church, which is His Body, the fulness of Him that filleth all in all."

Then again, all believers in every place are called His Body: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1: 2). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the Body is not one member, but many" (1 Cor. 12: 12-14).

We have heard that there are those who teach that a "Jewish church" is mentioned in the Book of Acts. But if it is the Church which is thus designated by the Holy

Spirit, then it is not Jewish, nor could it be Gentile. *The Church* is neither Jew nor Gentile, and as I quote again from 1 Corinthians 10: 32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God." It is not more scriptural to speak of a "Jewish Church" than it is of a "heathen Christian." If one is a Christian, he is not a heathen; if a Jew is converted, then he is a member of the Body of Christ, which is also true of a pagan who is really born of God. "Now ye are the Body of Christ, and members in particular" (1 Cor. 12: 27); they are also called the Church of God, as we have quoted from 1 Cor. 1: 2.

So we have seen from Holy Scripture that "the Church which is His Body" had its inception in eternity (Eph. 3: 11), its foundation in the Cross (Eph. 5: 25), and its inauguration on the day of Pentecost (Acts 2 and 1 Cor. 12: 12). Who, with Scripture in hand, can gainsay these facts?

Now let us find out when the Apostle received the mystery, which is that "Christ and His people are one." We affirm that this mystery was not a later revelation given to Paul, but that it was given to him at that memorable moment when he bowed in the dust (on the highway, as he journeyed to Damascus), confessing Jesus as Lord (Acts 9: 5, 6).

"Why persecutest thou Me?" were the few words of such tremendous meaning to all who have been taught of God from that day to this. If the Lord had said, "Why do you persecute the Church, or the disciples, or the children of God?" it would have been wonderful; but He would not have expressed our nearness and dearness to Him, as He did by the little word—"*Me*." Christ and His people are one.

"Lord Jesus, are we one with Thee?
O height! O depth of love!
And crucified and dead with Thee,
Now one in heaven above.

"Ascended now, in glory bright,
Life-giving Head Thou art;
Nor life, nor death, nor depth, nor height,
Thy saints and Thee can part.

"And soon will come that glorious day,
When seated on Thy throne,
Thou shalt to wond'ring worlds display
That we with Thee are one."

That, we believe, is what the Apostle meant when he wrote Eph. 3: 3-6: "How that by revelation He made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same Body, and partakers of His promise in Christ by the gospel."

Next, the existence of the Church on earth will continue till He come. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 26). The Lord's Supper, instituted by the Lord Himself on that night on which He was betrayed, has continued with the saints of God down through the ages, and will do so with those who love Him, "till He come." "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said,

Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. 11: 23-26). "As often as ye eat this bread," telling of His broken body, and drink the fruit of the vine, telling of His poured-out blood, ye announce, or preach, to men, devils and angels, the Lord's death.

"Gethsemane, can I forget?
Or there Thy sorrow see,
Thine agony and bloody sweat,
And not remember Thee?

"When to the cross I turn my eyes,
And rest on Calvary,
O Lamb of God, blest Sacrifice,
I must remember Thee!"

Can we ever forget Him who remembered us in our deep, deep need? Surely such base ingratitude, as to dispense with the Lord's Supper on the ground that it is Jewish, should never be ours, as long as He gives us breath and health, and enables us to assemble with those who "keep His Word and do not deny His name."

The destination of the Church is the Father's House. John 14: 1-3 tells us this blessed secret: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself: that where I am, there ye may be also." Soon we may hear the voice

of the One we love, calling all His own away, to be forever with Himself. Then we shall no longer need to recall Him as our absent Lord, to break the bread and drink of the fruit of the vine, for "we shall see Him as He is," and "be like Him." This is grace supreme!

What a blessed prospect is ours through grace! That we may soon realize it, surely makes our hearts rejoice! While we wait for that blessed event, the "administration" of the Church which is His Body, has not been forgotten by Him, who is our Head. "He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. 4: 10-15).

Gifts are still being given by our glorious Lord. Apostles and prophets are ever with us through their writings in our Holy Bible. Evangelists who carry the message of life to those "dead in sins" will never be wanting while the Church is here. Pastors, with warm hearts for the flock of God, will always be found comforting, exhorting, and rebuking when necessary, as they exercise their God-bestowed gift. Teachers, mighty men of Scriptures, who know their God and His Word, will

lead the saints on in His truth, and to know the One whom they delight to own as Lord and God.

The consummation of all God's ways with us will end in glorification. "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2: 7). In the meantime, "the Lord *knoweth* them that are His" (2 Tim. 2: 19); but in that day He will *show* to wondering worlds the exceeding riches of His grace! For this we wait, for He is coming soon. His last message to His waiting people is recorded in Rev. 22: 20: "Surely, I come quickly." May our adoring souls respond with the last of the inspired prayers, "Even so, come, Lord Jesus" (Rev. 22: 20).

"What raised the wondrous thought?
Or who did it suggest?
That we, the Church, to glory brought,
Should *with* the Son be blest.

"O God, the thought was Thine!
(Thine only could it be)
Fruit of the wisdom, love divine,
Peculiar unto Thee:

"For, sure, no other mind,
For thoughts so bold, so free,
Greatness or strength, could ever find;
Thine only it could be.

"The motives, too, Thine own,
The plan, the counsel, Thine!
Made for Thy Son, bone of His bone,
In glory bright to shine.

"O God, with great delight
Thy wondrous thought we see,
Upon *His* throne, in glory bright,
The bride of Christ shall be." —G. V. W.

Thus we have seen from God's Word that the Church had its inception in Eternity (Eph. 3: 11); its foundation in the Cross (Eph. 5: 25; Matt. 16: 16); and its inauguration at Pentecost (1 Cor. 12: 12). Its continuation will be "till He come" (1 Cor. 11: 26); its destination, at His coming (John 14: 1-3); its administration in God's gifts to men (Eph. 4: 11); whilst its glorification will be at His appearing (Eph. 2: 7).

—A. H. STEWART.

CURRENT EVENTS

BY ROGER B. EAMES

AS we enter another year there are confident predictions of great and increasing prosperity. There appears already to be a measure of recovery in this country although the unemployment situation has not been greatly improved, while over the old world continents the war-clouds still hover; nor is there any prospect of their being dispelled. The sons of Shem, Ham and Japheth are at variance with one another, and the tension between them continues to increase. What a glad surprise will be the return of the Lord for His redeemed people!

It was in the fourth watch of the night, when the ship in the midst of the sea was tossed with contrary winds and waves, that Jesus, walking on the water, came to His disciples. Peter walked on the water to meet Him, returning with Him to the ship. "And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God" (Matt. 14: 32, 33). How vividly this passage portrays His coming in a time of trouble, and our going to meet Him, then to return with Him to the earthly people in the time of their supreme trial when He will be acknowledged by them as, in truth, the Son of God.

"Broken lies creation,
Shaken earth's foundation,
Anchorless each nation,
Lord Jesus, come!"

ROME'S EXPECTATION in Ethiopia has been more clearly defined by the statement of Cardinal Schuster in Milan, on the occasion of the anniversary of the Fascist march on Rome, when he earnestly endorsed Mussolini's invasion of Ethiopia, praising the "valiant army which, in intrepid obedience to the command of the Fatherland at the price of their blood, open the doors of Ethiopia to the Catholic faith and the civilization of Rome."

Until the present the country has been open to the Gospel. If Italy gains control the Protestant missionaries would, in all probability, be treated as they have been in Erithrea, where permission has been granted them to go home on furlough. Once out of the country they are denied permit to return, so that at present only five or six missionaries remain in this Italian colony of Abyssinia.

GOSPEL BY RADIO. Dr. W. M. Montano, of Peru, writing in the *Neglected Continent,* believes that God has put the radio into man's hand with the express purpose of hastening the proclamation of His message to every creature. For the first time in the evangelical history of Peru the radio has begun to be used in the preaching of the Gospel. The most powerful station has invited Dr. Montano to lead a weekly conference. It is significant that in this Catholic country there is hearty appreciation. Restaurants, hotels and homes tune their radios in to that station, and people gather in public places where there is a radio to listen to the gospel message.

"NEW DANGER ZONES IN ASIA" is the caption of an illuminating article in *The Nation,* from which we quote as follows: "The situation in the Far East has threatened to overshadow the Italo-Ethiopian conflict as an immediate menace to world peace. Backed by the British, Nanking has taken a surprisingly firm stand against

Japan's scheme for transforming the entire northern portion of China, including its ancient capital at Peking, into a Japanese colony. . . . Nothing short of joint intervention by the United States and the League powers is likely to stop the Japanese militarists in their latest adventure.

"Behind the threatened invasion of North China lies the fact that Manchuria has failed to yield the economic advantages that were anticipated in 1931. . . . The economic possibilities of North China are obviously much greater. . . . The climate is much less severe than that of Manchuria, and there is reason to believe that some immigration of Japanese might be obtained.

"The primary danger of the present situation, however, does not lie in North China, although Japanese military leaders are anxious to gain control over the resources of this area, their main interest is clearly in Inner Mongolia, where preparations appear to be under way for a flanking attack against Soviet Siberia. . . . During the past three years Japan has been making steady encroachments on Inner Mongolia. The province of Jehol, which is an integral part of Mongolia, was annexed to Manchoukuo in the spring of 1933. . . . A Japanese military mission is situated at Kalgan, the southern terminus of the caravan route to Urga and Central Siberia. . . .

"A large section of Inner Mongolia might fall under Soviet influence if it were not for the Japanese. This eventuality Tokyo is determined to prevent, particularly since control of this area . . . would prove of great strategic value in a Soviet-Japanese conflict.

"Most observers agree that the time has passed when Tokyo would dare to challenge the Soviet Union's position in the Far East without the support of some European power. But since its actions indicate that it is definitely preparing for such a conflict, one can only conclude that at least an informal agreement already exists between Japan and the Third Reich. . . .

"Heretofore Britain has been definitely pro-Japanese in its Eastern policy, but its recent reminder to Japan

regarding the existence of the Nine Power Pact, together with the reported loan to Russia, indicates a reversal in attitude."

A JAPANESE military attache in Washington is reported to have said, "Manchukuo is a very nice country, but it has no gold. Eastern Siberia has gold. They also have fish, timber, many things Japan needs. When we get ready we shall take them."

POLAND. A new wave of anti-Jewish fury has swept over Poland in recent weeks. Jews have been assaulted in many towns and cities, Jewish houses being broken into and neither age nor sex spared. A hundred roughs attacked the local synagogue in Dobra, and when they had finished their work fourteen seriously injured Jews remained as a testimony to their thoroughness.

"THE FIRST SHALL BE LAST." "A Protestant paper published in Germany recently contained an article with the words, 'Should it not give us, who look down full of pride upon the members of lower races, cause for reflection? Should we not call to mind the saying: 'The first shall be last and the last first'? The edition was confiscated by the police, 'on account of this injurious criticism of the National Socialist Government in the sphere of the race question, and on account of the employment of a Biblical saying, sacred to the pious, for Church political purposes.' A later edition was published with the 'objectional' passage expunged."

Expunging the objectional text does not change the divine purpose in relation to the chosen people. The Israel of the future millennial kingdom will be a very different people from the unbelieving and apostate Jew we know to-day (see Jeremiah 31).

JEWS WANT TRANS-JORDAN. According to the *Alliance Weekly*, "The desire to have Trans-Jordan opened to the Jew has been re-emphasized at the Congress of the New Zionist Organization which met in Vienna in September. This organization, which opposes the Zionists, is said to represent 750,000 Jews in 43 countries, and at its recent

gathering drew up plans for the immigration of one-and-a-half million Jews to enter Palestine and Trans-Jordan within the next ten years. The New Zionists are looking forward to the time when Jews shall be in the majority in Palestine and Trans-Jordan, and be recognized as a nation." Immigration to Palestine during 1935 has been about 60,000, which is greater than in any previous year. In order to attain to one-and-a-half million in the next ten years this number would have to be nearly trebled.

WATER SUPPLY IN NEAR EAST. "Engineers at work on the Iraq-to-Haifa oil line report that the boring of wells with modern machinery, to furnish water for the concrete work and other purposes, has revealed at a depth of 600 feet an inexhaustible supply of good water. This adds a new resource to Palestine and the countries east."

Y. M. C. A. IN PALESTINE. Mr. J. H. Cohn, Editor of *The Chosen People*, tells of his recent visit to the Land and of the beautiful Y. M. C. A. Building. He says, "The secretaries took great pride in showing me the glories of the structure. I asked, 'Do the Jews resent your Christian approach and your Christian message?' The answer gave me the greatest pain and grief of all my experiences here. It was this: 'Why should they? We never ask anyone to be a Christian! We say to the Jew, 'If you are a Jew, then stick to your religion; be the best Jew you can.' And we say to the Moslem, 'Be the best Mohammedan you can be.' We have much to learn from each other. We want the best there is of Judaism, the best there is of Mohammedanism, and out of it all we can get a better Christianity. Let us all forget our differences and our prejudices, and let us together do something worth while!' I was then pointed to the inscriptions on the facade of the beautiful building, and my astonished eyes beheld, in Arabic, the statement, 'There is but one Allah, and Mahomet is his prophet.' Then in Hebrew was the sentence, 'Hear, O Israel, the Lord our

God is one.' And in English were the words, 'I am the Way, the Truth and the Life.' "

Here is what professes to be a *Christian* Association which links itself with Mohammedanism and Judaism, both of which reject Christ. What an anomaly! This is the ripe fruit of Modernism; it is apostasy. The witness for Christ of such an institution is absolutely zero, the Christ of the Scriptures being unknown.

THE EARTHQUAKES in Montana, which extended to the Eastern States and Canada, have startled this country as it brought home to the populace that no part of the earth is immune from these visitations. It has been noted recently that Palestine, and "particularly from the Mount of Olives southwestward to the Sea, is directly in the earthquake belt." The prophet Zechariah knew nothing of the science of geology or of "earthquake belts," yet he foretells a great earthquake to take place in this exact locality (Zech. 14: 4, 5).

Brig. General F. D. Frost, in his book, *The Appointed Time* (p. 77), speaks of the Lord's descent to the Mount of Olives and the resultant earthquake. He says: "The mount will cleave in the midst, a great valley will be made from the Mount of Olives to the Dead Sea in one direction, and right on to the south-west to Azal, or Askelon, in the other direction. There will be a rush of water from the Mediterranean. The mountain will divert it to the Dead Sea, and that tidal wave will, in its on-rush and overflow, wash out the southern bed of the Jordan and then find its way by the Gulf of Akabah to the Red Sea." The prophet Ezekiel, speaking of this same time, tells how the waters of the Dead Sea will be healed of their excessive saltness and will contain "a very great multitude of fish . . . their fish shall be according to their kinds, as the fish of the Great Sea, exceeding many" (Ezek. 47: 9, 10).

WORK IN THE HOME-LAND

UNITED STATES

HOLYOKE, MASS., Dec. 11.—It was my privilege to be at the Schenectady Thanksgiving Day meeting. It was a very happy day, and every one appeared to greatly enjoy the occasion. In the A. M. we had a Bible Reading on Rom. 12. In the P. M. addresses by R. A. West and the writer. The evening meeting was of an informal nature and given up to the young people, and "those who wanted to be young."

On Friday Brother West gave a very interesting talk on our English Bible, illustrated with slides. This was in connection with the 400th anniversary of the translation of the Bible into English.

I remained over Lord's Day, and preached the gospel that evening. Brother West went to Bellevue, Brother Lacey to Albany.

From Schenectady I came to Pittsfield, Mass., with Dr. Johnson, and had meetings in his home. Some Adventists and Russellites attended who, we believe, received help, and it is hoped will be delivered from these evil teachings. For many years Dr. Johnson has earnestly and devotedly labored to help souls, and lead them on in the knowledge of the truth.

Here in Holyoke I was happily received by Brother and Sister Oliver, whose love and hospitality are well known to many. From here go to Worcester, Fitchburg, Concord and Boston, and hope, D. V., to return for the Conference on New Year's Day at Jersey City, N. J.

—WM. HUSS.

PLAINFIELD, N. J., Dec. 19.—After spending two weeks of happy ministry at Grand Rapids, Mich., and vicinity, the writer attended the Thanksgiving Day Conference at Assembly Hall, Buffalo, N. Y., where he shared in ministering the Word with Bro. Samuel Taylor of Arnprior, Ont. The Lord's people gathered in from surrounding assemblies, quite a number coming from as far as Rochester. The Lord gave us a happy and helpful season together. Brother Taylor went to Hamilton, Ont., for a

series of meetings. I remained in Buffalo for meetings on Friday, Lord's Day afternoon and evening. On the Saturday evening it was my privilege to visit the well-known Home of Sister Abigail (Mrs. Luffe), She is in the assembly which meets in Assembly Hall. Her really great work of faith is too well known to need further comment, and it was a joy to have the opportunity to both meet her and minister the Word to those under her care. From Buffalo passed on to Schenectady where we had nightly meetings, Dec. 2-9, and one on Lord's Day afternoon. There was very good interest and cause for encouragement. —JOHN BLOORE.

KOSSUTH AVE. GOSPEL HALL, ST. LOUIS, MO.—The all-day meeting here on Thanksgiving Day proved to be a blessed season, affording joy and comfort in the things of the Lord. Brethren Tom Carroll and Ed. Buchenau were with us. The morning meeting was spent in thanksgiving and prayer and in hymns of praise. Many precious, cheering thoughts were brought to us by those who read and commented upon the Word.

Brethren Buchenau and Carroll gave the Word at the afternoon meeting and also in the evening. Goodly numbers gathered to hear the precious Word. The day thus spent gave cause for praise and gladness, reminding all of God's goodness and mercy to us as we journey homeward to the Father's house.

—E. E. Z.

CANADA

LAKEFIELD, ONT., Dec. 10.—During the past month we have been pioneering in the village of Marmora, Ont., 40 miles from here. None of our workers have been there; the invitation to "let down the net" there came from a Christian couple who have been driving in to our meetings at Stirling, and who became stirred up as to the need of their town. A vacant store has been rented and special meetings begun. The kiddies' meetings at 4 P. M. are growing, and their interest contributes to our evening audiences. W. A. McLellan and D. Hayward have been giving valuable help. At first, however, the work was

very stiff and the audiences disappointingly small. But after visiting from house to house, the attendance picked up. People are very poor and very much in the dark as to a knowledge of truth. Put Marmora on your prayer-list.

—C. E. TATHAM.

CUMBERLAND, ONT., Dec. 17.—Just returned from a three weeks' trip to Richford and St. Johnsbury, Vt.; also Sherbrooke, Que., Canada. There is now a small gathering in Sherbrooke. They meet at Dr. Hill's house for most of the meetings, but are looking to the Lord in view of obtaining a meeting-room before long. Some are exercised also at Lennoxville, a suburb of Sherbrooke, for which we thank God and take courage.

—J. D. FERGUSON.

OBITUARY

SAN DIEGO, CAL., Dec. 21, 1935.—Today we laid away the body of our dear brother J. G. Traggardh, aged 81. He has been a faithful man and will be missed by many. Earl Longwell gave a very nice word at the funeral.

—E. A. BUCHENAU.

Francis Higgs, of Nassau, Bahamas, passed into the Lord's presence on Nov. 2nd. He was saved at Spanish Wells about 40 years ago. Taking a bold stand for Christ from the first, he soon identified himself with the small group of Christians there, and studied the Word earnestly. Later he removed to Nassau, where he was a great help in the work. His voice was heard in ministry frequently and acceptably. Funeral services were large, Brethren Ray Thompson and Samuel Cartwright taking part. He leaves a widow and a grown family, all married.

—JOHN C. BERTRAM.

WORK IN THE FOREIGN FIELD

"I will meditate also of all Thy work, and talk of Thy doings . . . Who is so great a God as our God?" (Ps. 77: 12, 13).

It has been most encouraging during the past year to notice in letters from missionaries continual reports of conversions and blessing. With individuals, as with nations, there has been distress and perplexity, men's hearts failing them for fear (Luke 21: 25, 26). Yet God has been working steadily through His servants calling out a people for His Name.

AFRICA

From Nyangkundi we have a report by William Deans telling of a conference of native Christians. He writes:

Thus we have been blessed this past week-end, when a general conference for the Lord's own was held at Nyangkundi. We were sorry that no more of our white brethren could attend, but their absence threw the responsibility on the native brethren, and may thus have been a blessing in disguise. We moved out the benches from the hall, and the people, mostly Bush converts, crowded together on grass spread for their use. Every available inch was occupied.

A number of chiefs attended. At one meeting there were twelve, including the Babira chief, "Lifungula." Nine tribes were represented, and we had ministry from brethren of five of them. Two native brethren journeyed 25 miles on foot from the Mambasa assembly, and three from the assembly at Lolwa were present. The hope of the Lord's soon return was the note emphasized, without pre-arrangement, in the ministry. Six addresses daily, including one in the evening by lamplight, served to occupy the minds and thoughts of those who came seeking spiritual food.

We were too busy to count guests, but it is estimated that about 800 were present at each of the meetings, and a fine group of clean-cut believers sat down to "break

bread" on Lord's Day morning, most of whom are actively engaged in Gospel work of one form or another.

Between 500 and 600 were fed and housed, the native brethren sharing in provision of food. At least one soul found Christ during her stay here. The Gospel was clearly presented at every meeting, and we look for abundant harvest. The conference was a real blessing to all our souls. Brother Harlow said he enjoyed it more than anything he has experienced since coming to Congo.

From ANGOLA we hear of natives turning "to God from idols to serve the living and true God and to wait for His Son from heaven." Brother Orr writes as follows:

We had rather a unique experience here, some time ago. A tractor passed through Beulah, pulling a large truck of machinery for the diamond mines. Our natives thought it something extraordinary and they came from all over to see it pass. One old sister was in her field at the time when told. "Ah," she said, "it is the Lord Jesus come to take us home." So she ran into the station in fear she might be left behind. En route she fell into a hole and got her leg cut. It was when she came for medicine she told me how it happened. I asked her if she expected the Lord so soon. "Yes," was the reply, "every morning when I get up out of bed I say, Will He come today? Shall we meet before the sun goes down?" What a happy state to be in, just at any moment expecting to see the King in His beauty! I wonder how many of us are like that! If we were, our walk and talk would be well guarded in case He might come and find us unfaithful.

Although well on in life, she still goes to the far-off villages. She has just returned from a month's trip to villages a hundred miles away. The hunger was so bad that she and her two granddaughters had to sell some of their clothes to get food. Yet she returned rejoicing because many had heard the Gospel and some had believed. Among them were two witch-doctors who gave up all their idols, etc., and trusted the Lord Jesus.

CHINA

Brother Kautto writes:

I notice it is nearly a month-and-a-half since I wrote my last letter to you. Time seems to fly but, thank God, flying every day nearer the moment when we shall see Him, "Whom having not seen, ye love, in whom, though now ye see Him not, yet believing, ye rejoice, with joy unspeakable and full of glory."

We took the tent in nearly a month ago as the weather was getting rather too cold, but only a few days after the weather turned warm again, and I was able to visit those villages where we had the tent last year, and we had some good times over the Word with those who were converted. Last week a Chinese brother and I went to a village, some five miles from here, and stayed in a school-house of a teacher who was converted some years ago. We had very good meetings in the classroom in the evenings, and then we visited the surrounding villages with the Gospel in the daytime. People that I have never seen, as far as I remember, all knew me, and were very kind to us, bringing much more tea than we were able to drink. The last evening in the school-house two men and four scholars rose up to publicly confess that they needed the Saviour and wanted to confess Him openly. Please remember them in your prayers.

The day after tomorrow, D. V., we are going into Manchoukuo at least for a month's visit. We are hoping to visit some new places where we have never been yet, as well as seeing those who have been brought to know the Lord already. Remember us in your prayers, for we feel our weakness like Paul did, as he records in 2 Cor. 3: 2-4.

Brother Foggin writes on Oct. 21:

I am still here at Kaotai, having many opportunities to preach the Word. The results are slow, but I believe the Word is sinking in, and will in due time take its

effect on those who shall be heirs of salvation and are even now known to God. Today I was encouraged to hear another confess Christ. He is a young man whom my landlord has recently taken on. Whether he is real or not time will tell, but one thing remains, that these several young men on the premises are respectful to the Word and it has weight with them. The boy mentioned has just read "Martinko, the Hungarian Shepherd-boy," which is a very touching gospel story.

However, I have my trials with my audiences. It is very hard to get a crowd without the children talking, fighting and crying, with some of the older folks engaging in a conversation at the same time, or one man telling someone else what the preacher is saying. Sometimes I have to do a lot of rebuking, which does not go down very well with the Chinese. On the other hand, if I did not do something it would be like talking to the air. These kind of meetings are quite exhausting. However, they are not without much prayer, and God will work. Tomorrow it is a meeting for the poor in a temple along the street. I had it last Saturday afternoon with over thirty beggars, and as many, if not more, lookers-on, and expect somewhat the same tomorrow. I take a bread-man along with me and give them some bread after the meeting.

Some of my mail has gone astray. If any who have written of late do not hear from me within a reasonable time I would be glad if they would write me again.

INDIA

Our brother Rowland Hill writes:

Thank God for several in the last month or so who have been born again by the implanting of the incorruptible seed in their hearts. From our standpoint, it is no harder to get them to forsake the sin of heathenism than the self-righteousness of a hollow profession of Christianity through mere observance of outward rites. But God is able, and salvation is of the Lord and not of man. That is why we faint not on the one hand and on

the other hand why we rejoice to hear of those who pray that the Lord may bless us in our efforts. Once more we acknowledge God's goodness in the matter of health. All three of us are well.

WORK AMONGST THE INDIANS

Our Brother Anderson tells of the difficulties experienced since the recent changes of the administration.

For nine years we had a superintendent who would not allow dancing or card-playing on the grounds at all, and, oh, what a difference it made here! We had such a happy time with the employees and children, and most all attended the meetings and Sunday School, and several were helped and saved. But now everything is changed, and we seldom see any employees at the meetings unless they are detailed to escort the children. And not only that, but we are a thorn in their flesh because we still preach and teach that sin is sin, and there is no other Name given whereby we may be saved but His Name. But when one is not living right, they don't like to have anything remind them of it. The children are amused and given so much time for play that we find it very hard to keep them orderly in our meetings. It is the only meeting where they cannot laugh and do just about as much as they please. And the drinking and gambling that goes on is shameful, and no attempt is made to stop it. So you can easily understand that it is not any easy matter to work and accomplish anything with children living in such an atmosphere. There are always some who are interested and anxious to learn more, and may the Lord give us needed wisdom in dealing with these children.

The women come out very well to the women's meetings, and they are doing well in learning two Scripture verses each week. And just at this time we can easily get a crowd if we invite them to a treat, but it is the few who are faithful every week that make us feel encouraged. But the same condition of lawlessness seems

to rule all over the country, and men are lovers of pleasure more than lovers of God.

NOTES AND REQUESTS FOR PRAYER

Brother Sobral writes from Portugal telling how, in spite of opposition and persecution, there are many open doors for the Gospel in the country districts. He requests prayer on his behalf and also that the Lord will raise up workers for help in the work.

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Brother Arthur Ingleby has returned to Portugal, and for the time being is ministering to the Assemblies and preaching in and around Lisbon.

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Doctor Bodman is still in England, unable to return to Portugal on account of his wife's health. Prayer is requested on their behalf.

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Brother Searle informs us that he has now moved to Lolwa to take over the work there during the absence of our brother and sister Robert Deans. The Deans expect to leave shortly for furlough. Prayer is requested that strength may be given to our brother and sister Searle to enable them to "carry on" in the trying climate of the forest.

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Brother Robert Deans and his wife, accompanied by Ella and Bob, will be travelling *via* Japan to San Francisco.

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Brother William Deans reports the birth of a daughter, Sarah Christina, November 27, 1935. Our brother asks that we rejoice with him for this token of the Lord's goodness.

A NEW YEAR PRIVILEGE

To bear Thy name, O Lord, what favor this!—
That Name of power, of grace, of love divine!
Its fragrance soon shall fill this earth with bliss,
But now to tell its sweetness here is mine.

—INGLIS FLEMING.

THE NETS—NOT THE NET

(Luke 5: 1-11)

HOW touching it is to see the Lord Jesus seek a favor from the hand of a poor fisherman! His request, we may be sure, was couched in no peremptory fashion, but in lowly grace; yet with all His meekness and gentleness there ever must have been manifested that moral power which constrained men to address Him as "Master."

He really asked a *small* thing, but how large the reward for the response to His request. In giving reward, His sovereignty comes to light, for after all what service rendered to Him in itself deserves any reward, for should we ever be found in any other occupation? But this gives occasion for the manifestation of His glory, just as here for a moment, the lowliness of His Manhood is suddenly bathed in the light of a wondrous outflash of His veiled glory, for not by *spoken* command to the depths of the sea and its teeming creature-life, but by action unseen and command without uttered word the creatures of those watery paths came, at a bidding unheard by human ears and unknown to any form of human observation, to fill immediately the lowered net. What a "Master" indeed! Well was it said: "What manner of man is this!" No wonder that, as when Isaiah saw His glory and cried, "Woe is me! for I am undone; because I am a man of unclean lips," so Peter falls at Jesus' knees and exclaims: "Depart from me; for I am a sinful man, O Lord." We cannot come into the presence of His glory and not judge all that is of flesh—in that presence human nothingness and sinfulness stand revealed, it withers all human pretension. Happily for the soul that bows to this, there comes from His lips those blessed words, "Fear not."

But we were speaking of reward. What grace on His

part to give it for any measure of response to His request, even though that response be small! However, though His action on this occasion may suggest this grace, there is another lesson for us to consider. His lowly request had been answered, and now He would acknowledge this by commanding the blessing. He knew their fruitless toil of the night without Him, and now that they are with Him He would have them (and us too) realize His sufficiency. To this end His word becomes one of command. In view of the past night, to Peter it seemed useless to obey—"Nevertheless at Thy word I will let down the *net*." But He had said "*nets*." Oh, the pitiful unbelief of our hearts in the presence of His matchless grace and love! We do not realize as we should who He is, or it would be the *nets* instead of the net. Oh, the shame of our half-hearted obedience to His word, and the harm! And is there not loss, loss as to full reward because of this? "Their net brake," and even the ships begin to sink.

However, the ships are full. If it had been the *nets* instead of the net, how many more ships would they have needed, how much greater the outspreading of His blessing! Is there anything in this to humble us and search our hearts—to make us feel like Peter did? Do we not actually limit ourselves in this way?—our poor hearts are so little enlarged toward Him. And does this result in depriving others of what they too might share with us of His free bounty? To unreserved obedience He will give capacity for all that He stands ready to give.

Let it be true of us that in some new and full way we forsake all and follow Him, more conscious than ever of His true glory and abiding sufficiency.

"Lord, I believe; help Thou mine unbelief."

—JOHN BLOORE.

AMASIAH'S SUPREME OFFERING

(2 Chron. 17: 16)

THIS rather obscure character was one who held a very prominent position in the ranks of Jehoshaphat's army. He apparently headed a large force, and thus his position was an enviable one. How wonderful, then, to read that he "willingly offered himself unto the Lord." What an excellent example to us!

There was no compulsion about Amasiah's offering; he was not drafted. In fact, the Captain of our Salvation has no conscripts. It is a voluntary offering, or nothing. Possibly the soldiery of this leader consisted all of volunteers, and hence he himself followed suit in connection with *his* Lord. A willing offering is always pleasing to God. Those of "a willing heart" brought acceptable gifts for the Tabernacle (Exod. 35: 5); the Macedonian assemblies gave of their substance with a willingness beyond their power (2 Cor. 8: 3). The language on the lips of our blessed Lord on His advent into this world was, "I delight to do Thy will, O My God" (Ps. 40: 8). And so saying He knew full well the end of the path along which that will was to lead Him. "Amasiah willingly offered." Yes, but *what* was his offering? His reputation? Wealth? Army? Yes, all these, and *more!* "He willingly offered himself." All that he was, spirit, soul and body, he laid at the Lord's feet. His keen mental faculties, his magnanimous soul, and his well-developed body—all, all were henceforth to be the Lord's alone. Such was the offering made by a really great man.

And shall we offer less to our Lord? We live on this side of the Cross; the Holy One has given His all for our

good, and now, having discharged all our indebtedness, He is risen and occupies the highest pinnacle of divine glory. He gave Himself for me; can I give less than myself to Him? Nay, all must be His alone.

The Macedonians "first gave their own selves to the Lord" (2 Cor. 8: 5). Thus they yielded to both a new mastery and a new ministry: the mastery, Christ; the ministry, His service.

Let us, like the Amasiah and Macedonian examples, "willingly offer ourselves unto the Lord" just now. It is our reasonable service. —C. ERNEST TATHAM.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from page 13)

CHAPTER TWO

"They tell me there are dangers
In the path my feet must tread;
But they cannot see the glory
That is shining round my head."

THUS we sing, and thus it is. The glory shines before us as we journey through this Epistle of the Opened Heavens. The beauties of Christ flash upon us as we go from glory to glory. But there are dangers too. The red lantern flashes warn us to keep to the road, for detours are dangerous. These warnings are the parenthetical portions of the book. In the first, in the opening of our chapter, we are warned of the danger of *neglect*. We must keep our eyes on the goal—Christ in glory—as we go on. Christ is presented to us here in the glory of His redemptive work. In chapter one we beheld Him as *the Son of God*

above the angels. In chapter two we see Him as *the Son of Man* over all creation. How wonderful it is to look up into heaven and see a Man there and to know that God has put Him there for me, *the Man of God's purpose!*

In Genesis 2 we see a man in the midst of the glories of the old creation; but the glories fade as we gaze, and the dark shadow of death creeps in upon the scene, and we lose sight of the man as he enters the portals of death that were opened by his transgression.

In Hebrews 2 we see another Man, who steps out of the darkness of death, and takes His seat amid all the glories of heaven. He is the Center of a vast universe of bliss, the Leader of a great company of men who are on their way to glory, and the Head of a new creation from which every trace of sin will be removed forever. Who is that Man? He is JESUS, the One we love,

"The Man of Calvary
Who won my heart from me,
He died to set me free!
Blest Man of Calvary!"

As we meditate together on this chapter we shall gather our thoughts round Him as THE MAN OF CALVARY.

Again, as in chapter one, we notice a sevenfold glory.

1. THE MAN OF CALVARY IS THE MAN OF GOD'S PURPOSE (vers. 5-8).

The purpose of God for man is to set him over all things; everything is to be put in subjection under him. Psalm 8 is quoted, and the question, "What is man?" is answered in the Man who will accomplish every thought of God concerning man. Heaven is the scene of His glory now, but in the plan and purpose of God there is a glorious future for man upon earth. In the

"world to come"—the kingdom-age—creation shall bear the impress of His glory, and rejoice in His presence.

2. THE MAN OF CALVARY IS THE OBJECT OF FAITH'S VISION (ver. 9).

As yet we do not see creation subject to man, "But we see Jesus," and that is a lovelier sight. Behold Him! He is clothed in a seamless robe of beauty, and surrounded by glories secured in the dark hour of His passion and the bright hour of His triumph. As we gaze we read the story of amazing grace, and trace the pathway that led from the depths of incarnation, suffering and death to the throne of glory. Where our sins bring us, grace brought Him; and where the glory of God raised Him, grace brings us in Him.

3. THE MAN OF CALVARY IS THE CAPTAIN OF OUR SALVATION (ver. 10).

While Jesus is thus crowned in glory, His members are down here in suffering, clothed in garments of humiliation, hidden in obscurity, but on their way to glory. He is our Leader. He travelled the road of sorrow along which He brings the many sons to glory. Already perfect in power, love and wisdom, He has become perfect in experience. Through the furnace of afflictions, He has reached the goal. He could not bring us to glory in our sins, so He suffered for them on the cross. He put our sins far away, He brings us near. On we march, as the sons of God in the conscious enjoyment of a Father's love, to a Father's welcome, and a Father's house, our home forever more.

4. THE MAN OF CALVARY AND WE ARE ONE (ver. 11).

Those bound for glory are a united whole, one with their Leader. The One Son and the many sons are all

of one. That glorified Man at God's right hand is our Kinsman, He is not ashamed to call us "brethren." "Tell it out that earth and heaven may hear!" writes a dear saint of God. Not merely because of His grace, but because of our dignity as the sons of God, He is not ashamed to be found in our company. To Him we are "the excellent of the earth."

5. THE MAN OF CALVARY LEADS OUR PRAISES (vers. 12, 13).

Moses sang in the midst of his brethren when the children of Israel began their journey from Egypt to Canaan. Our Saviour takes His place as the Leader of song in the midst of His own.

"It is with voice of singing we leave the land of night,
To pass in glorious music far onward out of sight.
O children, was it sorrow, though thousand worlds be lost? [cost."
Our eyes have looked on Jesus, and thus we count the

He sings, and we listen to His voice in three quotations from the Old Testament.

The first quotation is from Ps. 22: 22. His voice is heard in resurrection; the darkness and loneliness of Calvary are past. How sweet to hear Him sing after the storm! In the upper room there was the song before the sorrow, then that awful cry, "while the sun was enwrapt in night;" but,

"Now He praises in th' assembly, now the sorrow all is passed; [at last.
His the earnest of our portion, we must reach the goal
Yes, He praises! grace recounting all the path already trod,—
We associated with Him, God our Father and our God."

The second quotation, from Isa. 8: 17, tells of the path He trod. He leads in the pathway of faith, His was a life of implicit trust. Cast upon God from the womb,

the cross registered the full triumph of that trust. And now we follow where He led the way and "His strength is ours on the road."

The third quotation is from Isa. 8: 18. Here He anticipates the joy of the home-coming of the many sons. When Cornelia, a noble Roman matron, was asked by a visitor if he might see her treasures, instead of displaying a store of dazzling gems she drew forth her three sons, and said, "These are my jewels." And we are His: "Behold I and the children whom Thou hast given Me." We sing,

> "Thou gavest us in eternal love
> To Him, to bring us back to God."

What a day when He makes up His jewels!

6. THE MAN OF CALVARY IS OUR KINSMAN-REDEEMER (vers. 14-16).

To bring us to glory He had to save us. This deliverance involved incarnation, identification and death. But in death He conquered. As David in the valley of Elah conquered the mighty giant, and used Goliath's own sword to cut off his head, so our Captain has entered the gloomy cave of death and wrested from the grim gaoler his sceptre, and delivered his captives. For those who follow Him, the death-march is reversed. Adam led the way from the tree of life down to the tomb. Christ leads the way from the darkness of death to the glory.

7. THE MAN OF CALVARY IS OUR GRACIOUS HIGH PRIEST (vers. 17, 18).

To bring us to glory He must keep us all the way. I need Christ for my sins and Christ for my sorrows. He made propitiation for my sins on the cross (ver. 17).

He has sympathy and succor for all my sorrows (ver. 18). He is our "faithful and merciful High Priest;" because He is "faithful" to God, whose sons we are, we need never fear we will miss the goal; He will bring us all safe to glory. Because He is "merciful" to us, we are assured we will never lack help by the way.

"With joy we meditate the grace
Of our High Priest above;
His heart is filled with tenderness,
His very name is Love."

—PETER PELL.

(To be continued, D.V.)

THE MINISTRY OF CHRIST TO HIS PEOPLE

IT is the will of our ascended and glorified Lord that His people should have supplied to them that ministry which shall be for their "edification, and exhortation, and encouragement." It is to this end that He has supplied the various gifts enumerated by the Apostle in his letter to the saints at Ephesus. We are told that "He gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints toward the work of the ministry, toward the edifying of the body of Christ" (4: 8-12). These are the main instruments He has been pleased to employ to this end. But more and even greater than this, He has, in connection with the Father, sent down the Holy Spirit, not only to inspire His servants in the preparation and completion of His written testimony to them, but to indwell each and every saint. Thereby we are united to Him who is our Head; we are sealed and anointed by Him, and He is

the "Earnest of our inheritance, until the redemption of the purchased possession, to the praise of (God's) glory" (Eph. 1: 13, 14).

The Holy Spirit is here in the world, and especially as indwelling His people, as the "Spirit of truth," to "guide into all the truth" which He has revealed to us through the Holy Scriptures. He is the Author and Inspirer of those communications which have been "written for our learning; that we through endurance, and encouragement of the Scriptures might have hope" (Rom. 15: 4). This is true both as to the Old and the New Testaments. And God has over-ruled the loss of the original Writings, having preserved copies bearing all the marks of genuineness, for the blessing of His people, and of all mankind.* Thus, without ground for any serious doubt, we have in His people's possession the whole revelation of God in the blessed volume which we call "The BIBLE," *i.e.*, The Book. It stands incomparable, among the millions of writings throughout the ages, as to its divine origin; its miraculous preservation over all accident and aim toward its overthrow and destruction; as to its entire efficiency to meet each and every need of mankind, witnessed in the fact that it needs no supplementary authority of "teachers" to give its truths to mankind (1 John 2: 27). For it is one of its unique characteristics, that it has the power of addressing itself to the conscience and heart of man as coming directly from God, which, it is certain, no other book ever written possesses. In these and many other respects the Bible stands alone in power and character, as the very voice of God to man.

* Both the Lord and the Apostles recognized this, using extant copies of the Law and the Prophets as setting forth the authority of God.

While all this is true and confessed among the people of God, yet we have also to confess that the Church of God today suffers greatly from a lack of ministry, such as is necessary to its health and vigor. There is much preaching, and there is also a large amount of teaching, yet it is safe to say that many Christians are suffering from a lack of suitable ministry, such as the Lord intended His people to enjoy, and which is very needful to strengthen and equip them against the many adverse forces with which they must contend. And apart even from any thought of foes, without or within, the Lord's desire for His Church is that it be "nourished and cherished" as the object of His own peculiar affection. For as Eve was given to Adam to draw out and to satisfy his heart, even so, we are told, the Church was created to be "the fulness of Him who filleth all in all" (Eph. 1: 23).

If we look at our little assemblies today, with all that calls forth thanksgiving to God as to them, there is also much which should give concern, and which makes the heart sad. In fact the Church of Christ today presents an aspect comparable to what we read of in the saddest pages of Scripture. Jeremiah's celebrated Lamentation over Jerusalem, as he viewed it in its overthrow in the days of Josiah's successors, illustrates what a greater than Jeremiah beholds as He looks down upon His people in the world. And the saddest fact in all that has befallen the Church is that it is self-deceived. It is the Head of the Church Himself who says to His people today: "*Because thou sayest,* I am rich, and have grown rich and have need of nothing, and knowest not that thou art wretched and pitiable and poor and blind and naked" (Rev. 3: 17). What a sad contrast from what the Lord intended! No doubt in what is here presented

to us, we find the extreme condition exposed and lamented by Him who addresses the churches by His Spirit. But we shall miss the blessing of the Spirit if we refuse it as an exhortation to each and every one of us. For while that which is in heart Laodicea will doubtless continue to be that, they who possess the true spirit of Philadelphia will take it all to heart, and mourn with Him who is so aggrieved over the paralysed state of His Church. No one who is in sympathy with the heart of Christ will attempt to wash his hands in respect to what the Lord has here to say to us, as if to say, "*I am clean*, without transgression." *That would be* Laodicean indeed. Nay; rather, such will feel much as did those faithful and devoted servants of Christ, Daniel, Ezra, and Nehemiah, who not only mourned over the nation's sin against the Lord, but took their place among the people as being part of them, and as having shared in the dishonor and shame of departure from Him who had been "faithful and true."

But while these things are sad to contemplate and to write, the Spirit of God has put them on record, not to discourage us, but "for our encouragement" (Rom. 15: 3; Ps. 69: 9). In this way He would have His people realize the truth of the ancient enigma, "Out of the eater (has come forth) meat; and out of the strong (has come forth) sweetness." The immediate occasion of the Apostle speaking of the Scriptures in this character is in connection with his exhortation to the saints in Rome not to seek to please *self*, but rather to seek the good and profit of one another. Even the manner or motive of so simple a matter as eating a meal may either help or stumble a weaker brother. For the fact is that "no one lives unto himself." My actions do not stop with myself; their influence goes out far beyond my power

to control it. I may lift up and encourage a fellow-saint, or I may discourage and stumble him. It is in my power to do either. Which shall I pursue? What did Christ do? The Apostle shows that, "Even Christ pleased not Himself, but as it is written, The reproaches of them that reproached thee fell upon Me." This not only actually was the experience of Christ when in the world, but the Spirit has singled it out "for our learning," that we might follow the footsteps of our blessed Master in respect to such things.

It would have been much easier, had the Lord sought His own honor and the glory of man, to have passed over what was the occasion of this inspired quotation. We are indebted to the Gospel of John for the explanation. The Lord had gone into the temple, His Father's House, in Jerusalem, and there saw that sacred place made the sport and infamy of those who, to fill their own purse, robbed God's holy Name of all which made it honorable. This filled the Lord's soul with indignation and grief, and He drove the desecrators out, as if in anticipation of the Day of His Wrath when He will remove everything which stains and offends the holiness of God (John 2: 13-17). But the out-pouring of His soul as to these things was not then, but later when on the Cross, enduring the wrath of God against sin, He felt in His own soul the terrible shame which man's sin had brought upon the Name of His Father! And it was to retrieve that honor of which the eternal Throne had been robbed, that He who is here the divine Speaker, was "consumed" in His very soul!

Who but the Holy Spirit of God can speak or even think adequately of these things? Surely none. But He has been pleased to record the sufferings and outpourings of that holy Sufferer, in this Psalm and else-

where, "for our learning." Not only so; it is in order that we "through patience and comfort of the Scriptures *might have hope.*" In this marvelous manner, the Spirit of God fulfils the desire of Christ, that His people be ministered to, in having these things brought before our hearts and consciences for our encouragement in our dealings one with another. Thus He brings before us the deepest experiences of Christ in His unfathomable sufferings—sufferings even unto death, "the death of the Cross"—and binds them unto our commonest experiences, our every-day habits, that they may be in character conformable to Himself and His desires toward us, in our consideration one toward another! It is all because "Christ loved the Church," and in the intensity of that love, He still nourishes and cherishes it, not only in Personal attention, so constant and true, but through the ministry He bestows upon His members, one toward another, for the edification and blessing of those members, and all because they are ineffably dear to His heart both now and forever (Eph. 5: 25). —WM. HUSS.

GOD OUR SAVIOUR;

Or, Salvation Past, Present and Prospective

as seen in 1 and 2 Timothy

GOD is spoken of twice in 1 Timothy as "God our Saviour" (chaps. 1: 1; 2: 3).

The salvation contemplated is all-inclusive, in that it begins with the salvation of the sinner, and concludes with being saved in the sense of being kept unto God's eternal kingdom; and, of course, it

includes all phases of salvation lying in between, from *Guilt to Glory.*

Here, as well as elsewhere in the New Testament, salvation may be profitably considered as threefold. It is a PAST ACT; it is a PROGRESSIVE PROCESS; and it is PROSPECTIVE. Hence the whole truth concerning salvation can be compressed into the threefold declaration:—I HAVE BEEN SAVED! I AM BEING SAVED! I SHALL BE SAVED!

As remarked before, Salvation is an *inclusive* term, and by this is meant that it comprehends all other truths; for the one who is saved is justified, sanctified, a child of God, and indwelt by the Spirit. Hence while salvation is not only simple but easy, in that God bestows it when appropriated by faith, yet at the same time it is comprehensive and sublime alike in its conception and execution.

One-sided views of salvation adversely affect the Christian life. If, for instance, salvation is looked upon as only something in the *past,* then, the present phase being ignored, the Christian life is robbed of present joy and power. If salvation is considered as only being future, then it follows that gospel activity in reaching out with the gospel to the lost, and also the Christian life as a life of present deliverance, are both forgotten; a dreamy, ineffective view of salvation is the outcome. Whereas if we combine all three phases of salvation we shall be interested in presenting the gospel to the perishing, we shall seek to know in our own lives God's delivering power, and we shall look forward to "that blessed hope" when salvation shall be complete, through our Lord taking us to be with Himself, and giving us bodies "like unto the body of His Glory" (R.V.).

We observed that in 1 Timothy God is spoken of as

"Our Saviour" (1 Tim. 1: 1; 2: 3); this leads us to observe that in all phases and aspects of salvation God is its Author. Who else but God could conceive and bring to pass such a stupendous deliverance?

Now let us consider how this great salvation is presented in the Epistles to Timothy.

PAST—THE SALVATION OF THE SINNER

We begin where God begins—the salvation of the sinner. "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world TO SAVE SINNERS, of whom I am chief" (1 Tim. 1: 15).

We have here a bit of Paul's autobiography, for he sketches his past condition as a sinner, and speaks of himself in no uncertain terms. He had been a "blasphemer," "a persecutor," and "injurious;" but he obtained mercy, despite his ignorance and unbelief (chap. 1: 12, 13). The recollection of the love which is in Christ Jesus (ver. 14) almost overwhelms him as he looks back to God's dealings with him. Then the great purpose of Christ's coming into the world is stated—"to save sinners, of whom I am chief" (ver. 15). Here Paul rested. He knew he was a sinner, but he also knew Christ died for sinners, and resting upon this double revelation he knew he WAS SAVED.

There is nothing more wonderful to consider than God saving a sinner. Here God began with Paul, and here God always begins. Reader, has God thus dealt with you? Do you with Paul rejoice that you are saved? If anyone who is still unsaved reads these words, rest not, dear friend, until you know the Lord Jesus Christ as your Saviour. In salvation, so far considered, two great facts need to be acknowledged—I am by nature and practice a sinner, but I know that Christ has died

for me and is alive again forevermore, therefore I AM SAVED!

GOD DESIRES THE SALVATION OF ALL

The next fact about salvation is found in 1 Tim. 2: 4: "God will have all men to be saved, and to come unto the knowledge of the truth: for there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (chap. 2: 3-5). Here we have emphasis laid upon God's will or desire, and the provision He has made. There is perfect agreement between God's will and His provision.

If God desires the salvation of all, the question comes with force: But has God made provision for all? Now if there is not agreement betwen God's will and God's provision, how miserable must be the sinner's state! One earnest soul said to the writer: "I have a difficulty, a great difficulty. It is this: Did Jesus die for me? For if He did not die for me, of what use is salvation so far as I am concerned?" There is much force in this remark. Very fortunately I was able to meet the need by remarking: "Well, what you have to do is to believe what God says about yourself, and about Christ. Now then, do you own the truth of what God says about you; namely, that you are a sinner and ungodly?" "I do," said the seeking soul. "Then," I continued, "notice what God says about you and Christ. Christ died for the ungodly! Christ died for sinners" (Rom. 5: 6, 8). "Yes," she said, "I am a sinner, and Jesus has died for me, and I AM SAVED." If "all" describes man's guilt, "all" describes God's provision. "ALL we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him (Christ) the iniquity of us ALL" (Isa. 53: 6).

PRESENT—GOD THE SAVIOUR OF THE SAINTS

Thus far, emphasis has been on the past aspect of salvation, the sinner being saved through believing in Jesus Christ; but now in 1 Tim. 4: 10 we have the second phase of salvation—THE SALVATION OF THE SAINT. "For therefore we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe."

Note it is not in the past, "We have trusted in God," it is in the present—"*we trust,*" and observe also that it is the *Living God* in whom we trust. The scope of this present salvation of the saint becomes apparent when we consider that in this chapter (chap. 4) there is a contrast between those who depart from the faith (ver. 6) and those who are kept by God's power. As means of our present salvation, mention is made in ver. 5 of the Word of God and prayer; also note "the words of faith and good doctrine" (ver. 6); and in ver. 7, "exercise unto godliness." Reading, meditation, and continuance in sound doctrine are passed in review (vers. 13-16). Now when the believer uses diligently all the means here mentioned he knows and enjoys God's present salvation. Besides being saved himself the believer will also be used of God in the salvation of his hearers. "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt save thyself and them that hear thee" (chap. 4: 16).

Reference should now be made to 2 Tim., chap. 3: 15, where salvation in both its past and present phases is the subject. "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus."

The Christian life from its inception to its comple-

tion is suggested in this verse. "From a child"—its inception: and that, "the man of God may be perfect, thoroughly furnished unto all good works"—the Christian life in its completion.

The means of salvation are indicated: "the Holy Scriptures," in which are set forth, or made known God's salvation; "Through faith," tells of the way whereby salvation is appropriated, or received; and, "In Christ Jesus," tells where the salvation is to be found.

Now it must be true that if salvation in the past sense — that is, the salvation of the sinner — comes through the Word of God and by faith, and that its source is Jesus Christ, then it is equally true that to enjoy present salvation we must read the Word of God, and continue believing it, thus finding daily that the Lord Jesus is the source of our salvation, as now living for us at God's right hand. Thus salvation in its first two phases may be seen in 2 Tim. 3: 15-17.

Prospective Salvation

Finally, we come to the last aspect—salvation as prospective, or still future, "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom: to whom be glory for ever. Amen" (2 Tim. 4: 18, R.V.). Future and final salvation is the grand theme of this wonderful verse.

Paul reviews the obstacles and difficulties he had to face—a turning away from the truth (ver. 4), being forsaken by Demas (10), Alexander the coppersmith doing evil (14), forsaken by all men (16), and facing death alone.

The end of the way had come. What lay ahead? Was Paul a disappointed, defeated man? No, indeed! "The Lord shall deliver me." His life had been a life

of deliverance. Deliverance even beyond death would be his experience. This deliverance would be accompanied by "salvation unto God's heavenly kingdom." Heaven and home, being with Christ, lay before Paul, for he would soon enter upon the last and the best phase of God's great salvation. His Saviour-God would bring Paul into eternal salvation. Previously Paul had spoken of "the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2: 10). Future salvation with eternal glory! The consideration of this enabled Paul "to endure all things." Shall we not take fresh courage, and thank God for His great threefold salvation—*Past* —when we believed on Jesus and received salvation. *Present*—which is ours now to enjoy day by day. *Prospective*—which shall be ours forever in the Eternal Glory.

—ALEX. B. MILLER.

THE CHARACTER, STYLE, AND ARRANGEMENT OF THE REVELATION

ITS CHARACTER

THE book of Revelation is a prophecy (1: 3). This does not merely mean that it contains prophecy but that, as a book, *it is* a prophecy. However, it contains history. Its reference to seven well-known Asiatic cities; the existence therein of churches; and its description of conditions in them during John's imprisonment in Patmos, *is history*. Nevertheless the book is a prophecy.

But it may be asked: How can history be prophecy? We answer: The Lord selects seven churches out of

many because *they serve as a prophecy of Church history* as God foresees it.

Now while ch. 1: 3 prepares us for this, one may enquire: Why was it necessary to write this part of prophecy in language that is historical? The answer reveals the wisdom of God. For had chaps. 2 and 3 been written in prophetic language, it must have been revealed that the Lord would not come for eighteen centuries. But this would have frustrated God's desire that the Church *await* His Son from heaven, as, for instance, the Thessalonian church did (1 Thess. 1: 10). We may thus see that *the prophecy was wrapped in the history,* awaiting discernment by those who would perceive the prophetic character of the book in all its parts. This is why the apostle Paul included himself among those who might be alive when the Lord came, saying, "WE which are alive and remain" (1 Thess. 4: 15). Hence in apostolic times the Lord's coming was presented as imminent, and those who acted accordingly were commended for so doing (1 Thess. 1: 10). It is still imminent.

Thus may we see why the prophecy of Rev. 2 and 3 was written in historical language, and that in a book that is a prophecy.

ITS STYLE

Its statements regarding John's prison, and those references to well-known cities and churches in Asia are written in literal style. But the mystery of the seven stars and seven lamps, with their interpretation (1: 20) reveal it as a book partly written in symbol. The value, however, of having this information furnished in chap. 1, is that in this way the Spirit of truth enlightens us as to the varied style of language He intends using, thereby preparing us to exercise our spiritual senses to properly

discern what is literal and what is symbolic in the book.

ITS ARRANGEMENT

John is told to write "what thou hast seen, and the things that are, and the things that are about to be after these" (1: 19). Thus the arrangement of the prospective book is planned as follows: (1) What thou hast seen. (2) The things that are. (3) The things that are about to be after these.

The first division refers to the vision of Christ walking in the midst of the churches. He is observed as One like unto the Son of Man, yet is seen to be the Ancient of Days (chap. 1).

The second division deals with church conditions—historically described; yet as developed down the ages—prophetically considered. It portrays "the things that are" (chaps. 2, 3).

The third division unveils the future. Thus chap. 4: 1 reads: "I will show thee the things which must take place after these" (already described in chaps. 2 and 3).

In Rev. 22: 16, our Lord says: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and Offspring of David, and the Bright and Morning Star." Thus does David's Lord and David's Son, whose is the kingdom (now existent but invisible, but soon to be manifested publicly), present Himself to the churches as "the Bright and Morning Star," about to descend into the air and translate His redeemed people to His presence. No more tender term could He use to attract our attention to His longing of heart of which we read in this book, than the fact that the Sender thereof is "JESUS."

Some interpret the words: "Blessed is he that reads, and they that hear the words of this prophecy, and keep

the things in it; for the time is at hand" (1: 3), as referring to a public reader and listening audiences in a day when Bibles did not exist as now. But even if this interpretation were correct, it could only be considered in its historical setting. Seeing, however, that the Holy Spirit put His emphasis upon its prophetic character, the passage applies to the present time when Bibles are available to the many. And the possessor of one, if he will but use it and

READ, HEAR, AND KEEP

the things written in the book we are considering, will be "blessed." —R. J. REID.

THE WORLD

(*Please read all Scripture references*)

John 7: 7.—The Lord Jesus has said, "Me it hateth."
Gal. 1: 4.—God calls it "This present evil world."
John 16: 8.—The Holy Spirit "demonstrates its sin" (*New Trans*).
John 12: 31; Rom. 3: 19.—The Word of God reveals its system, guilt and judgment.
Jas. 4: 1.—Alliance with the world God likens to "adultery."
1 John 5: 19.—"It lieth in the wicked one."
Acts 17: 31.—Its doom is impending.
2 Cor. 4: 4.—Satan is its Ruler.—John 12: 31.
1 John 2: 17.—Passing away.
Jas. 1: 27.—To be kept "unspotted from."
Gal. 6: 14.—Christians "crucified to it."
Rom. 12: 2.—Not to be "conformed to it."
1 John 2: 15.—Not to be "loved."
1 Thess. 4: 3.—Separated from it by the Father's gracious will.
John 15: 19.—Separated from it by the Saviour's loving choice.
Gal. 6: 14.—Separated from it by the cross of Christ.
Titus 2: 12.—Called from its sin.
Titus 3: 3.—Called from its pleasures.
1 Thess. 1: 10.—Called from its doom.

Rom. 12: 2.—Called from its customs.
1 Pet. 4: 2, 3.—Called from its maxims.
Heb. 13: 13.—To bear His reproach.
John 17: 2, 6, 9, 11, 12, 24.—Christians divinely called *"out of it"* are given to Jesus (7 times repeated).
John 15: 19; 13: 1; 1 Cor. 6: 19, 20.—The world loves *"its own"*—the worldly-minded. Jesus loves *"His own,"* those not *"their own,"* but bought with a price, to glorify God in body and spirit which are God's.
John 17: 16.—The Lord Jesus measures the separation of His redeemed from the world by *His own relation* to it—*"they are not...as I am not* of the world."
John 16: 33.—The Lord Jesus *has not* strewn the narrow way with worldly pleasures; Satan *has* the broad way.
Matt. 6: 24.—Christ and the world cannot fill the same heart.
1 Tim. 6: 11.—What the world runs after, the Christian should run from.

Those tastes and dispositions which are attracted by Jesus, cannot find their satisfying portion here.

"Disallowed indeed of men," rather than inviting the company of our Divine Friend, characterizes worldly social gatherings, disinclining hearts for spiritual enjoyments; whereas the child of God, separated in heart from the world, participates at *all times* in the Divine esteem for the world's "disallowed" One—"chosen of God, and precious" (1 Pet. 2: 4).

The world decrees separation of so-called "sacred" from "secular" enjoyments, to be engrossed for the most part with all the term "secular" implies, and at only self-chosen intervals with "sacred" contemplations; contradicting the holy declaration, "Whether...ye eat, or drink, or *whatsoever* ye do, do *all* to the Glory of God" (1 Cor. 10: 31). *"Whatsoever* ye do, in word or deed, do ALL in the name of the LORD JESUS" (Col. 3: 17).

Alliance with the world disregards the Word of God, grieves the Holy Spirit, falsifies professed friendship for Christ, obscures our heavenly calling; and God will judge the self-will of those who maintain the forbidden yoke.

Worldliness is the mere assertion of *self*-will, *self*-pleasing, preferring other things to Him—heartlessness for Christ. It is not for us to *lead,* and for our *Lord* to *follow;* the impious presumption that asserts we may *take Him* with us into worldly associations, companionships, or pleasures, the Word of God reverses, directing our footsteps to humbly *follow* the One "who pleased not Himself," but *delighted to do God's holy will.*

"Ye are My friends," those who learn what suits Christ, who seek His company and His pleasure; by grace and energy of faith repulsing all association by which their Heavenly Friend is ignored, or treated neglectfully or slightingly: for where can worldly gatherings be found to welcome and gladly acknowledge His unseen presence?

Only observe the *objective* of the fairest character of associations bidding for your fellowship; it will be easy to discern the absence of intention to *please* the *Lord;* and also to discern the equally patent motive—*self*-pleasing; and the lack of desire to invite the presence of our Holy Friend.

John 15: 20, 21 appeals to our loving regard and true affection for our glorious Friend. Let the tenderness of His plea mightily affect our hearts—"For My Name's sake," creating "esteem for Christ's reproach" (Heb. 11: 26), and fortifying our purpose to in no wise evade the consequences of our confession of this friendship. "Ye are My friends *if* ye do whatsoever I command you" (John 15: 14). How heartily should we obey, in order to be counted His friend! To delight in the joy of His Friendship, and the Father's fondness for those who love His Son (John 14: 23).

"Woe unto you when men shall speak well of you" (Luke 6: 26), is the warning of our Divine Friend, who counts our seeking the world's fellowship as disloyalty to Him. Wherever there is no place for Christ, there can be no place for the Christian. For Him there is no place too high in heaven; and there we soon shall join Him, to know throughout eternity, in full measure, "What a Friend we have in Jesus."

Meanwhile the subject soul delights in joys that are divine, far surpassing all fancied worldly pleasures—"Joy unspeakable and full of glory," known to even the most tried Christian, outweighs the brimful cup of temporal prosperity. The Lord's own lips have spoken words we may prove the satisfying experience of, "If ye know these things *happy* are ye if ye do them" (John 13: 17). We hear Him say, "Rejoice and be exceeding glad," even in circumstances of reproach and reviling (Matt. 5: 12). "That My joy may be fulfilled in themselves" (John 17: 13), expresses His loving wish for the happiness of His redeemed. "Rejoice in the Lord alway, and again I say, Rejoice" (Phil. 4: 4) evidences that the realization of such pure delight abundantly more than compensates for the loss (?) of all that proves attractive to the worldly-minded.

"We joy in God" (Rom. 5: 11), impossible to *unbelief*, is blessedly true; God's Word pronounces it a fact. "Whoso *trusteth in the Lord* HAPPY is he" (Prov. 16: 20).

—E. J. CHECKLEY.

"CHEER UP! THE SUN IS STILL IN BUSINESS!"

I NOTICED the above motto in a home recently, and I thought, in these days of stress and perplexity when the machinery of human affairs is so sadly out of kelter, and the whole world seems to be wearing the garb of despondency, that it is well to remember the sun and a few other things that have a regular pulse-beat. The moon is still coursing through the sky in her nocturnal glory, the stars are still sparkling in the dome of heaven, the winds still fan the universe, and the tide still ebbs and flows. Hours, days, weeks, and months, still follow each other with uninterrupted tread.

Though sin has not ruptured the solar system, nor put God's heavy machinery out of commission, it has wrought woeful havoc with our race. It has soaked the earth with blood, and turned our Eden into a graveyard. Sin took the Creator of the universe from His path of holy service and sent Him back to heaven blasphemed, thorn-crowned, and wounded to death.

Sin, recklessness, and godlessness are increasing with such intensity of vigor that restraint seems to be largely a thing of the past, so that base infidelity is saying, "If there is a God He has either vacated His throne, or He has lost His regard for righteousness, and is letting men and demons have their way."

Be not deceived! Say not, "Because sin is abounding and increasing, and righteousness is waning and vanishing, that because Satan is active and successful, and that God *seems* inactive and indifferent, that He is off His throne."

This is the age of His patience and grace; the bulletins of His love and heralds of His kindness are proclaiming Him far and near as "merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34: 6). God is not now visiting His vengeance on sin, and launching His hot thunderbolts of wrath upon the ungodly, but this peaceful reign of grace is not going to continue forever—there is a limit. In Noah's day 120 years of grace were given the world after God's threat of world-overthrow went forth. While Noah was preaching righteousness and preparing the ark the wicked might deride, mock, blaspheme, sin with a high hand, hiss at God and His threat, and still the artillery of heaven remained silent. But when the Almighty's clock reached the 120-year limit there was "something doing." "The fountains of the great deep were broken up," and

the water-freighted heavens poured forth their contents until the world of the ungodly suffered extinction as the result of Divine retribution.

Thus shall it be at the end of this age—and it is drawing rapidly to its close. God shall give tremendously drastic proof of His presence on the throne, and of His abhorrence of sin in every form. He will whet His glittering sword, and His hand take hold in judgment, He will render vengeance to His enemies, and will reward them that hate Him (Deut. 32: 41). Jehovah will then be known by "the judgment which He executeth" (Ps. 7: 16).

It shall then be true—"When Thy judgments are in the earth the inhabitants of the world will learn righteousness" (Isa. 26: 9).

But the other side, which answers to this present day of grace, is: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8: 11).

"Woe unto him that striveth with his Maker!" (Isa. 45: 9) is a warning to which every soul of Adam should take solemn heed. Every one who does not must inevitably encounter "woe" at the end.

Reader, if you have not submitted to Him through grace, you are living in open rebellion against Him, and as sure as night follows day you must be crushed in the hour of His flaming wrath. Our earnest and solemn advice is, "Kiss the Son, lest He be angry, and ye perish from the way when His wrath be kindled but a little," for, "Blessed are all they that put their trust in Him" (Ps. 2: 12).

Fellow-Christian, in the language of our motto, "Cheer Up! Christ is still doing business!" Not only is God upon His throne, but the glorified Man of Calvary is at

His right hand, and still in the matchless business of saving all who come unto God by Him, and is maintaining by His high-priestly service every saint in the family of the redeemed, and soon He shall consummate the ecstatic work of grace by lifting all the blood-washed from the valley of conflict to the paradise of God. Shortly after, His glorified Bride shall tour the heavens with Him as He comes back in His bright array of "King of kings, and Lord of lords," to reign o'er land and sea for a thousand blissful years. And after time has closed her checkered calendar we shall reign on with Him through the pleasure-amassed ages of eternity.

"Cheer up," fellow-pilgrim, with a mighty hallelujah cheer for the full assurance of good things to come—without measure, and without end!

—C. C. CROWSTON.

QUESTIONS AND ANSWERS

Ques.—Some teach that the Body and the Bride of Christ are not the same: what is the teaching of Scripture as to this?

Ans.—Union, or marriage, is the joining of a man and a woman together, the making them one. Eph. 5: 22-32 clearly applies this to Christ and the Church. It is by the Spirit that union is effected. Hence union, or joining to the Lord, *began* at Pentecost, is still going on, and will continue until the Rapture. Then will come the marriage of the Lamb (Rev. 19: 7, 8). Thus it is according to Scripture to speak of the Church as the Bride of Christ. Confirmatory scriptures are Rom. 7: 1-4; 2 Cor. 11: 2; Eph. 5: 30-32.

Ques.—Some teach present Christian demon-possession; bodily aliments, fear, etc., are considered to be a result of demon-possession by those who hold such teaching. While we realize Satan is ever ready to deceive by his wiles, hinder us and all testimony for Christ everywhere, still it does seem outside the truth of the epistles to consider a believer "demon-possessed"—one of those whom Christ has purified "unto Himself" and made to be "a people for His own possession," each one of whom is indwelt by the Holy Spirit. Titus 2: 14, R.V.; 1 Pet. 2: 9, *New Trans.*; 1 Cor. 6: 9.

Ans.—It is utterly incongruous to think of one who is the temple of God, as having the Holy Spirit dwelling in his body; to be also the abode of a demon—a distinct spirit-being, and subject of Satan (Mark 3: 22-30). The believer is indeed the possessor of two natures which are diametrically opposed, but Scripture nowhere suggests the possibility of him becoming possessed by two distinct spirit-beings, one the Holy Spirit, the other a wicked spirit. The two could not dwell together in the same human body. Moreover, since the Holy Spirit never departs from the true believer, it follows that no other spirit could come in to be with Him; such an invasion of God's blood-bought and sealed possession could not be allowed by Him. That does not mean that God may not permit His people to feel the power of Satan through demon activity *without,* but never *within* themselves as being demon-possessed. If within the sphere of our responsibility as to our ordinary relations and associations, such diverse combinations are contrary to God's mind for His people, as stated in 2 Cor. 6: 14 —7: 1, how is it possible to think that in the realm of spirit-being, which by contrast we may say is God's distinctive sphere of responsibility, He would permit such a diverse combination as that one of His own should be the dwelling-place of His given Holy Spirit, and of the agent of the Wicked One—a demon. The former absolutely precludes the possibility of the other.

—JOHN BLOORE.

CURRENT EVENTS

BY ROGER B. EAMES

Moses, in the backside of the desert, beheld a thorn-bush, burning, yet not consumed (Exod. 3: 2). Today we witness throughout the world the same miracle, in the Jew, suffering the fires of hatred and persecution. Instead of being blotted out it may be said of them as of their forefathers in Egypt, "The more they afflicted them, the more they multiplied and grew."

"An amazing race, deprived of land and laws,
A general language and a public cause;
With a religion none can now obey,
With a reproach that none can take away;
A people still, whose common ties are gone;
Who, mixed with every race, are lost in none."

The affliction in Egypt led to the great exodus. They went out of Egypt with great substance. The parallel is seen in the present-day persecution which is driving them toward their own promised land. In Joshua's day they found it in possession of enemies who challenged their right to enter, and the Canaanite nations had to be conquered before they could occupy it. To-day their possession is being keenly contested by the Arab population, and it is said, "Only nice words without any real meaning underlie the Jewish expressions of good-will towards the Arabs." A storm is brewing, and when it breaks the Jews will again attempt to rid their land of its present claimants. That such an attempt is premeditated is indicated by the secret importation of arms by the Jews.

GERMAN JEWRY'S POIGNANT PLIGHT. "'Your people *are* in trouble.' It was a Christian friend speaking to Ludwig Lewisohn about the plight of the Jewish race," says the *Literary Digest,* quoting from the *Atlantic.*

"The half-million of men and women and children who are left trapped among the sixty million Germans have been rendered taboo, within the strict meaning of the

term. They are isolated as savages isolate things or persons accursed or sacred, so that in many cities they suffer hunger because no one will sell them food. They spend the greater part of their time in their houses, for the streets are never safe for them. They pray for drenching rains in order to go comparatively unmolested upon the most necessary errands...They are pariahs; the great majority are already paupers; to-morrow they will all be."

"The poignant tragedy of the Jews in Germany is brought home to the world by the resignation of James G. McDonald, League of Nations' High Commissioner for Refugees from Germany, since October, 1933. His resignation was accompanied by a denunciation of Germany for persecution of a helpless minority race and repressive measures which threaten Roman Catholics and Protestants as well."

"To go back to Mr. Lewisohn's graphic account of the horror under which Jews in Europe live and have their sorry being: 'In Poland,' he writes, 'there has been a less spectacular expulsion of the Jews from the social and economic order; it has hardly been less complete. Of the three million Jews in Poland, two millions are ravaged by perpetual famine punctuated by suicide and assassination. And in Lithuania, and Latvia, and Rumania, as well as in Austria, the Jews see the same terror approaching, and slowly creeping nearer and nearer, as a man in the very agony of fear sees coiling nearer and nearer a monstrous serpent unescapable, and sure to strike. These people have not the wherewithal to flee. But their flight, had they the means and courage, would be a flight without aim. The gates of the Western world are closed to them.'

" 'Jews have remained Jews,' says Mr. Lewisohn. 'Assimilation as a method of adjustment is totally bankrupt.' The only avenue of hope is the restoration of Palestine as the Jewish homeland where Jews 'can liquidate the intolerable exile of Israel in the lands of oppression and reestablish that people.' That avenue of hope is made possible by the Balfour Declaration.

'Zionism (the movement back to Palestine) is to-day the dominant movement and the dominant philosophy of the Jewish people.' "

THE RECENT RESIGNATION of James G. McDonald, High Commissioner for Refugees, who was appointed by the League of Nations in October, 1933, has created a profound impression. It is said,

"No more crushing indictment of Hitlerism has ever been published than the letter in which Jas. G. McDonald resigned as League of Nations' High Commissoner for Refugees from Germany. He is leaving his post because the steady increase of German repression directed against racial and religious minorities is making the task a hopeless one. He calls upon the nations to use every possible form of pressure short of force to persuade Germany to abandon its persecution, which in some cases amounts to systematic starvation."

A PROPOSED MIGRATION. A report has come from Germany to the effect that if Great Britain will remove the immigration restrictions and open Trans-Jordan to settlement, the Reich will permit every Jew in Germany to depart. They desire to be rid of the last one of them, and will allow them to take out merchandise to the extent of three-quarters of their holdings in Germany.

The removal to such a distance of 500,000 men, women and children would normally require several years. It may be that God is speeding up the program in relation to them so the Land will be filled with them in a much shorter time. In the light of the prophetic scriptures we may see how a temporary respite will be provided for Jews who are persecuted, by means of the "covenant" which the coming Roman prince will confirm with them for one "week" of seven years (Dan. 9: 27). This covenant which will be assumed by the Roman prince when he arises to power would appear to carry on the work which Great Britain is now doing for them under the terms of the Balfour Declaration.

A LEGISLATIVE COUNCIL FOR PALESTINE. "When Sir Arthur Wauchope, the High Commissioner, took the reins of government four years ago he had two ideals in mind. The first was to bring about an understanding between Jews and Arabs, and the second the establishment of a legislative council which would serve as the beginning of self-government. Had he succeeded in the realization of the first ideal it would have been smooth sailing to accomplish the second, but, despite his tireless efforts, the Jews and Arabs would not agree, so he exercised his energies toward the fulfilment of the second aim."

The proposed council would have 28 members, fourteen being Arabs, seven Jews and seven British. While the Arabs are considering the proposal, the Jews flatly refuse to accept, maintaining that their numerical minority in the country is such that it would change their political status and work, contrary to the letter of the Mandate of the League of Nations which entrusted Britain with the order to assist in the establishment of a Jewish National Home in Palestine. The High Commissioner is determined to realize his ambition, and if a majority of Arabs decide to accept, he firmly intends to establish the council despite the Jewish boycott. Here, then, is fruitful soil for renewed conflict between Arab and Jew in the Land.

"JERUSALEM STILL THIRSTS." Our announcement of abundance of water for Jerusalem appears to have been premature as recent advice from Jerusalem states that, "When the first pumping of water through the new pipeline to Jerusalem took place, many sections of the pipes burst under the pressure. The delay in bringing the new pipeline into operation is regarded in Jerusalem as scandalous. The new water supply was originally promised for the beginning of November, but residents are still only receiving fresh supplies every seven days."

BIBLE SELLING IN SPAIN. "The National Bible Society of Scotland reports outbursts of Romish fanaticism in Madrid against the colporters and the Bible as it was presented for sale at the annual Book Fair. Gospels

were bought only to be torn up before the eyes of the colporters. Threats and attempts to burn down the stall were made. The Roman Catholic Press published a fiery article inciting the people to burn down the stall and destroy all the Books. The persecution was the most marked in years. When the Minister of the Interior heard the facts, he stationed six guards to protect the stand night and day, and himself visited the stand and purchased a Bible."

SOVIET TROOP PLANES. "During the recent Soviet military manoeuvres 11,200 troops were safely landed by transport planes behind the lines of a hypothetical enemy. Of this number 3,000 descended by parachute, while the planes brought down 1,000 soldiers every sixteen minutes. The troops engaged in this operation were equipped with automatic rifles and light machine guns."

This is the nation which boasts the largest standing army in the world, whose progagandists in this country are constantly decrying war and who seek by every means to influence the public mind against preparedness for such a contingency.

CAN BRITANNIA RULE THE WAVES? "Italy has entirely new weapons. She does not rely on battleships. She has 3,000 battle planes capable of 200 to 250 miles an hour, and all equipped for bombing and torpedo launching; over 100 submarines, new, small and fast, and 300 sea-sleds. These sleds are small craft built of aluminum and light wood, and are capable of 60 to 80 knot speeds. They carry two torpedoes and an anti-air-craft gun. Italy is the only nation that has these sea-sleds. With these she can strike any part of the 'Roman lake' in one jump."

The Reader's Digest, quoting *The Review of Reviews,* says, "When things were hot in October, it was the cordial habit of the Italians to send out a flight of fifty of these sea-sleds, called MAS, to Alexandria to salute the British warships. Whenever more than two British war vessels got together anywhere in the Mediterranean, an Italian submarine would pop up between

them, salute and submerge. Practice flights of battle planes in shock formation went back and forth.

"When the gigantic *Hood* was steaming majestically from Gibraltar to Alexandria, conveying a proper sense of the might and dignity of Britain, two MAS crossed her bows going south and a little later the same MAS crossed her bows going north. Both times there were the proper military salutes. Later the radio in Rome announced (in English, so the officers on the *Hood* might not be mistaken about it) that the two MAS had crossed *from Sicily to Africa and back to Sicily* while the British battleship was going forty knots. A neat little demonstration of how to 'cut the life line.'"

The impression prevails in Italian naval circles that Great Britain is a decadent nation and that "Italy will blossom on the grave of the British empire." They believe themselves already supreme in the Mediterranean and that they can keep the British fleet out of the Mediterranean now if they wish.

"PAGANS IN AMERICA: Though American missionaries are scattered to the four corners of the earth...within our own borders there are more than 45,000 pagans who still worship their tribal gods. They are the Navajo Indians in Arizona, New Mexico and Utah...With the exception of a comparatively few individuals, other Indians have accepted Christianity, but the Navajos have remained obdurate...An interesting observation is that the Indian is not a vanishing race. There are more Indians alive today in North America than there were when Columbus landed! Speaking of the Navajos, there were only 9,000 of them in 1869 and today there are 45,000."—*Literary Digest.*

Missionary work among the Indians has become more difficult under the present administration owing to the Government policy of encouraging them in the practice of their heathen rites and customs, and belittling the value of the Gospel to them, so that some of our missions are having difficulty in maintaining their hold on the native mind and conscience.

WORK IN THE HOME-LAND

DETROIT, MICH., Jan. 20.—After the conference at Abilene and three weeks' meetings at Elm Springs, Kans., I went to Lubbock, Texas, for a week, and had a happy time ministering the Word there. I spent some six months there last fall and winter a year ago, and it was a great joy to find them going on. They have a nice hall on 16th and N. Streets, which was built while I was there at that time. I am hoping to get back to them again before going to the West Coast.

Meetings in St. Louis were well attended and I spent a very happy three weeks with the dear saints there. God is blessing the Sunday School in a wonderful way. The assembly is active in getting out with the gospel in many places.

I spent a week at Oak Park, Ill., just before Christmas, and had the joy of ministering the Word there and in Evanston, Ill. The Sunday School work at Oak Park is encouraging and the Lord is blessing.

This is my third week in these parts, and I have been busy in three halls, seeking to give what help I can and preach the gospel to the lost. It is a joy to see many I have not seen for several years. Some have gone home. I would like very much to get to the East and again visit places where I have been before.

—T. W. CARROLL.

Edwin Fesche of Nokesville, Va., and Miss Garland Topp of Baltimore were united in marriage, January 4th, at four P.M., by Geo. M. Landis, of Fayetteville, Pa., in the Gospel Hall at Arunah and Warwick Avenues, Baltimore, which was filled to capacity. A. S. Loizeaux commended Mr. and Mrs. Fesche to the Lord. A word in the Gospel was then given by Mr. Landis. Our brother and sister left for various points in the south, following which they expect to reside at Nokesville, Va., where Mr. Fesche has been doing effective pioneer work for some time.

After spending the most of November and December ministering to the saints in North Side, Tripoli St., and Lang Ave. Gospel Halls, Pittsburgh; Elkhart, Ind., Laflin St. Hall and the Thanksgiving Conference in Chicago; Evanston, Ill., Knox, Ind., Mansfield and Youngstown, Ohio; I spent a few nights at Masonville and Baltimore, Md. For the next two months, I expect (D.V.) to teach Bible classes at Chambersburg, Waynesboro, in the Plasterer and Sprecker homes near Shippensburg, and Greenwood Hills, Pa., and also have children's meetings at Greenwood Hills and Waynesboro. Prayer is valued for these meetings. —GEO. M. LANDIS.

WORK IN THE FOREIGN FIELD

"A LAND OF OPPORTUNITY— A TREMENDOUS CHALLENGE"

The above words are used by a missionary in speaking of the new State of Manchuoko, which since the Japanese occupation is being rapidly developed. Might we not also say that the present time presents "*a tremendous challenge*" to every believer in Christ to be concerned about the going forth of the Gospel in whatever country or place in which there is still an open door, and in expectation of the Lord's near return.

MANCHUOKO—

The following are extracts from recent letters:

Manchuoko is a land of immense opportunity, yet it is sad to think that so few young men are even exercised about the needs of this new State. Great changes have taken place in the province since the occupation, and we are now linked up by railway with the principal centres of the district and the town of Manchuoko. Our past isolation has come to an end to a great extent, but the increased facilities and means of transport are opening up the country in a way little dreamed of in the time

of the old Chinese war-lords. Jehol, with the adjacent Northern lands, constitute *a tremendous challenge* to the people of God, and we need to pray the Lord of the harvest that He will thrust forth laborers. Whilst so-called civilization has made leaps and bounds the land still is steeped in idolatry and superstition, which hold down the masses in a terrible grip; the resulting apathy towards spiritual truth makes it very difficult for the Lord's servant to approach them. However, one has noticed a change for the better in the attitude of numbers who now listen to the good news under cover and in the open.

In August last, I was very happy to visit my old sphere of work at Ch'aoyang, and to take some special evangelistic meetings for men and women who listened eagerly to the Word of God being opened up. We had a crowded hall morning and evening and the Spirit of God was evidently working in many hearts, as a number responded to the Gospel invitation, backsliders being restored and souls definitely blessed. Since then Mr. Brewster writes, "About thirty have been baptized." I have been asked to take a further series of meetings early in the New Year and I would seek your prayers that the Lord may again bless.

In Chihfeng (now known only by this name and not Hada) the work has been going on steadily and we have much cause for praise and thanksgiving. Twice daily a testimony is held in the centre of the town, and it is cheering to see several of the brethren, as they manage to get a little time off, anxious to tell of the saving power of the Lord in their lives. Three weeks ago nine men and women were immersed and received into fellowship. A striking work of grace was manifested in their changed lives, and these additions enable us to gauge the progress of the work. —A. E. OLIVER.

It seems evident to us that new and complex restrictions are going to hem the path and vex the spirit of the missionary whose call is to such aggressive evangelism as must inevitably take him far from the safe enclosure

of compound walls. Remember all such, and pray for them, that nothing may prevent the accomplishment of that which remains to be done before the hour comes which is spoken of by Christ as "the night" when no man can work. —From *"A Desert Journal."*

INDIA—

We are back again in Travancore, and are forcibly reminded of the fact every hour of the day. May we be found eager to win souls for Christ, yet not grow impatient if they do not come to Him. We have to bear the infirmities of the weak, yet not foster their sins; be out-spoken against sin, yet most tender and winning for the sinner; stand firm for truth and righteousness, yet as from His life "flowed rivers of living water," so from ours, streams of love for the famishing around. May God help us to go forward in testifying for Christ, yet abiding His time for all the fulfilment of His purposes.

The monsoon has not commenced and the sun was blazing hot, such as you never have in non-tropical countries. No crops, for lack of rain, cattle starving. They are mere skeletons. Wells dried up and much sickness, cholera in many places. In one town we hear of an average of 7 dying daily. Truly this is INDIA, and with all its difficulties, sorrows, and economic troubles, yet we love it. Few who have come under its spell can resist its appeals or turn aside.

We thank God for the "power of the Gospel," for we see that without it the awful hopelessness of its religions, cruelty and oppression. We have the only message that can bring life, liberty and peace. What higher work can anyone desire than take this message to India's millions. The difficulties are the ugly things, but behind it all are precious souls for whom Christ died. Many have been transformed by the "power of the Gospel."

In common with others, we are discovering that the problems and difficulties do not grow less. There are always many adversaries. But God is able. And we are sure that the faithful intercessions of our numerous

home friends will ever cause us to triumph. Therefore, "continue in prayer and watch in the same with thanksgiving" (Col. 4: 2). —E. H. NOEL.

MOROCCO—

Thank God, the Gospel has its triumphs even in Morocco. It was a joy to be present at and to take some part in another baptismal service before the old year closed. Six native converts, together with two Missionary children, eight in all, confessed Christ in baptism. It is rather remarkable that one of these was turned away from Islam during his pilgrimage to Mecca. The wickedness he saw carried on among the pilgrims caused him also to reflect on the character of Mohammed himself, his immorality, etc., that he decided Islam could not be the religion of God. He later learned of Christ and was converted. His wife and son were won to Christ by his life and testimony and baptized with him. This man and another were from Syria and not natives of Morocco.

What will the future have for these souls? Who can tell? They rose from the watery grave to walk in newness of life; yes, to live a life in all its realities, a journey through the desert, a warfare with the enemy. Will any of them turn back as so many have done? This is always an anxious question with the missionary. However, we can only commend them to the Great Shepherd of the sheep. He has never lost one. How much they will be learning of Him if they read the Book under the teaching of the Holy Spirit. —V. SWANSON.

Morocco is only three-and-a-half days' journey away from England by steamship, and its boundaries reach from the Mediterranean and the Atlantic to the far confines of the vast Sahara Desert. It has a population of over six millions of Mohammedans, and two hundred thousand Jews, besides Europeans. Here is a Moslem field whose doors have opened for widespread preaching of the Gospel, practically during the last fifteen years.

How long these doors will remain open one cannot say, with political situations so rapidly changing, but divine wisdom and divine power are needed to continue the tes-

timony. Because work among Moslems is very difficult, and few have been converted, to some it seems a hopeless task, but many of those who have labored longest are the most hopeful. Such a work calls for faith in God, and it is a stimulus and encouragement to share the fellowship in prayer of many of the Lord's people as they survey the fields.

AFRICA—

The school here on the station is to close this week for the month's holiday, and we are hoping to visit some of the Bush schools next month, if the Lord continue to lead thus. Mrs. Harlow and I should like to see the various teachers with their schools, and are trying to plan safaris in three directions to cover them all in short trips. Then William Deans and I have spoken about some work in new fields to the north of us, in Babira villages, where it is difficult to get started with schools. We should like to pitch a tent and stay right with them in an endeavor to break down prejudices and get an ear for the Gospel. At present we are waiting for the Lord's mind so as to go ahead "nothing doubting," and definitely expect blessing.

During the last weeks our chief opportunities in the Gospel have been in going to the nearby villages on Sunday afternoons, and in contacting those who come in for medicine. There are many on the station who are probably not really believers, but they all know the Gospel at least. To preach to them is more like Gospel work among the assemblies at home, but with out-station people one has the feeling that they very possibly have never had a clear grasp of what we preach. Sunday afternoon is not the best time to reach the villagers, however, as it is the day for the markets, and also by government ruling they must have their beer-drinks that day. We have often arrived at a place only to find that they were beating their long narrow drums and drinking hilariously. We have usually managed to get a hearing for a little while, and our hearts go out especially to the little children who are present.

As to the dispensary, this has fallen to us, although

we feel terribly incapable at times. For example, one day when Bill was away, a person came and said that he couldn't sleep for a toothache, and would I take it out. I had no forceps at that time so washed off the pliers, and managed to take it out with them. It is a joy to be able to help some if not all, and consoling to know that no doctor can cure everybody, but will always seek to help.

Bill also told us about the interest that is being taken in the Kingwana Scriptures at home, and we hope that before 1936 is far advanced we shall see definite action being taken. One can hardly hope for a strong assembly-life without the Word of God, and only when the Christians here can look after themselves by God's help, will the white man be free for the enormous task which still remains of thoroughly preaching the Gospel in the regions round about. Both Bill and I rejoice to see how the local brethren handled things while he was gone and they could not look to me for much help.—E. HARLOW.

SPAIN—

A few months ago a converted mechanic gave for the Lord's work a motor-car, which by special gifts from individuals and the Church has been transformed into a Bible-coach. *The British and Foreign Bible Society* has received a special sum of money for wide evangelism, and is generously aiding in running this coach over well-marked areas, to carry the Word of God and the gospel to thousands of needy souls. This, and other similar efforts, may be the beginning of God's answer to our earnest cry for a revival during so many years.

As to the future prospect the outlook is not encouraging from either the political or social standpoint. But "our help cometh from Jehovah," and our trust is in Him; so, in spite of all man's opposition to the truth, we go forward confidently, believing that there will yet be a great harvest of souls won for Christ in dark, indifferent, priest-ridden Spain.—*"Believers' Magazine."*

NOTES for PRAYER and THANKSGIVING

We rejoice with our brother Robert Deans, together with his wife and two children, Ella and Bob, for the Lord's goodness in making provision for their furlough. They sailed from Yokohama on Jan. 16, and are due at San Francisco on Jan. 29 and would appreciate the prayers of the saints on their behalf as to their movements while in this country.

Brother William Deans writes telling of an epidemic of Spinal Meningitis sweeping like a flood through parts of Central Africa and is now approaching Nyangkundi. Prayer is requested that the Lord may sustain the missionaries and their families in that part of the country.

We are again reminded of the urgent need of Scriptures in the Kingwana languages. Pray that funds may be supplied that this need might be met.

OBITUARY

Sherman E. Garrison passed away Friday morning, Nov. 29, at his home, 20 Lowden St., Elizabeth, N. J. He came in fellowship with us here about 35 years ago, and was one who always loved to talk on the Word of God. He was a great reader of C. H. M. He was a steady attendant at meetings and we always loved to hear him speak in the morning meetings. He was out a week before being called Home, and gave out that lovely hymn, No. 18 in the Appendix, "And is it so? I shall be like Thy Son!" At the funeral service, George Rainey gave a splendid word from 1 Cor. 15: 1-9, and the writer followed with John 11: 23, "Thy brother shall rise again."—JAMES C. MANAHAN.

"THE LORD IS MY LIGHT"

(Psalm 27)

WAVES of trouble rise and fall on the sea of nations, mire and dirt are cast up upon their borders; governments totter, ancient forms are displaced by new, monarchical absolutism passes, even constitutional monarchy is in the balance, democracy decays, dictatorships rise, Roman Fascism casts its threatening shadow over the earth, rumors of wars disquiet the peoples, ominous rumblings and threatening flashes awaken fear in Europe, Africa, Asia; the mighty seem weak; nature itself is growing disturbed, its forces break loose in quake and flood, bringing blight and disaster; some of men's great achievements crumble and vanish away; crime stalks abroad unabashed, lawlessness prevails in every sphere, even in high places. These features characterize the whole world-system, begun by one who went out of the presence of the Lord, and developed in that alienation under the hidden forces of evil's master-mind—the prince of the power of the air and the god of this age.

The eye scans the scene, and sees the fulfilment of 2 Tim. 3, and may well apply to it the drastic word-picture of Isaiah 1, not only applicable to Israel then, but to the whole world today, in its political, social, commercial, and religious conditions.

As in the physical scene of old, so in this, darkness mantles the tossing waters that rage over the formless earth. Again the need is for the Divine Word to break through the enveloping gloom, for those darkened skies to be light-riven by the fiat of God. And this shall be! Even now, for faith, enabled as it is to penetrate be-

yond the night-pall of man's day, there is the comforting vision of the Divine chariot moving on in its irresistible course to the predestined end, and upon the throne it bears onward, "the appearance of a Man above upon it." HE, at the given word, shall come, the Son of Man in the glory of the Father and of the holy angels, shining as the lightning from the east to the west, sweeping away by its onward rush the spectres of this groaning creation's long night. Then shall the dawn of a new day break, and the Sun of Righteousness, rising to full splendor, flood the heavens and the earth with His far-flung rays, sending healing as upon wings of light pinioned in silver and gold—"The redemption of the purchased possession unto the praise of His glory." Then will Jacob, and the nations too, "walk in the light of the Lord" (Isa. 2: 5).

Faith, moving on amid the deepening shadows of the world in its tumult and strife, looks upward and exclaims,

"The Lord is my light."

* * * * * *

Smitten by repeated blows of persecution, hounded by the dragon, the lion, rising again and again from the throes of martydom to renewed and continued testimony, the Church passed through its early years. Beguiled by the subtlety of the serpent, as Eve of old, snared into devious paths, and into the mixture of what is heavenly with the things of earth, the white but blood-stained garments of those earlier days soon became soiled with the mire of the worldly way. Then these must be covered with the gaudy trappings of the worldly court, and the empty dignities of man-made honor be received, until that which was once so beautiful in its first

lovely simplicity could scarce be discerned through the garments of the flesh. By this friendship of the world the Church at large passed into the darkness where no longer the silvery light of the Moon gave witness to the absent Sun. Judgment came, scourge upon scourge fell, while Corinthian conditions grew to universal proportions, until broken into a multitude of fragments, there came well nigh a total eclipse of spiritual light.

Still amid all of this there were outbreaks of the buried light, and here and there a gleam comes out of the darkness, so largely prevalent. These gleams, they come and go as the centuries pass, abiding for a season in their first brightness; sooner or later they flicker and die, as all does which depends in any measure upon man's faithfulness. Thus there have been and still are Philadelphian gleams which expose the deathly gloom of Sardis, and the spiritual nakedness of Laodicean days with their pride and self-sufficiency, yet poverty.

So here too faith lifts its tear-dimmed eye, for there is much in all this to mourn over, and looking off unto Jesus, who abides the same yesterday, today, and forever, hears the comforting promise: "Behold, I come quickly," and the word of command: "Occupy till I come." And while He waits, we can wait, having our hearts directed into the patience of Christ, for as awake and not sleeping among the dead, He shines upon us, and we boldly say,

"The Lord is my light."

* * * * * *

Drawn aside for a moment now and again into the cloister of our own little lives, there too how the shadows fall athwart the path, as you and I in retrospect retrace our steps. It does no harm to enter the chambers of

memory at times and sit in judgment on ourselves; they will all be opened to us at the Bema of Christ. It is when we take the judgment-seat toward others that we need to beware. But as we may thus pass in review the more or less tortuous line of life's way, we surely wonder, yet become full of praise, as we see something even now of how the bands of God's love and grace and mercy have surrounded our going. Comforting as this is amid the shadows, it is not the fulness of the consolation we have in Christ—*that* is found in that, past all the changes, the ups and the downs, the wanderings and the returnings, He will present us faultless in the presence of God's glory. Then we shall be in the light with every thing absolutely suitable to the light which God is Himself.

And so again, faith comes out of the shadowy cloister of life into the sunlight of His promise that we shall be where He is, and being there be forever like Him who is without sin. And as faith looks up and basks in the out-streaming light of that eternal home, the words come once more to the heart and joyously tremble on the lip,

"The Lord is my light."

—JOHN BLOORE.

"THINGS ABOVE"

(Col. 3: 1-3)

"The things above!" Oh, seek them, soul!
God's will and kingdom be your goal;
Count self as dead and sin o'ercome,
The risen Christ your glorious Home.
Leave earthly things to lesser love,
And centre your's on things above.

—D. J. LANGFORD.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 45)

CHAPTER THREE

THE journey of the Children of Israel through the wilderness gives us the background for the lessons of this chapter. A pilgrim people, they had Moses as their apostle and Aaron as their high-priest, serving in the sanctuary all the while they travelled through the desert to the promised rest in Canaan.

We have the "better things" in Hebrews, and are invited to consider Christ as being better than Moses, and serving in a better house than the Tabernacle in the wilderness; bringing us into a better rest than that of Canaan's land.

In the house God's *glory* was seen, and on the road His *grace* was experienced. "The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest" (Jer. 31: 2). If the glory shines before us, grace surrounds our goings, "suited grace from heaven descending" meeting all "our needs and woes."

"We have seen the face of Jesus,
Tell us not of aught beside;
We have heard the voice of Jesus,
And our souls are satisfied."

The exhortations of this chapter are based upon these two wondrous facts. With delight, we have viewed Christ

in His glory as Son of God and as Son of Man. Now we are admonished just to sit still and contemplate Him discharging the offices that are His as the *Son over the house of God.* We are to fix our eyes upon Jesus, and lend our ears to the sound of His voice, and thus we shall continue stedfast unto the end of the journey. In our meditations on this portion we shall gather our thoughts round two words that direct us to His Person, the words "consider" and "hear."

1. WE ARE TO "CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION, CHRIST JESUS" (ver. 1).

Israel, a brotherhood in the flesh, companions in an earthly calling from Egypt to Canaan, had Moses for their apostle and Aaron for their high priest: "Thou leddest Thy people like a flock by the hand of Moses and Aaron" (Ps. 77: 20). Thus they were sustained in the wilderness.

We are "fellows of a heavenly calling," a brotherhood of saints, and to "consider Jesus" is our whole business down here. He is both "Moses and Aaron" to us, fulfilling in His own Person the two offices. Through Him God's revelation reaches us, and by Him we approach unto God. He who came from the glory to reveal the heart of God to us, has gone back into that glory that we might be at home there. If Moses was faithful in the house on earth, Christ is faithful in His heavenly ministry, and as everything depends upon His faithfulness what a joy it is to behold Him there! Like Ruth, we can "sit still...for the Man will not be in rest until He have finished the thing." Nor are we to give just a passing glance or receive a mere glimpse of His glory. The word "consider" implies an awakened interest, it

means to observe closely, as expressed in the hymn we love to sing,

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

God fills our vision with Christ serving there in the highest heaven.

As we gaze we learn that our Apostle is far greater than Moses; and have a series of contrasts in the following verses (3-6) that delight us. Moses' face was aglow with the glory of God's presence, but Christ is "worthy of greater glory," a glory in the light of which the former grows strangely dim. Moses served in the earthly house, Christ is the Builder of all that has ever been made to the glory of God. Moses was only a servant, Christ is the Son. Moses testified of things to come, Christ brought them in. The house in which Moses served was but a picture of the heavenly Sanctuary, in which Christ serves and over which He is Administrator as Son. We are that house over which He presides, and our responsibility is to be subject to Him (ver. 6). He is our confidence and our hope. "Cling to Him, day by day, till the wilderness journey is over. Then you are part and parcel of that house He claims as His own."

2. "TODAY, IF YE WILL HEAR HIS VOICE, HARDEN NOT YOUR HEARTS" (vers. 7, 8).

The second red lantern-flash now bids us stop and listen. We are out of Egypt. We are on our way to Canaan. But there are dangers in the way. The Holy Spirit speaks and bids us listen to the Shepherd's voice. The word is from Ps. 95 in which Israel acknowledges

Jehovah and says, "He is our God, and we are the people of His pasture, and the sheep of His hand" (ver. 7). And then the Spirit adds, "Today if ye will hear His voice harden not your hearts." Israel went astray because they heeded not the voice of their Shepherd. Had they heard, they would have enjoyed the green pastures where He ever leads His flock; as it was, they perished in the desert sands.

Their history serves as an object lesson to us. The sprinkled blood is behind us; the cross is our yesterday. The glory shines before us, there will be our glorious tomorrow. But "today" we travel the desert road. With Christ in the heart we journey on; the way may be rugged but it cannot be long. In God's reckoning it is called "today"—a day in which we "hear His voice" who called us by His grace (ver. 7), "witness His works" (ver. 9), prove His love (ver. 10), and are "companions of Christ," for He walks beside us in the way (ver. 14).

The foes that confront us are two, "unbelief" and the "deceitfulness of sin," but the point of attack is one—"the heart." The Holy Spirit would keep our hearts for the Man who won them, and they are kept, as they were won, by the loving voice of Jesus.

"From the noonday darkness His solemn Voice
Told of my judgment borne—
And it calls to my soul to sing and rejoice
From the glow of the first day morn.
Unsilenced yet to the ear that hears,
Thou Voice of eternal bliss,
Thou speakest in speech that is deeper than tears,
And sweet as the Father's kiss."

Others may depart, but since He has spoken ours are captured hearts, and with Peter we say, "Lord, to whom shall we go? THOU hast the words of eternal life."

And then our voice is to be the echo of His own,

we reverberate the sound of His voice like the sounding-board, the music produced on the strings. We are to "exhort (or encourage) one another daily while it is called today" (ver. 13). There would be fewer spiritual shipwrecks to lament over were our harps more tuneful; discouraged and despairing brethren would be revived and rejected, and the heart of our Lord would not be grieved by the hardness of our hearts.

This chapter, that opens with the glorious sight of "yon lovely Man" in heaven, closes with the grewsome sight of "carcases fallen in the wilderness." What a tragedy! As we see all along the desert way bones whitening in the blazing, scorching sun and we ask the question: "How is this, and why?" the answer comes: "They could not enter in because of unbelief."

"Keep us, Lord; oh, keep us cleaving
To Thyself, and still believing,
Till the hour of our receiving
Promised joys with Thee."

(To be continued in next number, D.V.)

—PETER J. PELL, JR.

GOD'S ALLS

GOD'S Word is authority for saying that the times in which we live are more perilous or hard or trying than they have ever been since Christ went back to sit upon His Father's throne. 2 Tim. 3: 1 is authority for this. When we think of what believers have had to endure in past days, we may not understand how this can be, but we can easily see one great difference. The world has never had as much light, as much opportunity to know Christ, His Word,

and His truth, as it has had within the past century, and it is turning away from all this knowledge, turning so completely that these days stand out as days of apostasy, of the giving up and turning away from Christ and all that He offers mankind.

The prophetic Scriptures foretell—from the days of Enoch (Jude 14, 15) to the close of Revelation—that the time for the earth's entering upon these trying times is to come, and God has given His people in His Word comfort and encouragement which has availed for many centuries, but is of special use at this time. He reveals His power to save, keep, provide, to do whatever each believer needs to have done. Only God Himself could have spoken such words of love and power. They are truly wonderful words. Such are:

"My God shall supply ALL your need according to His riches in glory by Christ Jesus" (Phil. 4: 19).

"ALL things work together for good to them that love God" (Rom. 8: 28).

"But the very hairs of your head are ALL numbered" (Matt. 10: 30).

"Casting ALL your care upon Him; for He careth for you" (1 Pet. 5: 7).

Here are four of God's wonderful ALLS, and the comfort, strength and encouragement in them is for every child of God. If you are a born-again person, these "alls" are for you. God promises as God. He gives as God. He acts and works as God. Our need does not make Him any more ready to supply the need; it makes us more ready to avail ourselves of the inexhaustible supply. When the present perilous times were foretold—long ago, seemingly to us—Christ was ready to meet the need for us and with us. "We change; He changes not."

Do we not lose sight of the fact that as Christ was for His people and mankind when He was here on earth, as put before us in the four Gospels, so He is now, in His place on the throne of the universe? Read Colossians 1: 15 to the end. Read what He did and what He said when He was on the earth, a Man among men in appearance, but manifesting the power, wisdom and mercy of God.

How full of love is the provision of the four Gospels with their words inspired by the Holy Ghost, and then Paul's inspired words for His people's comfort, teaching and guidance. Christ is put before us in all Scripture, and He is the same yesterday, and to-day and for ever, "to the ages." So to know Him you only have to see Him pictured in Scripture with eyes anointed by the Holy Spirit. Of the Scriptures Christ said, "They are they which testify of Me" (John 5: 39). And how vastly more complete they are now than when He spoke those words.

The first, in time of being spoken, of these "alls" is Christ's word in Matt. 10: 30. He does not dwell upon the words, or make any explanation of them; He simply utters them. When we think of His minute works in creation, the almost infinitely small size of electrons, and then think of His revealed love and care for His people, we need not wonder at the assurance of Christ's saying here. He spoke these words to comfort and strengthen those who were being sent on arduous work, but not to them only, but to all saved persons. No wonder it was said of Him, "Never man spake like this Man" (John 7: 46).

Christ was revealing His relation to His people, putting His care in a way in which they could get an understand-

ing of it. His "all" here is for His people to ponder and rest upon.

Next, there is the "all" in Rom. 8: 28, another revelation of His infinite care and power and love. What a rest for days like these when all things seem often to be working together *against* them that love God! We have to walk by faith, not by sight. So every born-again one knows that no matter what takes place around, it is working for good. And that is closely linked up with the word given through Peter, "Casting *all* your care upon Him; for He careth for you." Cares do and will come; you can see how they do one good by leading us right to Him. To really cast our care upon Him, we must realize His presence, the reality of Christ's presence and power and care. And every time one does this, the easier and more habitual does it become. When cares come, think of our wonderful Care-Taker. We are not told to ask Him to care; He *does care.* We may forget or fail, but Christ never.

When Paul wrote to the Philippians he was old and in prison. It was two years before his last letter to Timothy, but God has drawn a vail over those two years. But the promise is clear and definite, not made to the company of believers there only, but to all to whom belong the "riches in glory by Christ Jesus." This of course includes all believers; all to whom the other three "all" belong. God was speaking to His people, to His Church, in all of the Epistles, as He was in the addresses to the seven churches of Rev. 2 and 3. So the words, "My God shall supply *all* your need," were spoken to all who are in Christ. We are to take them as ours, as a promise of God to us, and count on Him to keep this great promise to us. "All" here means *all,* and nothing

less. It is unbelief to limit Him (Ps. 78: 19, 20). To say He cannot supply this or that need is limiting His power, doubting His word, for He says He "will supply *all* your need." His part is to do what He says He will; our part is to believe His word of promise. We are to be strong in faith, believing that what God hath promised, He is able also to perform (Rom. 4: 20, 21).

—J. W. NEWTON.

"ALL THINGS"

(*Please read all Scripture references*)

WITH reverent hearts the children of God own the truth of the Saviour's words, "With God *all* things are possible" (Mark 10: 27), yet just as truly His sacred lips declare, "*All things* are possible to him that believeth" (Mk. 9: 23). We may count upon the blest assurance, "My strength is made perfect in weakness" (2 Cor. 12: 9), from the One to whom "*All power* is given...in heaven and on earth" (Matt. 28: 18). He tells us, "*All things* are delivered unto Me of My Father" (Lk. 10: 22), strengthening our little faith, as our wondering hearts are told that the One upon whose succor we depend was "before *all things*, and by Him *all things* consist," "*All things* were made by Him," heavenly, earthly, thrones, dominions, principalities, powers (Col. 1:16-20); and "*All things... created*...for His pleasure" (Rev. 4: 11). He is "Heir of *all things*....upholding *all things* by the word of His power" (Heb. 1: 2, 3); "To subdue *all things* unto Himself" (Phil. 3: 21); "To gather together in one *all things*"

in Him (Eph. 1: 10). "He is Head over *all things* to the Church" (Eph. 1: 22), and will put "*all things* under His feet" (1 Cor. 15: 27).

"That He might fill *all things*" (Eph. 4: 10); "Working *all things* after the counsel of His own will" (Eph. 1: 11); To "restore *all things*" (Acts 3: 20, 21); To put out of the Kingdom "*all things* that offend" (Matt. 13: 41). Yet, in wondrous grace and tender concern for us He stooped to be "made in *all things* like unto His brethren, sin apart" (Heb. 2: 17). Of Him it is written, "Jesus knowing *all things*" (John 18: 4), and He it is who calls us to "take heed, I have foretold you *all things*" (Mk. 13: 23), and of whom it is said, "He expounded *all things*" (Mk. 4: 34). To those believing "*all things* that are written" (Acts 24: 14), the assurance belongs that "*All things* spoken by the prophets concerning the Son of Man" (Lk. 18: 31) must be accomplished. Jesus has made "*all things* known" to those called His "friends" (John 15: 15). "Him shall ye hear in *all things whatsoever He shall say unto you*" (Acts 3: 2).

Then the Holy Spirit "searcheth *all things*" (1 Cor. 2: 10), "teacheth *all things*" (John 14: 26), "takes of the things of Christ," shows to us "*all things* that Jesus did" (Lk. 9: 43).

By the Spirit's enlightenment we are brought to "know all things," for He "teacheth you of *all things*" (1 John 2: 20-27). He also reveals the humbling fact that "*all things*" written in the law (which we had failed to keep) proclaim the curse our sins deserve (Gal. 3: 10).

The Holy Spirit uses the light of God's holy truth to manifest "*all things*" (Eph. 5: 13), as "naked and open unto the eyes of Him with whom we have to do (Heb. 4: 13), so that the aroused conscience owns the sinful-

ness of *"all things* that ever I did" (John 4: 29); yet, from the very throne of righteousness, grace proclaims, "Be it known unto you, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from *all things"* (Acts 13: 38; 39).

To meet man in his great need, God sends heralds forth to carry love's invitation, "Come, for *all things* are now ready" (Lk. 14: 27); freely supplying *"all things* that pertain to life and godliness" (2 Pet. 1: 3), revealing *"all things"* new, and *"all things* of God" (2 Cor. 5: 17, 18), that we may "grow up unto Him in *all things"* (Eph. 4: 15) and those who respond to this invitation find that He who sent it "giveth us richly *all* things to enjoy" (1 Tim. 6: 17) and that He "freely gives us *all things"* with Christ (Rom. 8: 32), proving to us the truth of the Saviour's saying, "Your Father knoweth that ye have need of *all* these *things"* (Matt. 6: 32), thereby encouraging dependence that cherishes the promise of Matt. 21: 22, *"All things* whatsoever ye shall ask in prayer, believing ye shall receive," in order that "God in *all things* may be glorified" (1 Pet. 4: 11) by subject souls instructed by the Word, and directed, as the apostle was, "It shall be told thee of *all things* appointed for thee to do" (Acts 22: 10).

Those who are of faith, as controlled by love, "beareth, believeth, hopeth, endureth *all things"* (1 Cor. 13: 7). It is required of such, whether children, parents, servants, to show "obedience in *all things"* (2 Cor. 2: 9; Col. 3: 20, 22).

As wives, "faithful in *all things"* (1 Tim. 3: 11). As subjects of Divine grace, "having all sufficiency in *all things,* abounding unto every good work" (2 Cor. 9: 8).

As racers, "temperate in *all things*" (1 Cor. 9: 25). As workmen, fashioning "*all things* according to the pattern showed thee" (Heb. 8: 5).

They are to heed the charge, "Watch thou in *all things*" (2 Tim. 4: 5). Do "*all things* unto edifying" (1 Cor. 14: 26). Do "*all things* decently and in order" (1 Cor. 14: 40) and "*all things*" with love (1 Cor. 16: 14). "*All things* without murmuring and disputings" (Phil. 2: 14), suffering "*all things*" (1 Cor. 9: 12).

Believers should have "understanding in *all things*" (2 Tim. 2: 7); and "In *all things*" showing a good example (Tit. 2: 7), "adorning the doctrine in *all things*" (Tit. 2: 10). They are assured by God's Word that "*all things* are yours" (1 Cor. 3: 2). They are divinely enriched, yet, though in earthly circumstances of poverty, "having nothing, yet possessing *all things*" (2 Cor. 6: 10), even accounted to be the "offscouring of *all things*" (1 Cor. 4: 13). They should disdain this world's gain of every kind, counting "*all things* loss, for the excellency of the knowledge of Christ Jesus, the Lord" (Phil. 3: 8). This reverses the world's estimate of all coveted profit, and it is "Godliness which is esteemed profitable unto *all things*," "not only in this life," but far beyond. Knowing that the "end of *all things* is at hand" (1 Pet. 4: 7), the believer is admonished to be "sober, watchful, prayerful," "above *all things* having fervent love" for fellow-believers (1 Pet. 4: 8), "observing *all things* whatsoever our Lord has commanded" (Matt. 28: 20).

In witnessing for Christ, we are to prove, as did the apostle Paul, "I can do *all things* through Christ which strengtheneth me" (Phil. 4: 13).

We are to cherish the heart-satisfying assurance, "*All things* work together for *good* to them that love God"

(Rom. 8: 28), and contemplate exultantly the wonder-working blessed One, "Who hath done *all things* well" (Mark 7: 37). We may confide in Him, as did His disciples who went and "told Him *all things*" (Mark 6: 30). He tells us, "He that overcometh shall inherit *all things*" (Rev. 21: 7).

Though the sceptic may say, "Where is the promise of His coming?...for *all things* continue as they were from the beginning," we with happy, eager hearts reply, "The promise is in John 14, Acts 1, 1 Thess. 4, Rev. 22." In every loyal *heart* this promise is enshrined, so that our souls refuse Satan's enticements, after the example of our blessed Lord, rebuking the subtle tempter's offer, *"All these things will I give Thee"* (Matt. 4: 9).

For we know that:

"Were the vast world our own,
With all its varied store,
And Thou, Lord Jesus, wert unknown,
We still were poor."

The warning to those who are of this world is that the day will come when "the fruits that thy soul lusted after are departed from thee...and thou shalt find them no more at all" (Rev. 18: 14). Be assured the Saviour's words "thirst again," apply to all and every earthly resource. May wisdom lead us to embrace His welcome to "drink of the water that I shall give him," and "never thirst" (John 4: 14).

"Giving thanks for *all things*" (Eph. 5: 20), will then gratify the heart of the loving Giver, who has revealed to us the Father's heart (Matt. 11: 27) as source of *"all things Thou hast given Me"* (John 17: 7), and these He lovingly shares with all who gladly accord to Him "pre-eminence in *all things*" (Col. 1: 18).

This repetition of *"all things"* over eighty times in the

New Testament serves to impress the soul with the certainty of that love so amazing, so divine, which has truly blessed us with *"all spiritual blessings"* (Eph. 1: 3), leading to the heart's decision to let the world go by.

"O worldly pomp and glory!
Your charms are spread in vain!
I've heard a sweeter story,
I've found a truer gain."

—E. J. CHECKLEY.

Coming Glories

Dear soul amid earth's shadows, afflicted and distressed,
Look onward to the glory—that scene of perfect rest.
The trials and distresses which blight this vale of tears,
Can never reach thy Eden, to gloom its endless years.

Sin cannot cross the border of that bright heavenly land,
To curse that blissful region as on this earthly strand.
Satan, that foul grim monster who wrecked this mundane sphere,
Can never with his venom in that fair scene appear.

No shadows dim that future, thy prospect glints with bliss;
Faith, seizing heavenly glories, with joy abandons this.
Death, death the woe of mortals, is there for ever barred;
Not like this world, is heaven, with sin and sorrow scarred.

The joys of full redemption, the glories of His grace,
The ecstacies of heaven, all shine in Jesus' face.
Thine eyes shall there behold Him whose blood has cleansed thy soul,
Thine ears shall hear His welcome when thou hast reached the goal.

Thy heart shall drink full pleasure from His exhaustless
store,
And there with ransomed millions thou shalt Himself
adore.
Then let this darksome valley through which thy path
doth lay
Be lit with borrowed glories that shine from yonder day.

Pass over to thy Canaan, and bring some Eshcols back.
And let their sweetness speed thee along thy homeward
track.
The taste of heavenly glories, the notes from Canaan's
harp,
Make earthly burdens lighter, the pilgrim's hunger sharp.

Soon will the valley-shadows, and all earth's trying
things,
Depart like morning vapors on Time's swift speeding
wings;
Then there amid the splendors and transports of that
day,
Enraptured with His presence thou shalt forever stay.

—C. C. CROWSTON.

"ONE THING HAVE I DESIRED"

(Ps. 27: 4)

THE essence of Christianity is life—the life of God communicated in divine power to the believer. "And you hath He quickened who were dead in trespasses and sins" (Eph. 2: 1).

Man by nature is as dead toward God as a marble statue which can neither see, feel, hear or speak. But he is said to be dead "in trespasses and sins." That shows he also is very active, but active in rebellion and lawlessness against God, and so is guilty and stands in

need of pardon and justification. Thank God that in divine grace He has made such provision that the poor lost sinner may have both justification and life by faith in Christ Jesus.

Since we have the life of God in our souls when we accept Christ we *desire* to live as in His presence. That life can only find its joy and satisfaction in its source. "God is its blessed source," the God and Father of our Lord Jesus Christ. Having been brought to God in perfect righteousness through the finished work of Christ on the cross the soul is at rest in His presence. Knowing that the sin question is settled forever, we enjoy the love that so richly provided the sacrifice His righteousness demanded, and we who were both guilty and dead are brought into eternal relationship with Him as sons in whom He finds joy and delight. Now we find our joy in God; our true delight and satisfaction is in His things, and we are led to worship Him in the beauty of holiness.

The Psalmist says, "That I may *dwell* in the house of the Lord all the days of my life, to behold the *beauty* of the Lord." He did not want to be a mere visitor. He desired that he might know the blessedness of constant communion and fellowship with the Lord and joy in Him from day to day, ever *dwelling* in His presence, and not simply running to Him in trial and difficulty, or gathering once a week with others to bring Him some word of praise and worship. The Lord help us to "*dwell* in the house of the Lord," to know it as our home, the resting-place of our souls, where we have true and real communion with Him every day.

Why should we dwell there? "To behold the beauty of the Lord." One object fills the vision of the soul,

the Lord in His beauty—not an angel, not the beauties of heaven, but the beauty of Him who makes heaven heaven, the Lord Himself, well known to us in all the fulness of His love and grace as that blessed Man of Calvary, our Lord Jesus Christ.

"Fix your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow strangely dim,
In the light of His glory and grace."

—T. W. CARROLL.

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

First Paper

"He that hath an ear to hear let him hear what the Spirit saith" (Rev. 3: 6).*

The child of God is commanded not only to *hear* the Spirit's voice, but also to be *filled* with His presence and to *walk* in His power. Hence it is essential that we know something of His Person and Work. And it is to supply my young fellow-believers with some simple and practical facts in this connection that these papers are being penned.

Let us begin by asking two primary questions:

1.—*Is the Holy Spirit a Person?*
2.—*If so, is He Divine?*

God's Word answers both questions in a way which is emphatically affirmative.

*May I *urge* my young readers to look up every reference? This is *so* important.

His Personality is insisted on throughout Holy Scripture. Because He is Spirit it does not follow that He is impersonal; personality does not depend on having a corporeal body: the angels are heavenly personalities and yet they are pure spirit (Heb. 1: 14). The Spirit of God manifests all the marks of a Divine Intelligence. He speaks (Heb. 3: 7), teaches (John 14: 26), leads (Rom. 8: 14), loves (Rom. 15: 30) and quickens (Rom. 8:11). These things could never be true of a mere influence. Our Lord Jesus refers to Him in John 14, 15 and 16, and in every case speaks of the promised Comforter as a Person. As a matter of fact He is just as much a Person as Christ Himself is a Person—one great difference of course being that the former has never become incarnate. Hence it is clear that we should never speak of the Holy Spirit as "It." So do so is dishonoring to the dignity of the Holy One. Let us hold fast the form of sound words.

Our second question has to do with His Deity: Is He God? Already we have answered in the affirmative. Now for the proof.

In Matt. 28: 19 and 2 Cor. 13: 14 He is linked with the Father and the Son; we conclude, therefore, that He is their equal both as to Person and as One who inhabiteth eternity. Nor are we wrong for Scripture speaks of His omniscience (1 Cor. 2: 10, 11), His omnipotence (Gen. 1: 2; Ps. 104: 30; Job 33: 4; 1 Pet. 3: 18), and His omnipresence (Ps. 139: 7-12). Moreover, in Heb. 9: 14 He is designated as "the eternal Spirit." None of these things could be said of any creature. They are true only of One who is Himself God.

Should we not, then, contemplate such a theme with reverence and humility? May our meditations be with

"the comfort of the Holy Ghost," leading us more and more to practical conformity to Christ whom He ever delights to glorify.

Next month we shall consider together some of the phases of His work with believers today.

C. ERNEST TATHAM.

QUESTIONS AND ANSWERS

Ques.—Were the 500 brethren of 1 Cor. 15: 6 baptized by the Spirit into the Body at Pentecost?

Ans.—I hardly think we are required to limit the number to 120 on the day of Pentecost. Acts 1: 15 may properly be taken as referring to that specific occasion. When the day of Pentecost came, because of its great festival, it is reasonable to suppose that many more disciples of the Lord would assemble at Jerusalem, as was the case with the Jews, etc., from all quarters. So may we not at least suppose that the 500 or more were then "all together in one place" (Acts 2: 1).

Ques.—How can any one be "cast out of the Church" (2 John)? I do not understand this expression.

Ans.—The Church is viewed in two aspects. There is that which Christ builds, the Body which is formed by the baptism of the Holy Spirit, out of which no one who is really set therein by such divine work is ever nor could be cast out. Then the term "assembly" (Church) is used of the company which comes together on the earth in which God's order for the fellowship of His people is to be carried out, and in which His discipline is to be exercised as His Word prescribes. Such a company was "the assembly of God at Corinth," and as being God's assembly they were to maintain the characters and features belonging to it according to holiness

and truth. From such an assembly one may be put away (1 Cor. 5), as it is said: "Put away from amongst yourselves," but then they as a company were the assembly. Diotrephes ruled things in the assembly referred to in 3 John—we are not told what local assembly it was—and evidently he did his own evil will, even opposing the apostle John himself (ver. 9). Those who did not suit this man, or refused submission to his authority, suffered for it. He cast them out.

Ques.—If the "within" of 1 Cor. 5 includes *every* believer in a locality, how can we possibly "judge" them when they do not gather with us, but are perhaps connected with some sect?

Ans.—I suppose in the apostolic days the Christian assemblies would include in any given locality every known believer. We find ourselves in the days when what once presented outwardly a united company, spite of such partyism as prevailed at Corinth, is split into many pieces, and believers are to be found in each of these pieces, we may say. Our position as so-called "Brethren" is that we have left our various pieces to come together in assembly character according to New Testament order, but refusing any pretentious claim to be *the* assembly. But this position carries with it the responsibility to exhibit in a lowly, gracious, humble spirit (Eph. 4: 1-4) the order of God for His people, and endeavor to exercise the discipline which becomes His house. Our position is one of seeking to give expression to these truths amid the abounding confusion and disorder of Christendom, and keep ourselves pure in doctrine in view of general departure from the truth. This is to be done, as already said, without pretending to be what we cannot be in view of the ruin into which the professing body on earth has fallen. What abides for us in such conditions is: God's Word, God's Spirit, and the promise of Matt. 18: 20. It follows that those who gather together in the manner described have their responsibility to judge those "within"—that is, within the number of those who

so gather. They cannot extend judgment to those who do not gather with them, even though such may be believers, known as such, but if one such comes and is permitted to have fellowship with us, then at once that person becomes subject to the exercise of whatever discipline might be necessary, if need for it become known, though that person may only have been once among us. In other words, we must always be on our guard to maintain what becomes Him in whose name we gather, He is the Holy and True. —JOHN BLOORE.

CURRENT EVENTS

BY ROGER B. EAMES

THE death of the British poet, Rudyard Kipling, and of King George V. within the same week, following shortly after that of Admiral Jellicoe, has led to the following comment: "In truth the captains and the kings depart, and the great line of British imperialism enters remorselessly into its sunset phase." "George, son of Albert and Alexandra, grandson of Victoria...headed his family and his empire with a simple dignity that earned, as well as received, the world's respect...George leaves that empire now as it stands in danger of embroilment in a seemingly inevitable European war, carrying the possible aftermath of breakdown, and a sharp and bloody realignment of classes...Fittingly the throne passes to a restless bachelor scion of our chaotic post-war age."

"George V. was the only Emperor of the white race who did not lose his throne after the War. With thrones creaking from Berlin to Constantinople, the house of Windsor has survived and carried onward and upward with an aggressive strength and rising British devotion to the crown and an increased influence by the sovereign personality in guiding cabinet affairs, which were triumphantly due to the remarkable personal qualities of King George and Queen Mary."

KING EDWARD VIII. As to the new King it was said of him when, as a lad of eight, he romped on the spacious lawns of Balmoral Castle, Scotland, "There plays the last King of England." Just what was in the mind of the speaker is not clear. It is expected that, "His reign...may see vast changes. On his shoulders there now rests the Rulership of 493,000,000 mortals, more than one-fourth of the earth's population, the vastest Empire the world ever has known."

BRITAIN is doubtless one of the ten kingdoms of the coming Revised Roman Empire, but she will not play the leading role as now in European affairs. Where is the British army and navy when the "King of the North" launches his "whirlwind" campaign (Dan. 11:40), sweeping through Palestine and Egypt, conquering all before him? The present threat against Egypt by Italy finds Egypt amply protected by the might of Britain, but in the time when this prophecy is fulfilled she is strangely absent. W. Kelly says, "The King of the North appears to be the great military and naval leader of the East in those days."

It is said, "The British Empire has passed the zenith of its glory, many believe, and has now reached a period of decline which may be either sudden or gradual." That it will be "sudden" is indicated by F. W. Pitt who says, "Britain will suffer most when the Church is raptured, for there is small doubt that there are more of God's people in the United Kingdom than in any nation in the world...Both houses of Parliament have members, more perhaps than we think, who are waiting for the Lord's return. Not only will the poor of the flock be taken away, but a great multitude in the higher ranks of Society, the very backbone of the nation...will join the countless host of the redeemed...Then Communism and Fascism will contend for supremacy in Britain. Probably India will 'cut the painter' and join the Asiatic *bloc* with Japan and China. Also the Mandatory powers over Palestine will pass from Britain to Italy."

THE NAVAL CONFERENCE. Of the breakdown of the Five-Power Naval Conference it is said, "Japanese 'pride of race' no longer submits to the 'inferiority' branded upon Japan by the 5-5-3 naval ratio. Therefore Japan, like race-proud Germany, will hereafter build what warboats she pleases... A member of the Japanese Emperor's Privy Council remarked triumphantly that, 'At London, for the first time in history, Japanese diplomacy has been on a basis of equality with the other powers.' "

"JAPAN'S withdrawal from the London Naval Conference which followed the unanimous rejection of her proposal for parity in terms of a 'common upper limit' left a very real possibility of a world-wide naval building race. Meanwhile armed clashes along the border of Outer Mongolia, and the Soviet Union's announcement that its standing army now numbered 1,300,000 men, emphasized the danger of war in the Far East."

Arthur Brisbane says, "Russia with proud delight says she has the world's biggest standing army, but she will remember that bigness is not everything. Alexander with a handful of men routed the great armies and elephant lines of Persia. Charles the Twelfth of Sweden, with 12,000 men, walked through the armies of Poland and the bigger armies of Peter the Great." Scripture says, "There is no king saved by the multitude of an host."

THE OTTOMAN EMPIRE, once strong and powerful, has declined in the last century, losing Greece, Egypt, Cyprus and Bulgaria, and, as a result of the World War, Arabia, Palestine, Syria, Armenia, Mesopotamia and other dependencies. Twelve years ago Turkey became a Republic, and since that time has made very remarkable progress. They have adopted western customs, freeing their women from the virtual slavery in which they were, and introducing western machinery and modern agricultural methods, so that the nickname "Sick Man of Europe" no longer applies to Turkey. Its location, close to Palestine, involves it in the crisis of the last days.

Concerning Turkey's renewed request for permission

to refortify the Straits, *The Literary Digest* says, "This raises not only the far-reaching issue of freedom of navigation between the Black Sea and the Mediterranean, but also the question of future British relations with Russia. Turkey to-day is a faithful ally of Russia; still Moscow cannot view with indifference a return to the conditions of the Czarist period, when communication between Russian Black Sea ports and the outer world was at the mercy of the cannon of Turkish forts." The Allies were unable to carry out their plan to internationalize Constantinople and the Straits at the close of the War.

Recently a Five-Power-Pact has been formed in which Turkey, Greece and Yugoslavia are allied with Britain and France in a mutual assistance agreement in the event of an attack by Italy on any one of them.

WHAT TOURISTS SEE IN GERMANY TODAY. "We want no Jews." "The Jews are our misfortune." "Jews are uninvited guests." "Dealings with Jews prohibited by the City Council." "The road to Palestine does not pass through here." Libelous and insulting signs such as these literally dot Germany today; they appear on houses, shops, street-posts, and the automobile highways, to say nothing of camps, hotels, and summer and winter resorts."

FUND TO AID GERMAN JEWS. "British and American leaders of Jewry told the National Conference for Palestine, meeting in Washington, that there were only two things to be done to save their co-religionists in Germany from the Nazi regime: To protest by every means—moral and economic—against the outrage being perpetrated upon human rights, and to find a haven of security in other lands for the victims of Nazidom."

"To that end 1,200 delegates at the Conference representing forty-two outstanding national Jewish organizations in America, decided to raise $3,500,000 toward a general fund of $15,000,000, to be gathered here and abroad, to promote up-building of the national Jewish Homeland in Palestine and the emigration of Jews from Germany... British Jewry was represented by Sir Herbert

Samuel, former British Home Secretary and first British High Commissioner for Palestine."—*Literary Digest.*

THE MILITARY SITUATION IN ETHIOPIA. On October 3rd the Italian forces crossed the frontier. Today some unpleasant facts confront the Italian High Command and Rome. The Italian advance has made but little progress and some of the ground gained has been relinquished under pressure of the natives. The small rains have set in and are impeding operations. The big rains will very soon be here, and their daily torrential downpour will end all major war-operations till next autumn.

"Undoubtedly Mussolini now wishes he had made some peace settlement on the basis of the Hoare-Laval proposal...The long pause in operations during the negotiations surrendered the initiative to the Ethiopians...and it is not believed Mussolini can finance another year's campaign. Therefore peace negotiations on a less favorable basis than before may be looked for."

—*Literary Digest.*

THE ARK OF THE COVENANT. "It is not true, despite tradition," says *The Advent Witness,* "that Solomon was the father of Menelik, the first reputed Emperor of Abyssinia. It seems to us a libel on both Solomon and the Queen of Sheba. Neither is it true that the alleged son of Solomon, after being educated at his court, carried away the Ark of the Covenant, and that it is now hidden in Abyssinia. Nearly 400 years after Solomon, Josiah had the 'Holy Ark' put in the temple when he restored the true worship (2 Chron. 35: 3). So that unless the priests hid the Ark in Jerusalem, it must have gone to Babylon with other vessels of gold which Nebuchadnezzar took from the House of God." "There is no authority for saying that the Queen of Sheba was an Ethiopian. Sheba is in Arabia, on the opposite shore of the Red Sea from Abyssinia."

DEVIL-WORSHIP. There is a tribe in the wilds of Kurdistan that worship the devil. Kurdistan is now the

northern part of Iraq. The south was Mesopotamia for centuries, and the north is the wild mountain plateau in Asia Minor near the Turkish frontier. Here are devil-worshippers. While this may not greatly surprise the reader, it is stated there are no less than 22 chapels in Paris given over to the worship of the devil, so the practice is not confined to remote corners of the earth but is also found in a great center of civilization and culture.

MODERN DEMONISM is the title of an article by Jas. P. Welliver in *Moody Monthly*. He says, "That the present departure from the faith of the Gospel should allow Satan and his cohorts a freer hand is but logical. Demons flee the name and power of that Jesus who is really the Son of God, but scorn a religious profession which is a mere semblance of spiritual life and power. As the battle-line of true evangelical Christianity has drawn back, that of the great enemy has fully occupied the yielded territory. Increasing apostasy will give yet more scope to those workings of evil spirits which have crept by stealth and trickery into a Christendom whose door, under true faith and full Scripture teaching, was fast bolted and barred. There is no stronger incidental indication of the end of the age than the encroachment of the powers of darkness in actual contact with men."

WORK IN THE HOME-LAND

SCHENECTADY, N.Y., Feb. 20.—The Lord is giving encouragement in cottage meetings. Several have confessed Christ as their Saviour and some have taken the place of gathering to Him alone. We are using the chart, "Eternity to Eternity," and the interest is very good. Last September when our house-car was in an accident and smashed beyond repair, we wondered just why it was allowed, and then when our seven-year-old boy's leg was broken, while riding in another car in December, it was

another time of trial. These are some of the "all things" that "work together for good." Some who are enjoying the meetings here say that the Lord allowed them to keep us here. We would ask the prayers of the saints for continued blessing, and also for the replacement of the house-car with something that can be used for pioneer fields. —THOS. H. LACEY.

ALTOONA, Pa., Feb. 20.—Since last October our work has been chiefly in Altoona, although short trips were made to Sherrett, Mosgrove, Seward, New Alexander. We also spent ten days at Fayetteville, in the absence of brother Landis with two meetings at Waynesboro. Many of the Lord's people expressed cheer and spiritual help received. Since Jan. 1 we have remained with the little gathering here, and as no ministering brother has come, the brethren have been glad of our help, there being no brother here who does platform work. Mr. and Mrs. Schell have provided accommodation for housekeeping while we remain here. The Sunday School has increased in attendance and a weekly prayer-meeting has been started. Special addresses on Booth's chart are increasing the interest in the Sunday evening meetings, and the saints seem a little encouraged. A young man, formerly a Catholic, was recently converted through a brother at their daily work. We rejoice to have him with us at the Lord's table and the other meetings. Prayer is asked for his unconverted wife. Two meetings are accessible for weekly visits. Many have expressed their gratitude for literature, and we find opportunities for personal conversation with them. We look to the Lord for His continued guidance and blessing. —G. W. COOMBS.

PEMBROKE, N.C., Feb. 18.—The unusually severe winter weather of course has its disadvantage when it comes to Gospel meetings. To cope with this we are planning on giving a series of lantern-slide talks on Pilgrim's Progress. Mrs. Chambers is expecting to undergo a major operation early in March. We will greatly appreciate special prayer on the part of the saints for God's bless-

ing on this ordeal, for her recovery of health and strength. —L. T. CHAMBERS.

LUBBOCK, TEXAS, Feb. 15.—We arrived here on Feb. 1, and it has been a joy to minister the Word twice a day to this hungry group. Brother Carroll has given them a good foundation in the six months he labored here. The weather has been cold, and so there have not been many unsaved out, but we pray for more next week. A few men have been coming from the hotel where I stay, and one is deeply exercised about his soul. After another week here (D.V.), I go to Kanarado, Kans., stopping a few nights at Colorado Springs en route. —E. A. BUCHENAU.

SEATTLE, WASH., Feb. 20.—Of late I have had the joy of addressing about 400 men each Lord's day evening. Poor fellows, they are "down and out," and hopeless and helpless as to this life, it would seem. The meeting or individuals provide them with coffee and sandwiches at the close of the hour-and-a-half gospel meeting. Some of them tell of blessing and the attention of all is remarkable. so one believes the understanding heart will follow the listening ear. One is loath to leave the meetings while these opportunities are afforded, but in a little while I am off for California, and probably across to Chicago, and possibly to the Atlantic Coast. Pray for us! —INGLIS FLEMING.

LAKEFIELD, ONT., Feb. 15.—For the past few months I have been keeping busy between Stirling, Marmora, Peterboro, and our little assembly here in Lakefield. The Lord saved a young woman here recently, which was a cheer to us all; two others were received into fellowship last Sunday.

For the past four months I have been giving every Thursday evening to a Bible Class in Peterboro, Ont. We have been seeking to learn from Scripture as to the Holy Spirit's Person and work. The Pentecostal Movement is very active here and has unsettled quite a number of believers. C. ERNEST TATHAM.

RACINE, WIS., Feb. 21.—My wife and I left Black Cape, Que., last October, and had meetings in a number of places in Canada, including three weeks in Toronto and two weeks at Guelph, Ont. Since the first of the year we were over three Lord's Days at Oak Park, Ill., where we had a good time in the Lord. We next visited Grand Rapids for three weeks. Although the weather has been extremely cold, the interest at the meetings was fairly good. At present I am having a week's meetings—including two Lord's Days—at Milwaukee, in the Polish section of the city. This is a new work, so it is uphill work. The weather also has hindered. But the prospects are good. We plan, D.V., to return to Black Cape in the Spring, when the roads will be open.

—S. STEWART.

WORK IN THE FOREIGN FIELD

FELLOWSHIP IN THE GOSPEL

We are living in such discouraging times that we feel our Lord is truly using His saints to fellowship with us in the Gospel by prayer and in a practical way in order to sustain us for Him in this hard field where we are daily dealing with corruption and indifference. It is indeed encouraging to learn how many are interested in the work we are doing here for the Lord, by His grace, and to hear they are praying for us. We heartily thank our Blessed Lord for such a ministry of love to us.

So writes a brother living and laboring in a physically difficult and spiritually dark portion of Brazil. Surely it can be said of this, as of many other lands, "A land of darkness, as darkness itself, and of the shadow of death without any order, and where light is as darkness" (Job 10: 22).

Of TIBET we read:

The Buddhism of Tibet is a system of devil-worship. The monkish communities spare no effort to establish

their predominance more firmly every year by fostering the slavish terror which is the whole attitude toward religion of the ignorant classes of the land. In their vain repetitions and mechanical aids to self-sacrifice, in their gaudy and frequently obscene rituals, in their hells full of demon spirits and fearsome semi-gods, Buddha's simple creed has long been dead. Brushing aside the films of ritual and untruthful suggestions of tradition one finds a Lama-ism little else but sheer animistic devil-worship. No priestly caste in the history of religion has ever fostered and preyed upon the terror and ignorance of these folk with the systematic brigandage of the Lamas.

CHINA—

In a recent letter from Conrad Baehr telling of a journey in the interior of China we extract the following:

The first thing upon entering the dark hall is to locate a peg in the ceiling timber on which to hang our pressure lantern. Its bright light floods the large, rough room and reveals besides farm equipment, vegetables, tables and benches, a row of hideous idols shelved along with ancestral tablets. This place is called a hall of worship, but surely they worship, as Christ said to the Samaritan, "they know not what." And what a grip these doctrines of devils have upon this people! Only last night as the third speaker was holding forth, a few of the men and boys went out to conduct one of their religious ceremonies.

On our way home we saw at a distance the lights of tapers and paper lanterns. There, too, flared the blaze from burning fake paper-money which in that manner is offered to demons. How the demons can use this currency is hard to guess. There, too, was a portion of rice which later was spread on the ground, this for the demons to eat. As a matter of fact this rice is actually eaten that same night by hungry dogs, or next morning by the hogs and chickens. Even though some of the people surmise this, and most of them realize that the

rice is consumed in this manner, they persist still in their worship and fear of devils.

The seeing of these rites and the acknowledgment of unseen forces as carried out by the Chinese upon whom the light has not yet shined, calls to mind the solemn fact that we, the "children of light," wrestle not against flesh and blood, but against the principalities, against the powers, the world-rulers of this darkness, against the spiritual host of wickedness in the heavenlies.

Of JAPAN, brother Robert Deans, calling there en route from Africa, remarks:

Our dear brother Craig, whose heart goes out for his Japanese brethren, would, if he were able, retrace some of his years and again give them to the Lord for Japan. Truly, the idolatry there is awful, thousands of people daily visit those shrines, bowing down to wood and stone. It made our hearts sick as we witnessed some of those scenes ourselves. Truly, the name of their gods is Legion. At the foot of every idol there is a coffer, the larger the idol the bigger the coffer, while the wily priests are not far away watching with glee the deluded populace coming in throngs.

Of AFRICA we read of witchcraft, fetish-worship, rites and ceremonies unspeakably vile.

Of INDIA what tragic stories could be told of the pitiful conditions of the millions there, the caste-system, child-wives and widows, the sacred (?) rites of Hinduism, etc., etc.

Much also might be said of the deadening influence of Catholicism in South and Central America and the anti-Christian attitude now manifested in so-called "Christian" lands. All this surely calls for continued fellowship with those who have gone forth in the Gospel so that souls might be delivered from the appalling darkness and power of Satan. It is no easy task to go forth to such lands as ambassadors for Christ, and as we read of discouragement and persecution we are reminded of the remarks of the late J. Hudson Taylor, written concerning some who had suffered greatly at the hands of the Chinese during the Boxer outbreak. He said, "In view of their sufferings, and the suffering of the many missionaries and native martyrs, we must rejoice that our Lord is

worthy of it all, and that He has had so many servants whom He has counted worthy to carry the cross to win a crown. The Gospel which has produced such triumphs is worth propagating, and the Chinese who by thousands have testified at the cost of their lives to the power of His grace, are of a race worth winning for our Master. Shall we not all, while realizing how infinitely worthy He is of the self-sacrifice involved in carrying the blessed tidings to the heathen, see to it that in sending those tidings, His heart will find equal joy in our self-sacrificing love."

The following are extracts from letters recently received:

AFRICA—

Brother Will Deans writes:

God in His faithfulness has brought us to the end of another year, one in which His goodness has been seen, and rich blessing bestowed. We enter in upon another year in confidence in Him. He has never failed us!

A fitting close to the year 1935 was a glorious answer to a long-offered prayer that we have access to the mines camps in the district with the Gospel. Although such permission was unprecedented, we sought it from the highest mine authorities, and were referred to a Divisional chief who supervises all mining in this part of Congo. Yesterday at 8:30 a runner came bearing a note from the Divisional chief granting an interview, as he was due in this section, and on bicycle I followed the trail to the mines road. As I pedalled along the road, a car drove up behind containing the Divisional Chief and local mines officials. Very courteously they stopped and made room for me in their party, so the bicycle was left by the roadside in the care of a villager and I went on as their guest.

When we reached the mines camps the Divisional chief, after having questioned me preliminary to our arrival, got out of the car and indicated a site for a Gospel hall, just at the outskirts of their camp. He also said that we could erect meeting halls in every one of their camps in these parts, and gave the same permission for camps

in prospect. Hence, with changing conditions come changing methods, and we heartily thank the Lord of all for so completely arranging everything. Our next concern is for Spirit-filled native workers to enter into these open doors and possess the gold-mining camps for Christ.

Brother Searle writes:

LOLWA, Dec. 8.—By the above address you see we are at Lolwa now, and have been here almost three weeks. Just before we came here three of the six outschools on the road have been left unmanned. The teachers have returned to Nyangkundi for good (or otherwise), and none as yet have come to take their places. But we are praying and waiting for the Lord's hand to move out His servants. Nevertheless, by this situation a great opportunity is afforded the R. C.'s, which they are not slow to take advantage of. But we know the Lord is able to make all things to work out to His glory and praise, so that we need never fear but keep straight on in the path with Him, simply "looking unto Jesus the Author and Finisher of faith."

I note your remarks *re* the Kingwana translation, but have not had opportunity yet of consulting Bill. The name of the translation is "Ruwenzori" in distinction from other and different types of translation. The B. F. B. S. were desirous of creating a union type Kingwana. A conference was held by them at Stanleyville to arrange. The union type Kingwana was submitted to a number of different stations in these parts for trial, but was found too difficult and involved for practicability. The Ruwenzori translation was complete, and since has been retyped and gone over several times, and is ready for the printer.

We now are awaiting reply from B. F. B. S. as to whether they will agree to print this translation since the other has been found impracticable. The whole thing is in the hands of the A. I. M., but we will certainly make mention to them of Mr. Loizeaux's offer, should

the other fall through. The "Ruwenzori" is a big step toward union Kingwana and would be readily understood in most parts where Kingwana is spoken. We trust and hope it may go through soon.

You mention the forest climatic conditions. We think it is hotter and damper here, but much less windy. Nothing keeps long, food or anything else. Things mould quickly. After trying very hard we have at last succeeded in obtaining some goat's milk for the children. In this the Lord certainly helped us, for the people were refusing to let us have any, thinking it would be detrimental to their goat-kids to do so.

The dry season is now on and consequently we are having hot weather, but fairly cool nights. We are kept very busy daily, and have plenty of opportunities of pointing people to Christ. One woman accepted the Lord recently. The numbers at school are very low. It is the rice season, and they are watching the rice on account of birds. Also the tribal custom of circumcision is being performed on many of the boys, and there is lots of beating of drums, dancing and feasting going on. Today the chief visited me and was surprised to hear of One who is stronger than the evil spirits. We told him of Christ.

Mrs. Harlow gives the following interesting account of her work amongst native women:

For a long time I have wanted to write something about the work among the women, as I thought it might be interesting to the ladies at home. I am so glad now that I had not written before, for I have received quite a different impression of the women as a whole. We were out, as my husband has no doubt told you, for four days in the southern part of the territory, among the Balendu people, and it was this visit which somewhat modified my opinion of the native women. It was with some fear and trembling that I stepped in to take Mrs. Searle's place in the women's school. The actual teaching is not difficult, but the discipline was difficult to

maintain because of my lack of experience, but most particularly, of the lack of Kingwana.

Mrs. Searle was extremely busy packing their things preparatory to going to Lolwa, and no doubt it was for the best that she allowed me to struggle through. Mrs. Deans did help a good deal right at the beginning, but her work occupied most of her time. and so it was adding to her duties to have her come to the women's school. I had the very efficient help of Ezekeli Ngwera, of whom my husband speaks, and another man who was formerly an out-school teacher. The latter was rather irregular in his attendance and some days we were much handicapped.

You can understand that my lack of Kingwana and experience, too, allowed the women to play a good deal upon me and to "put things over on me," but they are just like children, and try to see how far they can go without being punished. Some days the teachers were all present, and things went well. Other days it seemed as though nothing went right. We are praying that the Lord will send us more teachers in order that the classes may be divided into smaller groups. We feel sure that this will mean better attention and will make the work far more interesting for the women. When there is a large group in a class and the teacher is dealing with one pupil, it is a great temptation to talk over village matters, and one which the other women do not hesitate to fall into.

The school closed with an evening at the school, where various ones repeated the Scripture they had learned or sang choruses, etc. We had an enjoyable time, indeed. Several from the women's school had perfect attendance, and received a piece of soap, which is quite a luxury to them; others with only one zero received a smaller piece of soap.

I cannot point to any outstanding event which marked the course of the first term, but it has been one rich in experience and blessing to my own soul. Several made good progress in their work, and their Scripture memorization was very encouraging. We had six girls finish a

whole term in the Girls' Home, and they have all promised to come back again. They seemed anxious to visit their homes, but also a little sad I think about leaving the school, for they did seem quite happy despite the squabbles which will come up among a group.

Here at Nyangkundi there are about three women at the Lord's table on a Sunday morning as against perhaps thirty or forty men. My first impression of the women as a whole was that they were well-nigh hopeless, speaking from the human standpoint, but my opinion has changed. Please remember that these, the impressions of a very junior missionary, are "subject to change without notice!" I am looking forward to next term with less fear and trembling, a deeper trust in the Lord is the basis of confidence, a better knowledge of the language and of the women adding to it.

We have been able to get a few extra supplies and are looking forward to more progress, but with all our plans and preparations we must keep reminding ourselves that things do not move quickly in the East, and we must suit our steps to the steps of those whom we would help, for the most part.

When the new hym-book was printed one of the girls from the Girls' Home worked extra hours in the garden in order to buy one. She can read very well. One day coming to meeting, I saw her across the fields with her book of Scripture on her head and her hymn-book open in her hands, and she was singing as she came. The expression on her face was lovely to behold, but one which one cannot picture in words. We rejoice about the good news of the New Testament in Kingwana, and are looking forward to its arrival, praying the Lord to remove obstacles and make it possible for it to be here within the year.

But I must hurry to Dispensary. We had quite a lovely rain this morning which might have kept many of the sick folks away, but I must go and see anyhow. The rain has just stopped. We rejoice about these showers for they are such a help to the gardens in these dry months. We are very happy in the work here, and

know that so much is the result of the prayers of the folks at home. We are encouraged so often with the thought that the folks at home are remembering us before the Throne, and that those prayers are being heard, and since being heard they are being answered out here on the field.

CHINA—

Brother Tharp writes:

Zero weather has gripped our whole province, but it has brought with it annual opportunities for spreading abroad the good news. At the numerous market-places all around us can daily be seen many thousands of sheep-skin-clad men; all of them are the farmer and casual laborer type of individual, and for fully three months they are at leisure to wander from market to market, either to sell or to buy, because it is impossible for them to do anything on the land. We make use of the slack months for doing country village work. The Gospel car has been doing a wonderful work during the past two months, and only last evening Robert with two helpers returned from a visit to a district which we have not been able to visit for years owing to robbers. It was about ten below zero all the time they were away, and although Robert had to mend one puncture and patch up broken springs, all who went were very happy at the reception they received, and they rejoiced at being able to dispose of several hundred copies of the Scriptures as well as distribute thousands of Gospel calendars—these latter printed on Robert's own press.

Some time back they spent six days in one place and were very encouraged. They were able to discover a few believers and strengthen them in their faith, and also encourage them to witness for the Lord Jesus. We have already held special meetings for believers, both here in the city and in the country, and we were all greatly encouraged. Sometimes we are tempted to get a little bit disheartened as we see the Romanists gathering in hundreds of households, but then recall that it is only

another form of idolatry for the poor natives, and it makes us very sorry for them because of the deception foisted upon them, whereas we have the joy of knowing that every soul we are privileged to garner in at least knows the Gospel and has put away idols once for all, and it is our added joy to see them grow in grace and in the knowledge of our Lord and Saviour in most cases. So we go on, knowing our labor is not in anywise in vain.

BRAZIL—

Brother Penna writes:

We are preparing for special meetings at the end of the year. We hope to gather together at Mirity nearly all the brethren in the district. We feel the need of a brother who can help in the ministry of the Word. Sometimes here in Amazonas we think we are in another world. Nobody pays us a visit, no one comes to us. We are quite isolated, and this for many years! May our Lord Jesus send one to help us in His work here.

You told me you were surprised to notice the size and good workmanship of the canoe. It was while I thought of an ordinary canoe that Ps. 81: 10 came to mind, "Open thy mouth *wide, and I will fill it,*" that I was led to build a boat that could be used to greater advantage in the work. I am still waiting on Him to fill what is lacking, *i. e.,* the engine. Journeying by sluggish canoes here takes a long time to go a short distance.

MOROCCO—

Mrs. Steven writes of the encouragement they are having in the Gospel in Tangier. She says:

The Moors are crowding our hall. Last week we ordered three more benches. These, however, were quite inadequate and some had to sit on tables, others on mats on the floors. Mr. Steven said he never saw nor heard anything like the interest since the hall was opened, as Brother Mehidi, from the interior, preached. Two Sundays ago a couple of Moorish women came and two men.

After a talk with them the women seemed ready to accept Christ.

WORK AMONGST THE INDIANS—U. S. A.—

Brother Anderson writes:

VALENTINE, ARIZ., Feb. 19.—We are having two weeks' meetings in Kingman, and Brother J. R. Smith, commonly called "Railroad Jim," is preaching the Word, and a door has opened for a meeting at the High School. This is the first time to my knowledge that they would let a preacher speak to the students. We are praying much that the door will remain open. This school is for white folks only, and has nothing to do with the Indian school run by the Federal Government here.

From March 8th to 22nd I am to have evangelistic meetings among the Pima Indians in the southern part of the State. Will value your prayers much as it is in a Presbyterian field, worked for years in post-millenial type. I will be in one of their church buildings which seats over three hundred. Last year it was filled to overflowing.

BAHAMAS—

Brother Robert Jewers is visiting the assemblies in the United States, and taking this opportunity of making known his work in the Bahamas. He reports many open doors and interest there, and would value the prayers and interest of the saints on his behalf.

HARBOR WORK—NEW YORK—

Brother West reports opportunities and encouragement, but is still hindered by lack of suitable literature.

OBITUARY

NEWINGTON, ONTARIO.—On New Year's Day, at the age of 63, our beloved sister, Mrs. John W. Holland, Jr., was called to that eternal home "with Christ, which is

far better." The funeral service was held in the home, where the assembly meetings have been held and the gospel told out many times. Dr. George Keith and R. J Couch, of Ottawa, spoke comforting words to the bereaved family, and gave a clear gospel message to the large number who were present.

NEW RICHMOND STATION, QUE., Feb. 7.—Our sister, Mrs. John Bean, of Hopetown, 82 years of age, has suddenly been called Home to sudden glory. At her burial on Nov. 24, we had the joy of speaking to a large company of French and English of her and our Saviour, who might also be theirs. May the Lord comfort the husband and brother who mourn their loss. Then on Jan. 30 our sister, Mrs. Archie McColm, aged 53 years, of Black Cape, was called to her rest, after a time of suffering that is now over. She leaves a husband and a large family who will miss her much. She was buried on Feb. 1 in the Black Cape Cemetery. Though it was a rough and snowy day many people gathered at the Hall. The Word of God was presented as that Word which all must meet, to find it the means of salvation or judgment. We trust there may be fruit for the glory of God. For both our sisters joy with the Lord has begun which will be fully entered into by them and ourselves at our Lord's return. —H. L. CAMPBELL.

SAN DIEGO, CALIF.—Our beloved brother, H. P. Raabe, aged 75, went to be with the Lord on Jan. 31. Brother Smyser gave a good word at the funeral from Ps. 103. Our brother will be greatly missed by his devoted wife and by all in our assembly. By precept and example he had been a great help. He was one of the most faithful tract-distributors I know of, reaching every house in our city of one hundred and fifty thousand, and also many crews of the ships in the harbor and men on the waterfront. What shall the harvest of this faithful sowing be? Eternity alone will tell. We say, "Good-bye, dear brother, and though we miss you here, we rejoice in your joy and rest up there." —E. A. BUCHENAU.

CLOUDS

OUR steamer was expected to reach a small sea-coast town on a West Indian island about day-break, for the disembarking of mails and passengers, and we knew that we ought then to see one of the most beautiful views on earth. A high range of mountains, shading away from a vivid green at their base to a deep purple at their summit, rearing their heads against the glorious blue of a tropical sky, while waving along the shore were feathered palms, as of some fabled land, and all the picturesque surroundings of a harbor, the waters of which were as blue as the heavens above. This was what we had anticipated and talked about. We were early astir, waiting for the morning to break over the eastern sea, but when it did at last appear, we saw not the landscape that we had expected, for heavy clouds hid those mountains with their gorgeous colors from our view and we could only see the foothills that skirted the coast. Those who had not seen the mountains could scarcely believe that they were there, and if they had not been indelibly photographed on our minds, we too should have questioned their existence, so that, even to us, they were but a memory.

Our disappointment that morning became a parable to me, and spoke so loudly that I was compelled to listen and consider it. How often in my own life have clouds arisen, obscuring my outlook, and hiding from me "the things that are not seen," the eternal things; and I know that it is so in the lives of my brethren also.

What a disappointing thing the Christian life is when clouds have gathered about the soul, and when the eyes that God has created and set in the heart cannot "see Jesus, crowned with glory and honor."

> "When mists hang dank in front and flank,
> And straining eyes can naught discover."

Things nearer at hand may remain in view—perhaps formal fellowship with Christians, or some service undertaken in brighter days, but the joy, the rapture, the spiritual experience of faith's undimmed outlook: these have vanished, and become a thing of memory, a memory that only increases the unhappiness and forces sighs from the lips that ought to be full of song.

Clouds are of various sorts and are caused by various conditions, but the chief causes are, either the mixing of two currents of different temperatures, or the cooling of the air by diminishing pressure. The cooling of the affections towards the Lord is bound to produce clouds over the soul, and how easily it may be brought about by the currents that prevail in the world; indeed even apart from these, it is the tendency of the soul to decline. An old Christian was asked as to the spiritual condition of the company with which he was associated. His answer was, "It's all chilled down." "But what is the cause of its being chilled down?" "There ain't no cause," he said; "it's just naturally chilled down." And that, I believe, hits off the situation in ten thousand cases. And so the clouds arise, not from any deliberate backsliding, but through the soul getting lethargic and going to sleep, and becoming wrapt in mists so that the Christ no longer shines effectually upon it. If any are conscious of this "chilled down" condition, and of clouds upon the

soul, there is need for an arousal, or spiritual health will decline more and more, and the soul become an easy prey to the world, the flesh and the devil. "Awake, thou that sleepest, and arise from among the dead, and the Christ shall shine upon thee" (Eph. 5: 14, *New Trans*).

One great thing was impressed upon me that morning in the West Indies, and it may be that it will bring consolation to some who are realizing that clouds have arisen between their soul and God. It was this: As the sun climbed the heavens in his strength, it came home to me with great force—what of course I well knew—*the clouds were temporary, but the mountains were permanent, the clouds passed and the mountains remained.* How I thanked God for that thought, and I thank Him again for it as I write. Even if the world has come in, and as a black cloud covers the whole of your sky, my friend, for whom I write earnestly and prayerfully, turning the summer of your happiness into a veritable winter of discontent, yet we read, "The world passeth away and the lust thereof." It shall pass for you and your eyes shall see Him, whom having not seen, except by faith, you do love, though now, alas, to your misery and His grief, you have left your first love. Yes, God remains in all the blessedness of the revelation that Christ has made of Him, and Christ remains, the same yesterday and today and for ever. The clouds pass; they do not cover His face but your heart; they have not changed His love, it is your love that has "chilled down." Yet the clouds are not permanent; God and Christ and the things that God hath prepared for those that love Him, these are permanent, these are eternal.

What a wonderful thing true restoration of the soul is! How blessed it is to feel the chilling mists lifted and

dispelled by the strong shining of the Saviour's love, and to feel the light and warmth of it reaching the soul afresh! It is a never-to-be-forgotten experience. J. N. Darby has expressed it beautifully and for our help in one of his remarkable hymns,

"And yet Thy love's unchanging,
And doth recall my heart
To joy in all the brightness,
The peace its beams impart.

"Still sweet 'tis to discover,
If clouds have dimmed my sight,
When passed, Eternal Lover,
Towards me, as e'er, Thou'rt bright."

But this experience can only be known by those who, sincerely and with deep heart-searchings, seek the Lord's presence, and are subjected to His searching. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

What a hope is ours—a joyful and blessed hope! "We have a building of God, a house not made with hands, eternal in the heavens."

"There shall all clouds depart,
The wilderness shall cease,
And gladly shall each raptured heart
Enjoy eternal peace."

But now the Lord would have us clear of the clouds, that, beholding His glory, we might be changed into the same image from glory to glory, even as by the Spirit of the Lord (2 Cor. 3: 18). —J. T. MAWSON.

"BUT GOD"

WHAT a difference two words can make when "God" is one of them.

The disjunctive conjunction "but" combined with "God" is used again and again in the holy Scriptures to show the most distinct contrasts. By the expression, "But God," man is shut out and GOD comes in; man in his sin and weakness is displaced and God is seen in His grace and glory.

Let us turn to some of the scriptures where the words are used. Romans 5: 8 shall be the first.

"BUT GOD commendeth His love toward us in that while we were yet sinners, Christ died for us."

Man in his need is in view. He has been proved guilty before God and subject to His judgment. Who can succor him in his peril? *Every man* is in the same condition and danger. *Every one* requires the deliverance from condemnation. "No man can by any means redeem his brother, or give unto God a ransom for him."

When thus hopeless in himself man is shut up to the mercy of God or to misery under His righteous wrath. Then it is that the grace of God is seen in its abundance. The Son of God is given to come into Manhood and to suffer for sins; and "In due time He died for the ungodly." Perhaps for a good man some would dare to die, if not for a merely righteous one. But God's love, alone in its kind and nature, HIS *love,* is signalled to us by the grace of Calvary, for when we were neither righteous nor good "Christ died for us."

Ephesians 2 presents a darker picture still of man's utter ruin, the opening verses declaring him to be dead in trespasses and sins, walking according to the course of the evil world where Christ has been cast out and crucified, and under the power of Satan. His state could not be worse. Dead, morally dead, spiritually dead, there was no movement in his heart toward God, and he was corrupt in death.

"BUT GOD." He alone could meet the awful condition, and in the greatness of His goodness He intervened on man's behalf. So we read: "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." "Rich mercy!...Great love!...Exceeding riches of grace!....Kindness!"

In these He has wrought for His own glory and for our eternal good and blessing. Christ came into death where we were and is risen again. Now we are seen as associated with Him, risen and seated with Him in heavenly places before God.

And all has been wrought by God Himself. "We are His workmanship." We are "created in Christ Jesus." He who created all things of old has new-created us, and we are now "in Christ Jesus" before His face, that is, Christ's place is our place in acceptance and righteousness and relationship. Well may the apostle ex-

claim, "Unto Him be glory in the Church by Christ Jesus throughout the generation of the ages of ages," and gladly we add our thankful "Amen."

1 Cor. 2: 9, 10 speaks to us of yet other privileges. The verses reveal the ignorance of the natural man. Its great ones had failed to recognize the Lord of glory. They had crucified Him. In all their vaunted wisdom they had been ignorant indeed. They and their glory will come to nought. The Lord of glory will abide and "our glory" through Him will remain. Short-sighted indeed man has been shown to be, and as sinful as short-sighted. So it is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."

"But God." Again He is declared to be coming in for our good. The Holy Ghost has been given to us who believe, in order that we may know the things which are freely given to us by Him. As the apostle John says, "Ye have an unction from the Holy One, and know all things." The things to come are made known to us by Him, so that our hearts may be in the present enjoyment of the eternal realities which await us at the coming again of our Lord Jesus. If we walk in the power of the Holy Spirit we shall be led by Him into an ever-deepening apprehension of the things of God and of that which we shall enjoy eternally. The word of warning is given to us therefore, "*Grieve* not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Holy diligence should be ours in avoiding

everything which would hinder His gracious action in us. He will ever lead us to wait upon God in prayer, to read and meditate in the Word of God, to company with spiritually-minded Christians, and assemble together with them. As we do these things we shall grow in divine things, and be more and more able to enter into the deep things of God.

While we wait for the glory to which we have been called by the God of all grace we are cared for by Him in all our pilgrim way. In ways which we know not He acts for our blessing, making all things work together for our good. The most contrary circumstances are caused to bring to pass our spiritual advantage, and, it may be, the spiritual advantage of others through us. This is well illustrated for us in the history of Joseph. When his brethren feared that he would revenge himself upon them for his suffering at their hands, he wept because they so little entered into his mind, and said to them, "Fear not, for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

"BUT GOD meant it unto good."

Of old the alchemists tried to turn the base metals such as lead, into gold, and spent their lives and their fortunes in the vain endeavor. But this is what our God delights to accomplish. The "evil," as we think it, is turned to good, the curse is turned into a blessing. He, the Lord on high, is "above the noise of many waters, yea, than the raging waves of the sea." That in which the enemy is proud against His people, He is above him. Happy are we who know this and can assert triumphantly, "There shall no evil happen unto the righteous."

"Let good or ill betide:
All must be good for me,
Secure of having Thee in all,
Of having all in Thee."

So the word falls upon our ears, "Trust in Him at all times; ye people, pour out your hearts before Him."

When trial and trouble assail, when difficulties appear insurmountable, and when the thing we feared most of all comes upon us, comfort yourself, my soul, with those words of Joseph, "God meant it unto good." In the pit, or in the prison, or in the palace, God was with Joseph and blessed him, and then made him a blessing to others. And so it will be seen in a coming day that behind the scenes God has acted on behalf of every one of His own and has brought to pass their ultimate gain.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

So wrote the poet Cowper who was so constantly plunged into depths of depression and distress. He is beyond all the many sorrows he knew in the days of his pilgrimage, and doubtlessly understands the Why? and the Wherefore? of his mental pain and anguish. And thousands of saints in times of testing have found comfort in the lines which he penned when so deeply afflicted. "But God meant it unto good" in his case, as in the case of each one of His own.

A word of warning comes to us all from the lips of our Lord Jesus (Luke 12: 15-21). He bids us to beware of covetousness. The danger of it is not limited to the unconverted. The heart is ever in jeopardy of being set on possessions here as though this life were all. The thought of many is to accumulate as much of earth's wealth as possible, or to secure an independency for themselves. The Christian is called to be "rich toward God" and to seek His glory while confident in His care. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you,'" are our Saviour's words.

"Make you His glory your delight,
He'll make your wants His care."

The Lord "spake a parable" to the people. He told of a prosperous farmer who rejoiced in an abundant harvest, and in view of continued bountiful crops said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." His thoughts were centered in himself. God was shut out by the things of time and sense. He became rich *for himself* and content with his prosperity, and was "not rich toward God."

"BUT GOD." Into his false rest came an unexpected visitor, preceded by the solemn words, "Thou fool, this night thy soul shall be required of thee."

We do well to ponder the message which the Lord conveyed in this parable, for we are ever in danger of being, or of seeking to be, rich toward ourselves instead of being rich toward God. "Beware of covetousness" is addressed to us as to all. Covetousness is idolatry. It sets up an idol in the place of God. It claims our

thoughts and affections for earth's things to the exclusion of God and His claims,

Looking around we can see how the love of self, of money, of pleasure, of the present world, dominates the minds of men, and that "God is not in all their thoughts." But we who, by God's grace, believe on the Lord Jesus may well look within to see how far the spirit of the age affects us in our lives, lest we should miss the lesson taught by our Lord and Master. Therefore as we face the future and think and plan and purpose, let us ever remember the words, "BUT GOD."

Our life is brief at most. Swifter than a weaver's shuttle flashes through the loom, our moments fly from us, and the end draws nigh of our sojourn here. Let us not spend what remains for us of time as though this life were all. It is but, as it were, one swing of the pendulum on the great clock of eternity.

Scanning our past and judging the folly of our thoughts when the world or the flesh have held sway over us, we may be willing to cry with the psalmist, "So foolish was I and ignorant, I was as a beast before Thee." Then turning to our gracious God, who knows us perfectly, we may gladly add, "Nevertheless I am continually with Thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth, BUT GOD is the strength of my heart and my portion for ever." What a refuge we have in Him! He is enough for time and enough for eternity.

—INGLIS FLEMING.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from page 89)

CHAPTER FOUR

IN striking contrast to the desert graves that marked the wanderings of unbelief in the wilderness, in this chapter we view the glorious land into which faith enters. The keynote is rest, *God's rest.* Glad tidings have reached us from the glory, telling us of this land of rest that is fairer far than Canaan—the land from whence came such a glowing report, when the spies brought back the luscious fruit from its bountiful vines. Israel came short of it, but all the while they wandered in the desert Caleb and Joshua carried Canaan in their hearts. Having once seen the land of their inheritance, they could not rest outside its boundaries.

And thus it is with us. We have gazed upon the Man in the glory, He is our promised land of rest; having the promise of entering into that rest where He is, we cannot be satisfied elsewhere. The dove found no rest for the sole of her foot until the waters had completely abated from off the face of the earth. There can be no rest where there is sin and sorrow. God rests where all is according to His heart, where Christ is all. We are treading the path that leads to that rest of God; meanwhile our hearts find their rest there.

"Not in some day of distant dawning,
When past are desert years,
But now amid the turmoil and the battle,
The sighing and the tears.

That chamber, still and stately, waits us ever,
That sacred, pure retreat:
That rest in arms of tend'rest unfolding,
That welcome, passing sweet."

Three things we notice in our chapter. *The rest of God,* the goal of faith; *the Word of God,* the test of faith; and *the Son of God,* the resource of faith.

1. THE REST OF GOD (vers. 1-11).

Down the course of the ages we are directed to this rest. God had it ever in view as the climax of blessing, the goal of all His labors.

Rest was proclaimed in Creation (ver. 4). God spoke of a rest there. He was able to survey all His works and pronounce them very good. He delighted in and rested in a finished work. But man, whom He called to share His rest, disturbed it. God became a Worker where He had provided Himself a rest. "My Father worketh until now, and I work also," said the Lord Jesus when on earth.

Rest was prefigured in Canaan (ver. 8). Joshua led Israel into the promised land, but neither they nor God rested there. If the serpent entered the first garden, he was found already in possession of the second Eden. But the rest remained to be enjoyed. Many years later God speaks of it through David as still future, and the invitation to enjoy rest with Him assures us of the fulfilment of the promise.

Rest was procured at Calvary (ver. 10). God has a rest that is undisturbed by man. When the work of Calvary was finished, when the true ark of the covenant, passing through the dark waters of Jordan, finally reaches its resting-place on the holy hill of Sion, God can say, "This is My rest forever; here will I dwell;

for I have desired it" (Ps. 132: 14). We turn our eyes to the glory-circled throne, and point to the Man that sits there, the Man of Calvary, and say, "There, there is our rest." It is a threefold rest, enjoyed now by faith: rest of *salvation*, for He has made an end of sin; rest of *submission*, in taking His yoke upon us; rest of *satisfaction*, in contemplating His blessed Person.

Rest is promised in Christ (ver. 11). One has said, "The secret of the whole Book of God is, God retreating into Christ as the One who has worked out that rest, and who holds it now, and it remains with Him both for God and for His saints." Canaan does not picture for us our final entrance into the rest of God, but rather our present enjoyment of it by faith. There is a rest that remains, when God shall bring in the full result of the travail of Christ's soul.

"Then shall Thy love find perfect rest,
Where all around is bliss;
Where all in Thee supremely blest,
Thy praise their service is."

2. THE WORD OF GOD (vers. 12, 13).

We have not entered into final rest yet. Surrounded as we are by the many pitfalls and snares of the road; harassed by the enemy, who ever challenges our progress; and encumbered by the flesh, ever a traitor to Christ, we need the Word of God to carry us through. It is the "light divine that surrounds our goings," pointing out the way, silencing the enemy, and dealing death to all the creatures of darkness exposed to its searching rays. A fourfold description of the Word is given here.

It is living, as coming from the Living God and imparting life to all who receive it by faith into their hearts.

It is powerful, or energetic, like the seedling that forces its way through every barrier into the upper region of sunlight and air. The transforming power of the Word has been realized in countless lives. *It is sharp,* penetrating where no surgeon's knife can reach; convicting, cutting, not sparing the flesh, as did Saul with Agag. *It is a discerner*—critic or judge is the thought here. All that ever we did and all we are, our inmost thoughts, all are laid bare by the Word. Nor would we have it otherwise when we know the grace of our God. We can say, "Search me, and try me, and see if there be any wicked way in me, and lead me in the way everlasting."

And then, furthermore, the Word of God is the revelation of God Himself (ver. 13). When John turned to see the voice that spoke with him, he saw the Lord of Glory. So by the Word we are brought into the very presence of God where all that is of self is judged and displaced by God Himself, He fills the heart. "The Word is God's eye, prying into my heart," wrote one in past days, "showing me what suits that eye, judging all, not merely *acts,* but the thoughts and intents of the heart."

3. THE SON OF GOD (vers. 14-16).

The woman of Sychar's well said to the Samaritans, "Come, see a Man that told me all that ever I did." The light that exposed her attracted her; revealing her sin, it also revealed the grace in which her sinful soul could rest. Such is also our experience. The Word of God is like the surgeon's lancet, unrelenting, probing deep down into the wound, removing all foreign matter. The grace of our heavenly High Priest is like the ointment applied for healing, antiseptic and soothing. Because we are a sinning people, we need the Word of God to judge us. Because we are stumbling, struggling peo-

ple, we need the grace of the High Priest to sustain us. We need both the rod for correction and the staff for support; and it is from the Son of God that we draw support and succour for all the needs of the pilgrim way.

A precious little portrait of our High Priest is sketched for our encouragement here. Let us briefly consider it.

The greatness of our High Priest is seen in His exalted place on high (ver. 14). We trace His footsteps in the sanctuary as He passes from the bloodstained altar, through the heavens, to the throne of glory. Our eyes are directed to Him there, while His eyes are ever upon us here, as we struggle onward to our rest.

The goodness of our High Priest is seen in His compassion towards us as we trudge along the weary road (ver. 15).

> "Touched with a sympathy within,
> He knows our feeble frame;
> He knows what sorest trials mean,
> For He has felt the same."

He has been over the road before us and has passed through every difficulty and every trial that any saint encounters, and ten thousand more. True it is that He knew no sin, but I do not want pity for my sins, I want sympathy for suffering, and this He gives me. He has not forgotten the sorrows of the path He trod, nor does He forget those who are His companions, following in His steps.

The grace of our High Priest is seen in our access to the very throne of God (ver. 16). Where the cherubim gazed in wonder at the sprinkled blood, and where the glory shone, there was God's throne in Israel. But angels spoke not of sympathy, and that glory furnished no resting-place. With trembling the High Priest per-

formed his duties and then hastily withdrew. Christ sits enthroned where angels gazed, and the glory of God shines in all the splendor of His grace. That throne is a mercy-seat, a *throne of grace*, to which we may come in holy boldness. The dazzling brightness of that unsullied light does not put fear in our hearts, there is a Man in the glory of God, and He is daily ministering grace to us in all our needs.

"And though by storms assailed,
And though by trials pressed,
Himself our Life, He bears us up
Right onward to the rest."

—PETER PELL, JR.

(To be continued, D.V.)

CHRIST ANSWERS JOHN'S QUESTION:
A Lesson as to Suffering and Faith

THE ten verses of Matt. 11: 2-11 are a very few words of Scripture, but like all else written there, they have a vast depth of meaning.

"Art Thou He that should come, or do we look for another?...Blessed is he whosoever shall not be offended [stumbled] in Me."

John had been linked up with Christ in God's purposes as had no other man. As announced by Isaiah 700 years before, he was appointed to be the forerunner of Christ (Isa. 40: 3-5). He was the special witness whom God sent to testify of His Son: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent

to bear witness of that Light" (John 1: 6-8). "There is another that beareth witness of Me; and I know that the witness which he beareth of Me is true. Ye sent unto John, and he bare witness unto the truth"(John 5: 32, 33; 1: 19-37).

Christ Himself said, "Among them that are born of women there hath not risen a greater than John the Baptist. . .And if ye will receive it, this is Elias ([Elijah] which was for to come" (Matt. 11: 7-14; 17: 10-13). See also Mal. 4: 4-6. These words reveal the wonderful place and work which was given to John. And there is not a hint that he failed in any way. He was imprisoned because of faithfulness in rebuking sin. He had always lived a life apart from others until his time for preaching and baptizing had come (Luke 1: 80). After all this, why was he allowed to be shut up in Herod's prison at the instigation of a wicked woman, who eventually brought about his death?

His disciples were permitted access to him there, and he heard of the wonderful works of Christ. Why did not Christ set him free? Surely, if He were the coming One, He was able to do it. It was no trouble for God's angel to set Peter free from the doubly-guarded prison of another Herod (Acts 12: 1-11; 5: 19). Why was he left in such a strange way? Could it be there was some mistake?

Words could not better have made known his perplexity. There was no murmuring, only his questioning put in the most appropriate way. And the answer showed the gentleness and tenderness of Christ; the doing the works which bore witness of Him, with a special word for John's heart, "Blessed is he, whosoever shall not be offended in Me."

All this has a voice for believers, and especially for laborers laid aside, but for all in deep trial and need. Christ's dealings are often far beyond our present knowledge, and our hearts ask, Why is this trial and great need? It is because of His great love for us, as is proved so many times in Scripture. In John 17: 20-23 Christ reveals the nearness and the place of believers in the love of the Father. Paul makes it known in his words. "I have been crucified with Christ: nevertheless I live; no longer I, but Christ liveth in me: and that which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2: 20, *Newberry's Trans.*). Frances Bevan's translation of an old German hymn, "Brought Nigh," expresses this truth:

"One with Him, O Lord, before Thee,
There I live, and yet not I;
Christ it is who there adores Thee;
Who more dear, or who more nigh?
All the Father's heart mine own—
Mine—and yet His Son's alone."

—*"Hymns of Ter Steegen."*

John was the greatest of his dispensation and by comparing John's last recorded words with Paul's in 2 Tim. 4: 6-18 we can see the immense difference between that and this dispensation. John did not really know Christ; Paul possessed the believer's knowledge of Christ to the greatest extent possible. As we study the two we realize something of the greatness of our blessings in knowing Christ.

Then there is another lesson for tried believers. Christ had no word of the reason why John was left to suffer.

"God hath His mysteries of grace,
Ways that we cannot tell;
And He hides them deep,"

like His dealings with John. It was His will that John should be cut off as he was. Peter has comfort for tried ones: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad with exceeding joy" (1 Pet. 4: 12, 13).

It is not a strange thing for believers to suffer; it is to be something to cause rejoicing; for it is being made a partaker of Christ's sufferings, and "in the revelation of His glory" it will cause "exceeding joy." There is only one condition: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal [temporary]; but the things which are not seen are eternal" (2 Cor. 5: 17, 18). Christ could not point John to eternal things, for they had not been revealed; but John was assured that Christ was "He that should come," and had his comfort from that. It must have been great comfort indeed, but how much greater is ours since the cross and the rent veil, and Rom. 8: 28 was written.

"Blessed is he whosoever shall not be offended in Me," in the dealings of One having not only almighty power and infinite wisdom, but who loves His own with an infinite love. And because of these, His dealings are often strange to us, because our minds are finite, our understanding so limited by human conditions. It is the wonderful gift of FAITH which surmounts all difficulties and enables us to overcome all our human limitations.

John needed faith in Christ to sustain him in his great trial. He needed to have the assurance that Christ did

not forget; that He knew perfectly well all about His servant, and that being in prison was the place God had for him in spite of its seeming strangeness.

As we read of Paul's great trials, we see his abiding faith in Christ that his sufferings were a gift from God. He wrote to the Philippians, "For unto you it is *given* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (1: 29). Paul counted suffering for Christ as a gift. We need faith to do in this as he did, and faith is a greater blessing than we realize. The Gospels show how Christ valued and rewarded it, and what blessings came in answer to faith.

Faith knows Christ, trust Him, gets mercies from Him, saves us from being stumbled by any of His dealings with us. Hebrews 11 shows the wonders of faith. John needed it, and every child of God needs more and more faith. —J. W. NEWTON.

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

Second Paper

Four Great Facts as to the Holy Spirit and the Believer

2 Cor. 1: 21, 22

LAST month we were considering together the Personality and Deity of the Spirit of God. We saw that this holy Person is equal with the Father and the Son, that He co-shares divine honors with them. Let us be reminded also, as His name denotes, that He is the very essence of holiness, He cannot condone sin in any form, and if we would

walk in His power we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Let us look carefully at 2 Cor. 1: 21, 22. Here we have four great facts that are *true of every believer* in the Lord Jesus Christ. We shall see as we go on that there are certain phases of the Spirit's work that are true of every Christian; again, there are other operations that are variable, and dependent upon obedience of life, and therefore *not* true of every Christian.

Notice these four facts;

1.—*"Established in Christ."*

At our first birth we were established into Adam; at our second we were established into Christ. To be "in Christ" as to position before God is part of the blessed spiritual birthright of every child of God. We are accepted in Him, blessed in Him, and complete in Him (Eph. 1: 3, 6; Col. 2: 10).

2.—*"Anointed."*

In the Old Testament three classes were anointed with oil: the prophet (1 Kings 19: 16), the priest (Exod. 10: 15), and king (1 Sam. 16: 12, 13). By this ceremony these men entered officially upon their service. Mr. S. Ridout writes, "It was setting apart to a specific position or office."*

Our Lord Jesus Christ was anointed "with the Holy Ghost and power" (Acts 10: 38) when at the age of thirty He entered upon a public ministry that led Him by way of the cross, tomb and resurrection to the right hand of the throne of God, where He still serves His needy people as their High Priest.

Every one of us, then, has been anointed with His Spirit, and are thus capacitated to serve and glorify Him. He is not the Spirit of fear but of power. Through His energy the apostles could face the combined opposition

*"The Person and Work of the Holy Spirit," p. 76.

of secular and religious authority and carry on valiantly for the Lord. In 1 John 2: 20, 26-28 we see that this anointing gives us a capacity for not only doing but also *knowing*: "Ye have an unction from the Holy One, and ye know all things," *i.e.*, the babe in Christ has a capacity for appreciating and understanding the things of his Saviour; he "need not that any man teach" him. The natural man may be a keen thinker, and possess an immense fund of human knowledge, but when it comes to the discernment of spiritual realities he is an ignoramus. The Word is very emphatic: "Neither *can* he know them" (1 Cor. 2: 14).

Some time ago I was expecting a rather important telegram from a friend in a distant city. For several hours I waited, but the wanted message did not come. Finally, thinking that there must be some delay in the *delivery* of the wire I walked to the office and inquired of the operator. "No," he replied, "there is no telegram for you." As I was turning away, rather disappointed, he called out, "Just a moment, Mr. Tatham. There is something coming through now. This may be for you." The instruments ticked away merrily. Click! Click! Click-clack! Clack-click-clack! To me the sounds were *only sounds;* they conveyed no meaning whatever. But the operator was thoroughly absorbed; they were intelligible to him. A moment or two later he arose and handed me a slip of yellow paper bearing my looked-for message.

By the anointing of the Spirit the believer understands truths that are merely religious phrases to the natural man. To him these things are revealed; to the "wise and prudent" of this world they are hidden.

3.—*"Sealed."*

When we seal the envelope it indicates that the letter has been written and enclosed. When God sealed you and me with His Spirit it signified that the transaction was complete; we are HIS. "Having believed" the gospel of our salvation we were "sealed with the Holy

Spirit of promise" (Eph. 1: 13, *R.V.*). Not only has our loving Father marked us out as His own, but the sealing suggests also that we are *secure.* The Roman empire sought to secure the grave of our Lord Jesus by sealing the stone and setting a watch. What pains they went to in order to retain that body. Let anyone molest it who dare! But the seal *was* broken. By whom? One angel defied the whole power of the Roman Empire! Ah, but what angel (or devil) would dare to interfere with the seal with which the living God has secured every one of His own! Eph. 4: 30 makes it quite clear that this is an abiding fact until the Lord returns and our bodies share in redemption's benefits. Hallelujah!

4.—*The Earnest.*

This term signifies a part payment, guaranteeing that the balance will be all paid duly. Mr. Wm. Hoste beautifully says, "The earnest of the Spirit is the pledge and foretaste to the believer of future blessedness. An earnest, though *less in measure, is not different in character* from that of which it is the foretaste." It is like the jewels on Rebecca's hand. The servant might have said, "You see these jewels? Well, there are plenty more of them for you when you get home to Isaac. These are an *earnest* of what you will get then." Joseph's presents to Jacob (Gen. 45: 27) were the earnest of what were to be his portion when he reached his son's side. The grapes of Eshcol (Num. 13: 26) were an earnest of what Canaan promised them upon their entering it.

And are there not times in our souls' experience when we really "see the Lord" and enjoy the nearness of His sweet presence; when we hear Him say, "Fear not: for I have redeemed thee, I have called thee by thy name; THOU ART MINE?" (Isa. 43: 1). Such times of holy communion are rapturous, heavenly, and (alas!) rare. They are foretastes of the glory, earnests produced by the blessed Spirit Himself. We are going to enjoy such a fellowship with Christ forever. Let us be glad and rejoice.

—C. ERNEST TATHAM.

HOW TO BECOME A SUCCESSFUL BIBLE TEACHER

EFORE outlining what should bring success as a teacher of the Word to the young, let us ask how we should measure success. Should it not be in proportion to the degree of honor brought to the Lord Jesus Christ and blessing to souls, including the souls of the teachers? If the teacher is not being blessed in the work there can be no real blessing to the scholar.

With the above in mind, might we not list a few of the characteristics found in the truly successful teacher, as follows?—

1. There *will be* an earnest desire to serve the Lord.
2. There *will be* a love for the young and the ability to win their confidence through a proper display of that love.
3. There *will be* a willingness to endure the inconveniences that may result from regular attendance at class and the time required for study.
4. There *will be* a willingness to co-operate with others engaged in the same work.
5. There *will be* an open mind to learn by one's own experience as well as through the experience and advice of others.
6. There *will* be much exercise of patience.
7. There *will be* much pains taken in making clear the lessons which are being taught, trying especially to bring home to conscience and heart the practical bearing of each lesson. When scholars are unsaved effort *will be* made to lead such to the Lord Jesus. This will require much prayer and dependence upon God.
8. To sum up all in the words of Scripture, special heed *will be* given to the exhortations of the Apostle Paul to the Philippians, such as:

Chapter One, verse 27—*"With one mind striving together for the faith of the gospel."*

Chapter Two, verse 3—*"Let nothing be done through strife or vainglory: but in lowliness of mind let each esteem other better than themselves."*

Chapter Two, verse 14—*"Do all things without murmurings and disputings."*

Chapter Four, verse 5—*"Let your moderation (yieldingness) be known unto all men."*

A special word may be said regarding the person who acts as leader or superintendent of a school. Humanly speaking, it is a difficult place to fill, but with a willingness to be nothing in order that God may act, the task will become a pleasant one. With the guidance of the Holy Spirit, one will seek to learn the characteristics of each teacher and scholar and try to fit each into a harmoniously working unit. It will be necessary to act as a shepherd, as mentioned in 1 Peter 5: 2, 3, part of which says: "Neither as being lords over God's heritage, but being ensamples to the flock." A successful superintendent will lead as much by example as by precept, and will find it unnecessary to manifest any authority.

The foregoing eight characteristics mentioned will apply to the superintendent as well as to all engaged in the School work.

The Christian who has a real desire to work among the young can surely count on God for blessing and will find joy in the service. May many be exercised as to this special service for the Lord.

—S. W. MAUGER.

QUESTIONS AND ANSWERS

Ques.—What can you suggest as to the man mentioned in Genesis 35: 15?

Ans.—As to the man in Gen. 37: 15, I am not sure I can offer you much. On the face of it, as far as Joseph is concerned, it is an evidence of Divine interposition—of God's providence answering no doubt the felt need,

and perhaps the unrecorded cry for help, of one who had faith in God, as doubtless Joseph then had.

But now typically, we see in Joseph's journey from Hebron to Shechem what answers to Phil. 2—out of the form of God into the form of a servant with all its attendant circumstances of exercise, trouble, sorrow, need. He became a Man of Sorrows and acquainted with grief. He loved but was unloved by those nearest to Him, His brethren according to the flesh. Shechem means "shoulder"—the place of burden-bearing, and so of *service.* Literally, it means *"early rising,"* and extends to the thought of *"diligence,"* and so faithfulness in the servant's place. This was all blessedly and perfectly true of Him, but His brethren were not there, they had gone to Dothan—the place of "two cisterns," and so of double interests, of divided hearts, instead of singleness of eye and purpose. To that place and its grief He must go who came to minister of Hebron's blessing; He must seek to find—"'Joseph went after his brethren." Blessed, holy, loving Saviour! If He had not done so we would never have been found.

But turning back to Shechem and its meaning, as given above, and thinking of the man who comes into the picture as God's help for Joseph in his trial (for it must have troubled him not to find his brethren there), does it not suggest the words of Isa. 50: 4-9, particularly vers. 4, 5? And then too as regards "diligence" and faithfulness in the place of service, Isa. 49: 1-7 and many passages which convey this thought to us in relation to Him in His path of lowly service. But in this place He was truly and really Man, and so a *learner*—"Though He were Son, He learned obedience from the things which He suffered" (Heb. 5: 8, *New Trans.*).—and thus as in the path of faith, He received help, direction, commandment from God His Father. Perhaps this "certain man" of Gen. 37: 15 suggests this to us as to the human experience of the true Joseph.

It is a holy mystery when we think of Him being God over all, blessed for ever, God manifest in flesh, very God, yet as truly and really Man. We dare not analyze

nor dissect (dangerous business that!), but believing the truth and acknowledging the facts as presented to us in Scripture, we bow in worship before the outshining of His glory and the deep, deep shadow of His humiliation, and exclaim with Thomas, "My Lord and my God." Hallelujah, what a Saviour! —JOHN BLOORE.

CURRENT EVENTS

BY ROGER B. EAMES

A NEW crisis has overtaken the European nations as the German legions have descended upon the Rhine demilitarized zone in deliberate violation of the Treaty of Versailles. While this move has been contemplated by Germany for some time, the immediate occasion for the overt act is the military alliance recently enacted between France and the Soviet Union which is an affront to Germany. Hitler desires a free hand in Central Europe. He wants no interference in his plans from France or Britain. Failing in the World War to defeat the Western powers, Germany is now turning eastward, determined to create a great empire in Central Europe, and the division of the spoils has already been decided—on paper, it is said.

EGYPT DEMANDS INDEPENDENCE. "The student riots in Egypt have ceased for the present as an election has been set for May 2. Meanwhile in the immediate future lies the question of an Anglo-Egyptian treaty, which is to settle permanently the problem of Great Britain's status in Egypt and the Sudan. Egyptians of all parties are bent on securing a treaty, but they also desire real independence and are disinclined to compromise. British interests are now such that no treaty is possible unless Egypt accepts a number of restrictions on her independence. If the forthcoming negotiations should fail, a revival of anti-British agitation and violence seems inevitable"—*Current History.*

"SWEDISH MISSIONARIES have been ordered out of their four stations of the society in Italian Somaliland and Eritrea. The exclusion order was issued in November, although missionaries were not guilty of any misconduct but always maintained a strictly loyal attitude toward the Italian Government. They were not allowed on reaching Rome to confer with the Swedish embassy . . .At the station stops in Italy the mob vented its hatred on them as, 'sanctionists' and 'Abyssinians.' The mission authorities regard this as the severest blow that has struck their work for many years. They still have about twenty missionaries at their posts in Abyssinia, but news from the scene of war makes their stay there questionable"—*Missionary Review.*

AS REGARDS THE PROPOSAL for a wholesale deportation of Jews from Germany *The Alliance Weekly* says, "The plan is, of course, first of all dependent upon the consent of the Government of Great Britain to the entry into Palestine of this great group. A second factor is the provision of a fund large enough to finance the transfer. The amount needed will be immense, as those leaving Germany would be permitted to remove their capital (including what might be realized from the sale of their personal and real properties) only in the form of German goods. Such goods would have to be purchased to the proportion of twice the amount involved, after the deduction of a twenty-five per cent levy upon the whole.

This restriction is crude in its conception, and barbarous in its outworking. It would be a fitting climax to the shameful persecutions inflicted by the Nazi regime upon the Jews, who have been disfranchised of all rights in the country where for generations past they have had their homes. The object is to further rob them of their wealth, which will be retained in Germany, while the equivalent of it in German products will be taken with the exiled host to Palestine. The Nazi Government thinks thus, not only to secure the resources of the expelled Jews, but to obtain a similar amount from the pockets of those in Britain and America. It is a form

of banditry on a large scale, practised by a government which, having proclaimed itself pagan in principle, is now proving itself pagan in practice."

TRANS-JORDANIA is the country that lies to the east of Jordan and which was occupied by Reuben, Gad, and the half-tribe of Manasseh. "It is under the Palestine administration, but is a native Arab State," says *Revelation*. "It is included in the portion of the land that is promised by God to Israel. In the last few months, a geological survey has discovered indications of *rich mineral deposits near Ammon*. Oil has been discovered and exploitation is to begin this year. Asphalt beds have been discovered in Albalk. The Government is now arranging concessions for the company. Copper and silver have both been found in Kerak and one expert expects the cobalt beds will produce two million tons a year."

CYPRUS. The Jews have acquired possession of large tracts of land for further colonization in the Island of Cyprus. The question has been raised whether or not this island was included in the promise to Abraham in Genesis 15: 18-21. This could only be determined by establishing the identity and dwelling-places of the people named in the promise to the patriarch. It is pointed out that "Cyprus lies directly between Palestine and Asia Minor, which we know to have been the domain of the Hittites. Both of these are definitely in the *promised* land and it is logical to believe that Cyprus will be there also."

Cyprus is the ancient "Chittim" mentioned in Jer. 2: 10 and Ezek. 27: 6. Barnabas was born there (Acts 4: 46), and the scattered disciples preached the gospel there (Acts 11: 19), as also Barnabas and Saul (ch. 13: 4).

THE MEXICAN STATE-CHURCH CONTEST. The Roman Catholic hierarchy in Mexico have appealed for modification of the laws depriving the church of the right to hold property and forbidding it to teach religion in the

schools. The Mexican Government, however, reaffirmed its policy and gave the reasons for it. "The most telling part of the Government's answer to the appeal of the prelates for religious liberty," says an exchange, "is in the reminder that an appeal for religious liberty comes with little grace from those who have always opposed it where they had power to impose restrictions in their own interest. 'You claim that liberty of conscience is recognized by all nations living under the regime of social and democratic morality, but the Catholic church has always denied any liberty of conscience which opposes its fundamental dogma.' The constitution of the first Mexican Republic. . . . made Roman Catholicism the sole religion of the country and guaranteed that the Government would 'prohibit the exercise of any other whatsoever.' "

COMMUNISM OR BOLSHEVISM has been a menace to nearly every country. South American peoples have dealt it some heavy blows, and it has become a real problem in the United States and Canada. The general elections in Spain have created an upheaval, resulting in the release of some thirty thousand radical prisoners and the burning of Catholic churches and convents. The Communist hordes in China have swept northward into Shansi Province to prevent the Japanese penetration of Mongolia, and jeopardizing the lives of the missionaries in that region. The military attaché of the Japanese Embassy at Peiping said, "Japan will not tolerate the establishment of a Communist Government in any portion of China, or in any other part of Eastern Asia, but will act independently to destroy such a regime." Hitler exclaimed in his recent speech in the Rhineland, "What Bolshevism wants we all know. I see burning villages, idle factories, millions of unemployed. I only hope others do not burn their fingers on Bolshevism."

Communism seeks but will not attain to world power. It will spend itself and perish in its own corruption (see 2 Peter 2: 10-12). In the final issue the fourth world-empire of Daniel's prophecy will seize the coveted world-supremacy. "The fourth beast shall be the fourth king-

dom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces" (Dan. 7: 23). This is the Roman Beast of Revelation 13: 1-8 to whom power will be given "over all kindreds and tongues and nations."

"IS KAGAWA'S MESSAGE CHRISTIAN?" Under this caption, Dr. Louis R. Patmont outlines the teachings of this Japanese Lecturer who has been recently touring this country. "Toyohiko Kagawa, ardent follower of the lowly Nazarene, soul-winner and leading Christian of Japan, humble servant of God, champion of the poor and fearless opponent of the forces of unrighteousness."

"This what what I thought of Kagawa until 1931, when I became thoroughly disillusioned while attending a series of his lectures which were delivered in Berkeley, Calif. These lectures were a disappointment. His message was not a Christian message. The ideas which he expressed were confusing, and much of his language was incoherent. There were a few statements, however, which were clear enough to show beyond the shadow of a doubt that Kagawa no longer believed that 'there is none other name under heaven given among men whereby we must be saved' (Acts 4: 12).

"His philosophy of religion savored after that of Buddha....His Christianity was a mere improvement upon Shintoism, Confucianism and Brahmanism, and not a Divine revelation....Kagawa's writings do not record any marked change in his views. He still is a true modernist, an apostate who has abandoned the simple faith in the Gospel as the power of God unto salvation...There can be no mistake about his 'Christianity' being adulterated with anti-Christian principles. Even at best his views must be regarded as Unitarian. One fails to read of his faith in the inspiration of the Bible, the deity of the Lord Jesus Christ, and the efficacy of the blood of Christ...

"True Christians cannot consistently have fellowship in Kagawa's program without risking condemnation, since the entrance to his Utopia does not have the mark of

the Blood upon its portals. Instead of aiding the 'Kingdom of God Movement,' as he professes, Kagawa is disregarding the authority of the New Testament, and merely helping pave the way for the coming Antichrist, whose short reign will encounter the judgment and vengeance of the Lord Jesus Christ."

THE ECCLESIASTICAL OUTLOOK. We are in the midst of the throes of widespread and sweeping apostasy. It is said, "The present political and economic crises have crowded into the background one of the most significant movements of modern times—*the growing attempt to crush Christianity*. Today the Governments of countries which contain over a third of all Christians are waging a ruthless war against the Christian Church." In view of these conditions how apparent it is that the end of the age is upon us! How fitting for such a time is the exhortation of Jude: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3, 4).

WORK IN THE HOME-LAND

MIAMI, FLA., March 1.—We have had the privilege lately of the ministry of our brethren Geo. MacKenzie and James Elliott, and, before that, brother R. J. Reid of New Jersey, spent a while here with acceptable ministry. Brother Reid went on to the Bahamas, where his help is being appreciated, and brother MacKenzie is in Key West at present, but we expect him back here shortly, while brother Elliott is moving on this week.

We have had quite a few visitors from the North this winter, and have enjoyed their fellowship. Our dear aged brother Scott keeps well, and we are glad of his presence at our regular meetings.

The meetings are quite well attended, and the Lord is encouraging us by one and another being added to the

assembly. We keep busy with meetings locally in the hall, and at the jail, hospital, prison camp and various missions. There is a commendable activity on the part of some of our brethren in this happy service for Him.

I am busy building a little home for us here. The Lord has opened the way for us to build, as rents were beyond our limit financially. To save expense I am doing most of the labor myself, and am thankful for the progress made so far. We got a loan from the Federal Savings Association on very nice terms, at a rate lower than rent would be. And so we thank God for this. Brethren, pray for us that we may be used and guided of Him. —AUGUST VAN RYN.

NEW WESTMINSTER, B. C., Feb. 22.—It is some time since there has been a report from this section of the field. I am happy to say our brethren of the assemblies in B. C. manifest an encouraging measure of consistency in testimony. I know of two new halls opening in Greater Vancouver in recent months, where a work has begun with Sunday Schools and Friday night children's meetings, where brethren illustrate the gospel by use of lantern slides. It is not uncommon to find well on to two hundred, and sometimes more, gathered at such meetings. Then again there are brethren in the city who have fixed up a basement or room in their home for such gatherings, and they have no difficulty getting in up to fifty or more of neighbors' children. My own time has been well filled for some months both in the gospel and teaching the Word. I am still filling appointments for some weeks until the spring opens access to fields beyond. One continues to hear of a few being saved. A couple of young men coming to Christ in our meetings recently have cheered us. —R. ELLIOT MCALLISTER.

ALTOONA, PA., March 7.—Meetings in Detroit, Windsor, Dearborn and Redford were well attended in spite of cold weather. I spent six happy weeks ministering the Word of God in those parts.

My next move was Pittsburgh, where I had meetings in two halls alternately. Brethren rented a large hall

for one Lord's Day afternoon, and we had a nice turnout from a number of meetings.

This is my second week here, with meetings five nights a week. The meetings have been encouraging. From 30 to 35 out each night, and some have spoken of great blessing they have received. A number not in fellowship have been coming regularly. —T. W. CARROLL.

PEMBROKE, N. C., March 22.—From brother Chambers we learn that the necessary operation spoken of in the previous issue was found to be more serious than anticipated, but in the Lord's mercy Mrs. Chambers came through well and is now at home again and recovering. Our brother says, "Please express our united appreciation to the Lord's people for their prayerful intercession on our behalf." —THE EDITORS.

WORK IN THE FOREIGN FIELD

"TO WHOM SHALL I SPEAK AND GIVE WARNING?"

(Jer. 6:10)

"Warning men everywhere" (Col. 1:18).

"Hear the Word at My mouth and give them warning from Me" (Ezek. 33:7).

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. . .Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way he shall die in his iniquity" (Ezek. 33:11, 9).

We deem it a privilege to uphold by prayer and practical fellowship the hands of those who have gone forth to foreign lands as ambassadors for Christ to warn and beseech the heathen to be reconciled unto God. We rejoice to testify of and record the many prayers answered on their behalf, and are greatly encouraged to hear from time to time of souls being saved, heathen turning from idols to serve the living and true God. We pray for and sincerely desire that these same heathen when converted might speedily have the Scriptures translated and printed

In their own language and be taught to read them, so that they might learn more of the One who has saved them, and the way to live and walk so as to please Him, and to know of the hope of His coming. We pray that gifts of pastors and teachers might be given to the native church and that native evangelists might go forth in ever-increasing numbers to carry the Gospel to the regions beyond them. We gladly gather to bid farewell and wish God-speed to missionaries as they go forth, or to welcome them home and hear reports of the work or God's blessing upon their labors. Yes, we do deem it a privilege to be thus concerned about His work and workers in the regions beyond, but should we not also be concerned about the going forth of the Gospel here in the Home-lands? It is not enough to maintain a Gospel testimony in our halls or chapels, it is not enough to arrange meetings for and help the preacher or evangelist. Each one individually should be concerned as to how he or she can help to make Christ known. Summer will soon be here, and with it many added opportunities for open-air preaching, tract-distribution, house-to-house visitation, etc., and above all definite prayer must be made for guidance and blessing. Let us remember the warning of the Old Testament: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand" (Ezek. 33:8), and the exhortations of the New: "Preach the Word, be instant in season, out of season....Do the work of an evangelist," etc. (2 Tim. 4:1, 2, 5).

The news contained in the following letters should encourage us to embrace every opportunity for the furtherance of the Gospel both at home and abroad:

PORTUGAL—

"I will never leave thee nor forsake thee." This is a gracious and comforting promise of our ever-gracious Lord. May we appropriate it both here, in the mission field, and you in the home country.

God has blessed His Word in spite of the Satanic opposition. A woman, not long ago, wept bitterly under the Word. Then in one of the following meetings she told me that she could stay all night listening to the preaching without going to sleep, and that she had trusted in the Lord. I hope she is truly saved. I also have had evidence of the Spirit's working in others.

Pray for these souls that many may yet be led to the Saviour, and that I, after doing His bidding, may realize that I am an unworthy servant. In other places where I have been privileged to be used of the Lord, He has blessed the Word. All the praise and glory be ascribed to Him, for He alone is worthy to receive it. Lately the Lord has been very precious to me in my loneliness, and much joy has been my portion in going from place to place proclaiming the good news of salvation. This is an answer to your prayers, dear brother.

A few days ago I received a letter from a very dear brother from Germany, informing me that he is longing to come to Portugal and be my co-worker. He is a very humble brother, and I have had sweet fellowship with him while we were in America. May the Lord give me the joy of having him as my fellow-laborer. Please pray that he may be very definitely guided by the Lord regarding his coming here. His name is Binder."

MANCHOUKUO—

The following is from our young brother, Robert Tharp, now associated with his father in the work of the gospel in Manchoukuo:

Dad has been keeping his letter to you open for several days so that I might enclose one also, and at last I have been able to get a few minutes to write to you.

I want to thank you, and ask you to thank for me, the saints who gather at —— for their token of love and fellowship in the work of the Lord here. I think it will interest you somewhat if I tell you what an investment for eternity this gift is. For the last two years we have been running a small printing-press here, as an auxiliary to the work, not only locally, but for the whole of the Jehol district. In recent years, all tracts have been obtained from China, but since the forming of Manchoukuo this has become both difficult and expensive, hence the starting of the press. The blessing of the Lord has been upon it, we believe, and we have been enabled to print many tens of thousands of tracts

and calendars for free distribution, all of course in the Chinese language. Last year, for instance, we printed about fifty thousand gospel calendars, all of which have been distributed during the last few weeks, not at our New Year, but at the Chinese New Year which comes about a month after ours, and is according to the Lunar system. These calendars carry a special appeal, as they give dates for planting the fields, and all successive dates that interest a farmer, and hence we are assured of their not being destroyed. We trust that the Lord by His Holy Spirit will do the rest, through the medium of the gospel message printed thereon.

We stress the tract-work here a great deal, for amongst the Chinese peoples there is almost a reverence for the printed character. It is a common sight to see well-dressed people, when walking on the street, go out of their way to pick up a stray bit of paper with writing on it, and then put it into one of the receptacles by the roadside, prepared for that purpose. It is the same with tracts, for although only a great minority can read it at all intelligently, yet they never refuse a tract, and the general thing is that they take it home and paste it to the wall, where it can be read by others. We very often see in inns, or shops, a whole row of tracts, all stuck on the wall, and possibly many have been there for years.

We were much encouraged with the work with the Gospel car during the last year. With it we covered a great deal of ground, and we believe that we will see fruit for this work. Our usual plan is to visit markets within a radius of about thirty miles or so. There are nearly thirty different markets within this radius, and all occurring at least every five days, so there is no lack of places to go to.

These markets are centres, and are well attended by all the farmers from that particular district, so in this way we can reach with the Word many parts that are inaccessible otherwise, for this province is particularly mountainous, and off the main roads, it is impossible to go except by animal.

AFRICA—

Our brother William Deans writes:

There have been wonderful victories this year in the war for souls. We rejoice to see the working of the Lord's hand and delight to give Him glory for souls born from death into life. Paul said, "He that glorieth, let him glory in the Lord," and so would we, for it is not merely, "Hitherto hath the Lord helped us," but (as brother Stam says), "Hitherto hath the Lord done it all."

What a victory was won when the official witch-doctor of a part of the South Walendu tribes was soundly converted, and in company with the local evangelist carried his accessories to divining and enchantments to the center of the village and blew up coals into a flame under them! This leader of the bondage of animism openly confessed Christ (as in Acts 19), and watched his instruments of deception go up in smoke while his former clients derided him, and exclaimed in alarm, "Who will carry on the worship of the fathers?" "Not I," he answers, "I am going to follow God, and work for Jesus, the One who loved an old witch-doctor and died to save him. What did Satan ever do for me? But this One died that I might live." Three old women stood up for Christ at the same time, and now over three months later we hear that they are living and learning.

One night we found a large village under construction by people of a distant tribe, who were called in by the Government for road work. After a friendly reception we commenced singing and alter speaking of the Saviour. We asked them if they knew the Name of God's Son. "No," they said; "we have never heard His Name. Who is He?" Close questioning revealed that these had never heard a word of the gospel, that the Name of Jesus had never fallen upon their ears, that they were totally ignorant of God, His righteousness and provision for our salvation in Christ. As we incredibly searched for one in the crowd who had heard the Name

of Jesus, our eyes fell on a pair wearing medals bearing images of the Virgin Mary. "Ah," we thought, "surely these will have had enough teaching to know, at least, the Name of God's Son." But no. Their answer was, "We don't know; perhaps Maria is God's Son." Abysmal ignorance of THE Name, and a foggy knowledge of Mary. We spoke that night on, "There is none other Name under heaven given among men whereby we must be saved." With but meager understanding of the Way a trio of youths said, "We want to love Jesus and obey Him." A native believer is to water the seed.

We rejoice to learn from the following note written by brother Searle that the British and Foreign Bible Society have decided to print the New Testament in Kingwana. Surely this is in answer to many prayers.

You will be glad to hear that the B. F. B. S. have decided to print the Ruwenzori Version of the Kingwana New Testament, and to have it out by this coming May, D.V. I have heard also they desire the Old Testament to be ready by that time, so as to do it also. That will mean some intensive work and speed on the part of those who translate it. Special prayer would be deeply valued that divine help may be given in the task to cause it to be ready at an early date. Those who can translate are being asked to do a special portion each, comprising several books.

With us, school opens again on Tuesday, Feb. 4th, and teaching session last two hours per day. Besides there are Bible and prayer meetings Tuesdays to Fridays inclusive. This with translation and visiting, etc., will keep the time full. We are much concerned for Ethiopia these days, and she is much on our hearts for prayer. It is good to hear that her Emperor, Haile Selassie, is a Christian, and has sent out special appeals for prayer to all Christians everywhere, and in particular to the Keswicks of England and America. Knowing God to be what He is, it is impossible that these appeals will be

in vain, as they bespeak a reliance on God's help. Things are heading up quickly for the last days and the coming Antichrist. But our Hope is in a brighter sphere. May the Lord use us to save many to share that Blessed Hope with us.

ANGOLA—Portuguese West Africa—

Brother MacJannet writes:

It was a joy to meet our brother Harlow, and we trust prayer goes up from Luma-Cassai on behalf of Nyangkundi and around, although as yet we have not written there, nor have we received any word from our brother and his wife. We trust that God's will may be wrought out in the printing in another language if there be sufficient warrant for it, that "each in his own tongue" might read of the "'wonderful works of God."

Here in Chokweland we have the complete New Testament and Psalms in the Chokwe language. The Pentateuch is typewritten, and we have had Bible lessons from it for some time. Also, since coming back, we have completed the Second Book of Samuel. Joshua, Judges and Ruth having been completed before our furlough we would like to see these in print, but it seems very hopeless, naturally speaking. Only in His marvelous power and providences can it come about. Pray for us. Just at present we are typing off a few hymns for use locally, those for worship, and others. We seem to lack especially in the worship hymns.

We are expecting Mr. and Mrs. Wiseman of Jersey City to come about the twenty-fourth of the month. You can realize with what joy and anticipation we look forward to their arrival. We shall expect, D.V., to meet them at Vila Luso, the railroad station and town of this section of Angola. Of course the first six months, and probably the better part of the year, will be spent in study. We look forward, the Lord opening our way, to go north to Kamushilu together in the Spring.

JAPAN—

Brother Eugene B. Craig writes:

There has been for a few weeks past, exceptionally cold weather for this part of Japan. On Feb. 4th there was a severe blizzard, the worst for 49 years, crippling traffic and disrupting electric light and power. The cold weather has lessened the attendance at the Gospel meetings. I took cold on the last day of the old year and was ill all the month of January, but am about well now. I was glad to be able to be about somewhat while the Deans were here. The Lord willing, I hope to make another visit to the Kobe district soon.

Recently we had the joy of having a young man at meeting who is the "hatsuho" (fruitfruits) of the gospel work recently started in Yokohama by brethren Wright and Fujimoto. Brother Bob Wright has been used to stir up the gospel spirit here, and is missed now that he is in Yokohama; also zealous brother Fujimoto's voice is missed here. It seems to be a hard field where they now are, but we pray that hearts may be plowed up by the gospel. Brother Fujimoto says that within the past few months seven patients at the big City Hospital in Nakano, have passed joyfully into the presence of their Saviour. Of the 1200 patients about one in ten are Christians, some seventy led to the Lord through brother Fujimoto's messages. This work started in 1921 by a sister, a nurse, now with the Lord, who spoke to patients and gave tracts and Gospels. More wanted to hear, so Dr. Tsukiyama got permission for visitation. Since then probably ten or twelve a year have passed joyfully from death-beds to the glory, and a few discharged patients came into fellowship in our little assembly.

INDIAN WORK—UNITED STATES

Miss Clara Holcomb writes:

Here the work goes on much the same from week to week, but it is not without much interest to us. This past week, I had fifty-five women in five Bible Classes, the smallest attendance being eight and the largest six-

teen. Interest in learning the memory verses is increasing in at least some of the classses, and I am very thankful for that.

Today Mr. Girdner is out visiting camps in the northern part of our field.

The following are extracts from a book entitled, "The Making of a Pioneer," by Mildred Cable and Francesca French, which is well worth reading by any who desire to know something of pioneer work in north-western China:

Perhaps you may think this is a hard rough life. Well, it is. Bad enough for us men, but the missionary women go through it all cheerfully and without a murmur. Many of them come from good homes, and yet they are content to rough it.

We are spending Sunday at a Mission Station, and though it cost us a 36-mile walk it was well worth it. If we had ridden it would have taken us two days, and we could not have been here for Sunday, but the drivers agreed that if we would walk the mules could do a double stage, so yesterday the drivers called us at 12:20 a.m. Day did not break until 6:30, and we had five hours' travelling by moonlight over rough mountain roads. I was tired, trudging and struggling to keep my eyes open, but mules never seem to need any sleep. When we came to a village where we could get food we gobbled it down, and started off to catch them up again. The missionaries here have just lost their baby girl. She died yesterday morning from whooping-cough. We took the body to the cemetery this afternoon, and I see they have another baby buried there.

His visits among prisoners brought him in contact with a well-educated Mongol who spoke Chinese fluently, but who had committed a crime and was confined in a cage, serving a term of imprisonment. Mather obtained permission from the prison governor to have the cage opened, that he might go in and sit with the prisoner.

This was his opportunity to learn the elements of the Mongolian language, and each day the two men sat together in this strange place, the prisoner teaching the missionary, and the missionary teaching the prisoner. When a man is so keen to buy up opportunities, opportunities are brought within his reach.

Please ask friends to pray for the Mongols of Sinkiang, many thousands of them without hope, without God and without a preacher.

I am not going back because I long to go; it would have been much easier to remain with my loved home friends. I am not going back because I love the Chinese and Central Asian peoples. You may wonder then why I do it. Simply this: I believe it to be the will of God for me, and I delight to do Thy will, O my God!

OBITUARY

John Fairservice, of Black Cape, Que., was called home to be with the Lord on Feb. 23, at the advanced age of eighty-two. Saved over sixty years ago, he has been in fellowship here for many years. He was one who enjoyed the Lord, and loved to speak of things concerning the King. Now, he enjoys the presence of Him whom not having seen he learned to love.

The funeral was exceptionally well attended, giving a splendid opportunity to preach the Word. Our sympathies go out to the widow and family, who feel keenly their loss.

—ALEX. IRVINE.

GOD'S PROGRAM—"THE JEWISH PROGRAM"

1. The Issue Stated.

THERE is a modern revival of teaching which holds that it is unscriptural to believe (1) that this present Church period is followed by the seventieth week of Daniel, (2) that this last week is closed by the appearing of Christ in power and glory, establishing His reign of righteousness over the earth so that the will of God will be done on earth as it is in heaven, (3) that this reign will last for 1,000 years, at the close of which there will be the final rebellion of men and Satan, followed by the great white throne judgment when all issues are finally disposed of and the eternal state introduced as foretold in the visions of John. All this we have believed to be fully proved by Scripture. The contrary teaching, the modern revival of which has been forced upon us in recent years, is no new thing. It had its birth and development after the apostolic age, and when the Church had been given a place of favor by the world. It was when the Church was first a *recipient* of its favors and then became the *ruling power* of the world system, adopting worldly ways and adapting itself to worldly policy, that the view was accepted of the Church triumphant in and over the world, setting up the kingdom by gradual world-absorption, and Christ coming to reign on a throne the Church had made for Him through its subjugation of all to God's kingdom. Such a view befitted the spiritual decline of a Church now walking arm-in-arm with the world, assuming regal character and royal pomp in its service and organized system. The spirit and ways of

Corinth prevailed. Thus the hope of the Lord's second coming was pushed off into the remote future until the Church should have attained the goal of world-dominance, the prophecies of the Old Testament were spiritualized and applied to the Church, and any future for Israel denied. It is rather strange that teaching which had its birth when the Church was entering upon its spiritual decadence should be now advanced as a means of spiritual revival, and the contrary view be denounced as a cause of spiritual decline and worldliness. But this latter-day reversal is after the ways of him whose constant effort is to becloud the truth, confuse men's minds, weaken their testimony, producing strife and division. This appears the more striking in its modern form, since today, on every hand, so many things point to the end-time and the Lord's coming as set forth in the view disparagingly called "the Jewish program." The great enemy of Christ and of men would, if possible, by such a modern revival divert people from thinking of Christ's imminent return, its attendant judgments, and Satan's own complete overthrow. It is one of his wiles, seen in this and many other forms of activity in the religious and other departments of world-interest.

These considerations, along with the fact that this revived teaching affects the credibility of God's Word, God's faithfulness to His promises, and so becomes at least an indirect assault upon the Lord's affirmation that "Scripture cannot be broken," require us to firmly refuse and resist its insidious operation.

In place of what they term "the Jewish program," we are asked to believe that the fulfilment of all promise is found in the spiritual order of things as taught regarding the Church in the New Testament. This, they say, is now in its process of growth, and will be fully attained

at the second coming of Christ, when the New Jerusalem will come down out of heaven from God. Into that city, we are told, "the men of faith of all ages are built," it being "the living house of royal priesthood, the holy nation absolutely possessed of God and fulfilling all the promises of the past in their fullest and final meanings. That represents the final triumph of the spiritual order."

If this be so, the historical interpretation of the Apocalypse is the only possible view of that book, and we must believe that Daniel's seventy weeks have been actually fulfilled 1900 years ago, or thereabouts, that the Church must go through the great tribulation which just precedes the Lord's second coming, as foretold in His prophetic discourse (Matt. 24). This view necessitates the spiritualizing of much of the Old Testament, and obviously the setting aside of what cannot be so treated.

2. The Reason Given for Rejecting a Future Jewish Program.

The crux of the argument is that there will be no revival of what is called the Hagar, or Law system. It is affirmed as not "likely that God is going back to the Hagar order, that is, the Israel after the flesh order, after the covenant of the free woman has been established." In the light of Rom. 9-11, Gal. 4, and the epistle to the Hebrews, it is declared certain that "God is not going back to the mere shadows and shaking things again—why should He? The Hagar order, which is the earthly Jewish order, must give way to the spiritual order of faith which is from above." Hence, "there is no place here for the revival of a Jewish earth order." Furthermore, "the first covenant, that of the Hagar order, being taken away, there is only the second, or spirit, covenant." "If Israel is to be saved they must come into this new

covenant order, for they cannot be saved in the old order." "There is absolutely no provision made here for a different order or way of salvation for the Jews, and no provision for a Hagar program which is according to the flesh."

Based upon these considerations, it is declared impossible to think of anything like a literal fulfilment of Old Testament promises concerning Israel's place as a nation on earth, of an earthly kingdom in which she shall be chief, the Gentiles being blessed under her, of Jerusalem being the centre of power and worship on the earth with a priestly and sacrificial order like that of old, though different in its relation.

3. The Foregoing Reason Is Accepted, but as Being the Scriptural Basis Upon Which the So-called "Jewish Program" Will be Literally Carried Out.

While firmly believing in a literal fulfilment of Old Testament prophecy, all is at once readily admitted as to the great difference between what has been pointed out as the fleshly and the spiritual order, the "beneath" world and the "above" world, the world of sin's bondage and the free world of the Spirit, the material order and the spiritual order, the first covenant and the second covenant, the Hagar order and that of the free woman. *But what needs to be emphasized is that it is just upon that very basis of the spiritual, of the new covenant, of the order from above, of grace instead of law, of the free woman instead of Hagar, that the literal fulfilment of Old Testament prophecies is to be accomplished in due season.*

It is said: "Israel's high calling was to make this spiritual interpretation and world real to the nations of

the earth. The immediate government of God, government from above, was absolutely essential to the fulfilment of this mission." Even so, but Israel utterly failed to answer to God's mind, shall then God's purpose as to this fail? That it shall not, all the prophets are witness. How then shall it be accomplished? Israel shall be revived and restored to her place on the earth that her "high calling" may be fulfilled. On what basis? *That of the new covenant which is to be made with that people.* On what principle? *That of faith, as with Abraham of old.* Thus the very basis and principle upon which we Gentiles now come into the blessing of salvation, and according to which the Church is being formed, is that according to which all Israel shall be saved. Who compose this "all Israel?" Certainly not those who imagine that physical descent from Abraham makes possible spiritual privileges, for Israel according to the flesh failed because of unbelief, the kingdom of God was taken from them, they stumbled at the Stone from above. No, not these, but those Israelites who are of faith, Abraham's true children, born from above, as the Lord said they must be to see and enter the kingdom. Such compose the saved Israel in and with whom on earth the Old Testament prophecies will find their literal fulfilment, and that "high calling" already referred to find its glorious fulfilment, for it is true that "Abraham and Israel as a nation were called of God to be exponents of the higher and spiritual way of life."

Therefore, what we believe will be brought about in the fulness of time as to Israel and the earthly kingdom is in no sense a return to the Hagar or fleshly order, to the shadows, or to the Law as a basis of relationship with God, all will be revived and restored on the only basis possible, *that of new covenant grace,* the spiritual

plane. The government of the earth will then be truly "theocratic—life governed from above," but as suited to the exercise of this on earth through mediatorial channels—Israel and her priestly order. There will be its visible symbols—its city, temple, priesthood, sacrifices—manifestly to be viewed no longer in the same light as under Law, but rather as a "symbol and pattern of the spiritual order which is the world of reality." In this way they will bear their witness for the appointed time.

4. The "Jewish Program" Is Absolutely Necessary for the Consistent Interpretation of Prophetic Scripture.

To reject the so-called "Jewish program" leaves large parts of the prophetic Word without intelligent meaning. A fog of spiritualistic ideas soon envelops it, and many of its plain statements remain without adequate explanation. By this spiritualizing process the plain force of Old Testament prophecy is set aside. Under this system there can be no remnant of the nation of Israel other than the election of grace now found in the Church, no tribulation called "Jacob's trouble," no earthly Jerusalem, no earthly temple, no mountain of the Lord's house to which the nations will come to learn the law of the Lord. Strange indeed, if this be true, that Peter should speak of Christ being received in heaven "till the times *of the restoring* of all things, of which God has spoken by the mouth of His holy prophets since time began" (Acts 3: 21).

It seems we must think that the Old Testament prophets speaking by the Holy Spirit foretold the future of Israel and the nations in a way which would lead all who read them to believe in material, physical, natural accomplishment, while all the time the Spirit Himself knew

that fulfilment would only be in a spiritual sense. Ordinarily speaking, this would be called deception. Most of these prophecies are written in plain speech, and not in symbolic language such as appears in Revelation and certain parts of Ezekiel, Daniel, and Zechariah. It is certainly unwarranted to treat all this plain speech as though it were symbolic of what is spiritual; it is little short of falsifying the Word of God.

How can those who reject the so-called "Jewish program" explain those scriptures which teach,

(1) The restoration of Israel to their land after a long period of banishment and national scattering, many of these passages speaking of Judah and Ephraim, and their reunion (Isa. 1: 24—2: 4; Hosea 2: 14-23; 3: 4, 5; Amos 9: 9-15; Jer. 16: 14-18; 23: 1-8; ch. 30; 31: 10-14, 23-37; Zech. 10: 6-12; Ezek. 28: 25, 26; 34: 22-31; 36: 16-38).

(2). That a believing remnant will be saved, and from it the nation will be built up (Zeph. 3: 8-13; Isa. 6: 8-13; 10: 20-23; 11: 11-16; 65: 18-25; Micah 4: 7).

(3). That Israel is to inhabit the land of promise, be a great nation having headship among the nations, they being blessed under her, as promised to Abraham (Isa. 60; Jer. 3: 14-18; 32: 36-44; 33: 6-26).

(4). That Jerusalem will be the metropolis of the earth (Jer. 31: 38-40; Zech. ch. 2; 8: 1-8, 18-23 with Isa. 2: 1-4; 14: 8-11, 17; Zeph. 3: 14-20; Isa. 62; Ps. 48).

(5). That there is to be a time of tribulation unequaled by any previously known, and connected with what is called "the abomination of desolation," spoken of by Daniel, and confirmed by the Lord (Jer. 30: 7; Matt. 24; Dan. 12: 1).

(6). That a kingdom of peace and righteousness is to be established on the earth in which restored Israel and

spared Gentile nations are found, the progeny of these nations composing the multitude that rises in rebellion at the final test of man, when the 1,000 years are ended (Isa. 32: 1, 2, 15-20; ch. 35; Dan. 2: 44, 45; 7: 13, 14, 27; Micah 4: 1-8; Ps. 67; Rev. 20).

(7). That in connection with this kingdom there are certain prominent physical features and changes to take place, not fulfilled now in connection with Christianity or the Church, and that cannot be spiritualized (Isa. 11: 1-9; 25: 6-8; 32: 15; 35: 1, 2; 41: 18-20; 55: 13; 65: 18-25; Micah 4: 1-4; Zech. 8: 18; Ezek. 36: 35; Amos 9: 13; Joel 2: 23-26; 3: 18; Deut. 30: 9; Ps. 67: 4-6; Ps. 93—100 ("Jehovah reigneth"); Rom. 8: 19-21).

Apart from the so-called "Jewish program" there can be no consistent and adequate interpretation of Daniel's end-time prophecies, and particularly his great prophetic time-table—the seventy weeks of years—with those scriptures in both Old and New Testaments which manifestly connect with it and only become clear as that program is accepted. Let the contrary be shown if it can.

No events of history adequately fulfil Daniel's seventieth week. The lapse of time between it and the sixty-ninth week is still running its course, and the character of this period, as given in Daniel 9: 26, could not be more fully stated in brief compass. That last week must be still future, as also Israel's restoration and blessing spoken of by the prophets. All this will be yet fully realized according to those several features stated in Daniel 9: 24, all of which are specifically stated to relate to *Daniel's people and city*—not Christianity and the Church—and none of those things have been fulfilled in relation to them as yet.

With this last week of years we must associate the time of the end referred to by Daniel. It is the time

when the final phase of the fourth Gentile empire is struck by the Stone.

Unless we choose to adopt a view that evacuates the words of Scripture of real meaning, in the light of what we have referred to we must believe that God will accomplish fully and literally what is revealed in the Old Testament regarding Abraham's seed, that great nation which springs from him. *No New Testament teaching warrants us in spiritualizing these things, rather does it teach the contrary.* The promises to Israel as Abraham's seed abide in spite of all that has come in, for they were unconditional. Israel's complete failure under a self-assumed conditional covenant, that of the Hagar order, could not operate to set aside the promises. At Sinai the nation virtually refused God's grace, according to which He had dealt with them hitherto. They then took their stand upon the ground of their own responsibility, the Law being the standard. The consequences were disastrous. Nevertheless God's Word cannot fail, no matter what the failure of man.

The conclusion we reach is that all as to Israel, the nations, and the earth, as prophesied in the Old Testament, will have its fulfilment on the basis of the new covenant—a covenant of grace and blessing founded upon the redemption which is in Christ Jesus, under which new birth in connection with Israel is accomplished. Thus all is really on that spiritual plane so richly developed in the fulness of time through God sending forth His Son, come of woman, come under law. Even new birth, though connected with this spiritual order in which alone all promise is fulfilled, is called "earthly" by the Lord Himself (John 3).

We have then in this so-called "Jewish program," *God's program,* spiritual and cosmic, which in its con-

summation brings all things on earth and in heaven upon that plane of new creation of which Christ is Head as Last Adam. It is indeed "the abiding order," but two-fold in its sphere, being both earthly and heavenly—for there will be new heavens and a new earth wherein right-eousness dwells, saved Israel and the nations in one, the Church and heavenly families in the other, all under Christ and in His everlasting kingdom.

—JOHN BLOORE.

"THE PATTERN SHOWED THEE IN THE MOUNT"

IN the Epistle to the Hebrews the Spirit of God reminds His people that, when about to make the tabernacle, Moses "was admonished of God, saying, And see that thou make all things according to the *pattern* showed to thee in the mount" (Heb. 8: 5). This instruction, more than once reiterated, referred not only to the tabernacle itself, but also to "all the vessels thereof." Everything in the "first tabernacle" had its original in the vision given to Moses, from which he was to execute his facsimile on earth.

It was after the Lord had redeemed His people out of Egypt and had brought them to Himself, that He said to Moses: "Speak unto the children of Israel that they bring Me an offering....and let them make Me a Sanctuary, that *I may dwell among them.* According to all that I show thee, after the *pattern* of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it" (Exod. 25: 9). In this typical manner,

our God sought to show how a people, redeemed by blood and by power, would become a dwelling-place for Him who would take up His throne in their midst. In the beautiful language of Ps. 22, He was about to "inhabit the praises of Israel."

It is to be noted here that it was not an idea which took rise in the heart of the people, but came from the heart of God. The desire to dwell amid His own redeemed people, to be, so to speak, at home among them, is His own peculiar thought; but this very thought is to be found throughout Scripture from Genesis to Revelation. In the very beginning we find God desiring to be with the man He had created. He comes down to him in the garden, only to find that the man had hid himself from the "presence of God." But when we come to the last book of the Bible we hear the blessed words: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21: 3). How wonderful to think of that time when God's joy and His people's shall be forever *one*.

This, then, being God's object, to have man in nearness to Himself, so as to dwell together—to be one in this sense—it is not strange that we find God working for this end all through man's history. But it is most important to learn that it is only through *redemption* that this can be effected. And it is to be further realized that *redemption* is God's work from first to last. Just as Creation is God's *first* great work, entirely His own work, so Redemption is His *last*, His *greatest work*, and it too is *entirely His own*. The creature has no more to do with it than he had in stringing Orion in the heavens. It is all *for* man, but not at all *by* man, but by God alone.

But if this be so, why are we told that the Lord commanded Israel to bring Him their offerings, in order to make the tabernacle? Is not this a contradiction to the fact that man has nothing to do with the work of redemption? *No;* for it was to a people already redeemed to whom God so speaks. Nothing of this is heard until the people are all safe across the Red Sea, on the life-side of that Sea, typical of the Cross of Christ. Their enemies, the Egyptians, are all stretched out dead on the seashore of Egypt's border, but Israel, to the last man, has crossed over, everyone of them alive, through the power and goodness of their God. Not an Israelite dead, and not an Egyptian alive! And this was God's work alone, not man's.

Then it was, after having redeemed them to Himself, that God expressed His desire to Israel to "dwell among them." Before He took them across the Sea, He caused their enemies to load them down with the "wealth of Egypt"—they who had been poor, destitute slaves. Now they are crowned with silver and gold and treasure of every kind. Does this mean that God gives His redeemed people the wealth of this world? Not in the literal sense, not yet; but He has given us more and better than this. All that we once used for this world, is now ours to use for God, for we are taught: "All things are *yours,* whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." Thus Egypt, "the world," as here spoken of, which once held us slaves, is now *our* slave in this sense, to be made to serve Him to whom now we belong. But we must leave each one to apply this in the right and true sense, while we return to our more immediate subject.

In viewing the tabernacle as a "figurative representation" or "copy" of the heavenly things, we find it was made up of three parts. First, there was the outer court, with its door or gate, within which was the brazen altar and the laver. Then there was the tent, or tabernacle proper; but this was divided into two compartments. The first, or outer, tent contained the table of showbread and the lampstand, or seven-branched illuminer. Beyond this was the veil, separating the outer place from the Holy of holies. Within this inmost part of the tabernacle was the Ark of the covenant, with its blood-sprinkled Mercy-seat. Over this were the cherubim, and between the cherubim Jehovah dwelt in the midst of His people.

But all this was typical, and as long as the typical structure stood, that is, as long as that which it stood for was in force, the veil which shrouded the face of God from the sight of man remained. But when that dispensation ended, the "veil" was "rent in twain from the top to the bottom" (Matt. 27: 50, 51). We know *when* the veil was rent, and we know *what* rent it. It was not the hand of man, but the hand of God; but God waited till His Son had bowed His head in death upon the cross, and then God could wait no longer. The way for Him was now available to come out and declare Himself. Now, since the Son of God was died, God can no longer hide His face. He longs to be known by man, and has come out to make Himself known according to all the love and grace of His heart.

But let us not be selfish here, and suppose that we are the only ones in God's thoughts. What God did on the Cross was on a great scale. He did it not for time only but for Eternity, and He did it for the Universe. And, first of all, God did it for *Himself*. For we must remember that *sin* has injured God much more

than it has injured us. God is infinite, and we but finite; therefore sin injured us in finite measure, but it injured God in infinite measure. And so the Cross has glorified God *infinitely*. Listen to this: "It was therefore necessary that the patterns of things in the heavens should be purified with these (animal sacrifices), *but the heavenly things themselves with better sacrifices than these.* For Christ is not entered into the holy places made with hands, the figures of the true; but into *heaven itself.*" Before finishing this quotation, let us cite an earlier passage in the Epistle. "Who being the effulgence of His glory, and the expression of His substance, and upholding all things by the Word of His power, having made *by Himself* the purification of sins, set Himself down on the right hand of the greatness on high" (1: 3, *New Trans.*). In this sublime utterance, perhaps the most sublime in all Scripture, we find the Originator of all created existence, who upholds the universe by the word of His power, leaving the throne to die on the cross! No creature can comprehend this fact in its full significance, but at least we see the necessity for it. Sin had defiled the Throne of the Eternal. And the Eternal stooped to wipe off the stain of sin from that Throne. Having done this, He again takes His seat upon that Throne! All that He did in suffering and dying, He did first of all for God! Heaven must first of all be purified from sin, and then the earth and its needs are cared for in the same infinite Offering.

All the sacrifices of the first tabernacle were types or figures, in a very faint measure, of this one great infinite Sacrifice of the Son of God upon the cross. And they had to do with a temporal dispensation, for we read: "The law having a shadow of the coming good things, *not the image itself of the things*" (10: 1, *New Trans.*).

They had to do with what was passing, for it was not intended to abide. We cannot suppose that God could be content to have the "blood of bulls and of goats" always on His altar. Neither can we suppose that He could be satisfied with oft-repeated sacrifices; for He has taught us that this very thing is a witness to the utter inadequacy of the offering itself. "For then would they not have *ceased to be offered?* Because that the worshippers *once purged* should have had no more conscience of sins." Therefore to even suggest a repetition of the Sacrifice of Christ, as Rome teaches, is the greatest insult to both God and to His Son which could possibly be offered.

The sacrifices of the law had to do with a passing institution. It was inaugurated as a type or copy only, to give way to the true or original. The work of Christ on the cross has to do, not with the old creation, but with the New. Or, to put it another way, the only thing it has to do with the old order of things is to set it aside forever by the bringing in of the *new.* Therefore the work of the cross is not an attempt on God's part to patch up the "old garment." It was the eternal foundation of the New Creation. It was not in any sense an experiment. Our God would not require the blood of His holy Son to be shed but *once,* but having shed it, the Son will build upon the ruins of the old creation that one which is to *abide forever.* Let us then get three all-important things before our hearts: First, it was the *Eternal One* who offered up Himself. Second, He did it for *Himself* first of all, then for all the universe. It says that He "tasted death for everything" (2: 9, *New Trans.*). Third, He did it for all eternity. It will never be repeated, and this is perfectly obvious to faith, which sees all things as God sees them. Not

only redeemed men are brought to God through that Sacrifice; it is also the basis of that "reconciliation of all things both in heaven and on earth," of which the apostle speaks to the Colossians (1: 20). During the present day of grace reconciliation goes out to men, to the world. But after this, God will bring creation itself "out of the bondage of corruption into the liberty of the glory of the sons of God" (Rom. 8: 21).

All this was contemplated in the Lord's saying to Nathanael, when that "Israelite indeed" confessed Jesus as both the "Son of God" and the "King of Israel" (John 1). "Thou shalt see greater things than these," said the Lord to Nathanael. "Hereafter thou shalt see heaven open and the angels of God ascending and descending upon the Son of Man." No doubt this looks on to the glory of the Kingdom, when the Lord of glory shall reign visibly over the earth; when heaven and earth shall no longer be separated as now, but dwell together. For Israel is yet to be redeemed to Jehovah, who shall take her to Himself in new-covenant relationship, nevermore to be separated. The Land too is to be "married," *i.e.,* come under the power of heaven's blessing, so as to be fruitful in every respect. But not only so, the whole earth is to respond, as we have just seen, to the touch of those blessed Feet which shall come down upon the Mount of Olives; and then this poor earth shall spring up out of its crippled, helpless condition to leap with joy and gladness at the presence of the true and rightful Heir.

All this is enfolded in the pattern which was showed to Moses in the mount. Even now the Holy Spirit is "the earnest of our inheritance, until the *redemption of* the purchased possession, to the praise of (Christ's) glory." We who believe, through God's exceeding grace,

have the gift of the Spirit now, that we "might know the things which are freely given to us of God." May we covet more to enter into that which is made ours at so great a cost, and bring out of full and overflowing hearts the praises which He longs to have from those loved with His everlasting love. If even the "angels desire to look into these things," how much more should we who are to be so closely associated with Him who is "Heir of all things"? —WM. HUSS.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 141)

CHAPTER FIVE

SHADOW and substance are before us in this chapter. In the earthly shadow of the human priest we trace the features of our Heavenly High Priest. We behold Aaron, appointed by God to sustain the people in the wilderness, but our eyes are directed from him to One who is greater, and a priest of another order. The comparison drawn has contrasts as well, the picture is faulty, but in it we find the qualifications required to serve as a priest for the people before God. Christ combines in His Person every possible qualification to be our High Priest. We notice four of these in vers. 1-4.

1. THE HIGH PRIEST MUST BE TAKEN FROM AMONG MEN (ver. 1).

In order to have fellowship with us the High Priest must be one of us. To represent man, and minister to man, and sympathize with man, He must be Man. An angel would not do! Gabriel might deliver a message to us, but he could never sympathize with us. He neither understands our hearts nor God's; he could never feel for struggling saints nor plead our cause before the throne of God. Listen to Job in his sufferings; he longs for one who could understand his case, one who could lay his hand upon both himself and God—a daysman. What Job desired, we have in Christ. He is the Son, and therefore competent from God's side; He is Man, and therefore suited to us in our need.

"Before the throne of God above
I have a strong, a perfect, plea—
A great High Priest whose name is love,
Who ever lives and pleads for me."

2. THE HIGH PRIEST MUST REPRESENT MAN IN HIS SERVICE TO GOD (ver. 1).

If His service is "to God," it is "for men." Israel could look at Aaron in his garments of beauty and say, "He is for us; God accepts us in him and the sacrifices he brings." Entering into the presence of God, Aaron bore the names of all the children of Israel upon his shoulders and upon his breast. Thus they were represented before God, the priest's services were on their behalf.

We see Jesus in the heavenly sanctuary, appearing in the presence of God in virtue of His finished work, and we may,

".....come with singing,
Because our great High Priest
Our names to Thee is bringing,
Nor e'er forgets the least."

Yes, He is there for us, and presents us to God in all the efficacy of His shed blood, and in all the fragrance of His Holy Person.

3. THE HIGH PRIEST MUST BE COMPASSIONATE (ver. 2).

One with the people, he must "bear their griefs and carry their sorrows," plead for the weak, sympathize with the ignorant, and restore the wayward. But the very infirmity that gave the high priest his power of sympathy, made sacrifice necessary for his own sins. Nor was the sinful priest always sympathetic. Hannah, in the deep sorrow of her soul, while praying in the temple, was misjudged and misunderstood by Eli. And priests that were appointed to plead for weakness, accused and condemned our blessed Lord. Too often, where there was deep need, they "passed by on the other side." But our High Priest is perfect in sympathy as well as holiness. Not His infirmities but His sufferings, not His sins but His sorrows, enable Him to be a compassionate High Priest.

4. THE HIGH PRIEST MUST BE VESTED WITH DIVINE AUTHORITY (ver. 4).

All the qualifications we have noticed would not suffice to make one high priest, apart from the divine call. No one could be self-elected to that office, he must be formally appointed by God Himself. The exercise of the priesthood, although for man, is in the line of the will of God. From among the children of Israel, God called Aaron to minister before Him in the priest's office; as One who took His place among the children of men God called His own beloved Son.

5. OUR GREAT HIGH PRIEST IS BETTER THAN AARON.

We leave the shadows now to gaze upon the more excellent glory of our High Priest (vers. 5-10). The glory of His Person and exalted position are brought into bright relief, as along with the earthly picture we hear the voice of God in the Old Testament Scriptures. It is the word uttered long ago that tells of His divine appointment as our incomparable High Priest, glorious in resurrection.

Aaron, in the presence of Moses and Eleazar, laid aside his priestly glory, he is stripped of his garments, and is lost sight of amid the gloom of the grave, while Israel mourns for him thirty days.

Out from death's gloomy portals the Son of God rises, to be vested with the robes of glory and beauty that distinguish Him as our exalted High Priest. There will be no laying aside of His garments, He is "a priest forever after the order of Melchisedec."

There are three panels in the picture presented here. We behold Him entering into the dignity of His office in vers. 5, 6. We see Him wearing the stainless robe in which alone the sanctuary could be entered (vers. 7-9). Then we behold Him in the garments of royal splendor and priestly grace, that adorn Him as God's Anointed (ver. 10).

6. THE FOUNDATION OF CHRIST'S PRIESTHOOD RESTS UPON THE DIVINE CALL (vers. 5, 6).

God calls His own Son into the service; the call recognizes the glory of His Person and the dignity of His office. He was ever the Son of God, and God owns Him such in incarnation. When the Babe lay in Bethlehem's manger the God of Heaven says, "Thou art My

Son, this day have I begotten Thee." Jordan's waters and Hermon's glory-lit peak witness alike to His majesty. But resurrection called forth the brightest rays of His glory. The bands of death are loosed, the last mile of the road of suffering has been trodden, and He receives anew His divine commission. "He is appointed by God to look after us."

7. THE PREPARATION FOR THE EXERCISE OF HIS PRIESTHOOD WAS IN HIS EXPERIENCE AS MAN (vers. 7-9).

Christ's glory gives Him His place at the right hand of God, but that does not bring Him near to us in our miseries down here.

"His sorrows, and His cross record
What makes us know Him near."

As we trace that pathway, "uncheered by earthly smiles," that led ever onward to the cross, we learn how competent He is to take part in all of our sorrows. There is not a bit of the road that He is not acquainted with, and He is ready to sustain us when it is our turn to tread the weary way. "The days of His flesh" were the school in which He, whose prerogative it was to command, learned "obedience." It was a school of suffering. We are privileged to hear Him as He draws near the close of the pathway. The prayers, supplications, strong cryings and bitter tears of the Garden reveal the depths of the sorrows He endured. Dark Calvary looms up before Him with the clouds of wrath gathering round its brow. The path leads thither, and He knows what it means to go on. The full weight of the wrath He must endure presses upon His holy soul, yet He turns not back. He is perfect in obedience, submitting to every-

thing, though with holy abhorrence of the sin whose judgment He is going on to bear.

Thus we are called to see Him in the white linen robe of the day of atonement, in which He ascends to His seat above; having satisfied the claims of the altar, He occupies the throne.

And now He is able to save those who obey Him from all the evil that is in the world. Present salvation is found in obeying Christ. "Fix your eyes on Jesus" is the theme of this epistle.

8. THE GLORY OF HIS PRIESTHOOD IS WITNESSED BY THE WELCOME HE RECEIVED (ver. 10).

"Called of God" is really publicly greeted or "saluted by God." What a glorious climax to the story of His sorrows! Graduated in the school of suffering, He receives the honors due Him. To quote another, "The linen garments are now exchanged for the garments of glory and beauty, His priesthood now assuming the Melchizedek character."

With what loud acclamations of praise the sanctuary received Him! What joy there must have been when the Man of Sorrows reached home! And now within the portals of heaven, He who is the Author of our eternal salvation presents Himself to every opened eye. There He is

> "ever in view,
> The pledge and the proof
> He will see us quite through."

—PETER J. PELL, JR.

(To be continued, D.V.)

CURRENT EVENTS

BY ROGER B. EAMES

THE World War was proof in the eyes of the East that there was something wrong with Western civilization," says *Asia* magazine. "In inviting the Orientals as equals to help him bayonet the peoples of his own race, the white man inflicted a disastrous blow to his prestige in Asia, for no yellow man could continue to respect as superior the white man whom he had been invited to kill." And when the war was followed by the depression and the European experiments in Communism, Fascism and Hitlerism, the peoples of Asia grew skeptical about the boasted merits of all Western ways of life, and concluded that mankind in Europe and America had not found the secret of power and progress, but were still groping for it.

JAPAN. This conclusion emboldened Japan to attempt to increase her island-empire by conquests on the continent. Already in possession of Korea, and more recently of Manchukuo, her latest ambition has been to annex a great slice of North China. Japan now has practical control of the two provinces of Hopei and Chahar, and as these occupy a key position, the subjection of the other three provinces seems assured. But this is merely one item of the plan that Japan is seeking to accomplish.

Both Japan and Germany have been repeatedly accused by the Soviet press of hostile designs upon her eastern and western frontiers. The Soviet officials declare they have definite proof of a military alliance between the two powers looking toward joint attack on the Union, and they believe that the danger of war is now greater than ever before. "The Soviet strategists," according to *Current History*, "have long shared with other military experts, the conviction that Japan must eventually attempt to take possession of Vladvistok and the Maritime province in order to secure approaches to her mainland empire."

The continuing clashes between the Soviet and Japanese troops in Mongolia, and the occupation of that area by the Japanese, places them within striking distance of the southern end of Lake Baikal and a long section of the Trans-Siberian Railway. In addition to these positive signs of danger, it is pointed out that the 745 miles of railroad built by Japan in Manchukuo last year all lead to strategic points on the frontier.

NEW RAILWAYS IN SIBERIA. Immediately after the sale of the Chinese Eastern Railway to Japan, Russia began to double-track the section of the Trans-Siberian Railway to the westward from Vladvistok, to protect her southern border from Manchukuo. By the end of 1935 the first thousand miles of the new line was completed and in regular service. The Russians are also developing another harbor several hundred miles north of Vladvistok which is called Soviet Harbor (formerly Imperial Harbor). This is a recognition of the weakness of Vladvistok, and the northern port will afford a more secure outlet to the sea, and a safer naval base against Japan. Nothing is said about the ice conditions at this more northerly port. More interesting still is the construction of an entirely new railroad from Taishet, penetrating the wild mountainous region to the north of Lake Baikal, and joining the Trans-Siberian Railway at Komomolsk on the Soviet Harbor line. This is a distance of about 2,000 miles. The road passes to the north of Lake Baikal and strikes eastward, parallel to, and about 300 miles north of the Trans-Siberian.

CONVICT LABOR. This new line has been constructed almost wholly by convict labor. "An official report made upon the completion of the project, spoke of the construction camps as vast reformatories where enemies of the State were redeemed 'by the great pathos of their task.' What this means was made clear in sections of the same report describing the conditions under which these unfortunate people lived and worked. The workers became veritable heroes, often working up to their waists in icy water. Miracles of courage and self-sacri-

fice were performed.' The fact that the prisoners were given food in proportion to the work accomplished may have had something to do with this devotion to duty. How many perished is not revealed. But the work proceeded at top speed both day and night in all weathers, and Russia claims a world-record in railroad building, having completed 1,000 miles of track in two years. The same methods are being used on the new Baikal-Amur-Magister line. It is reported that in these construction camps are 100,000 workers, for the most part people who have been transported from European Russia. Some of these work-gangs consist entirely of women. If the prisoners survive the ordeal they may win freedom and reinstatement as citizens."

It is easy to read between the lines here. How eloquently it tells the story of "Man's inhumanity to man." One hundred thousand human beings have been driven day and night under all weather conditions for two long years to construct this railway through the frozen north lands of Siberia. We once pitied the exiles under the Czarist regime. The present system is more cruel still.

INDESTRUCTIBLE. "Almost two decades have passed," remarks the *Alliance Weekly,* "since the intensive endeavor to 'liquidate religion' began in Soviet Russia. Every effort has been made since to exterminate those who profess to be Christians. Thousands have been killed; still more have been forced into a servitude which has resulted in death. A campaign of ridicule has been carried on, in which blasphemous caricatures of the Almighty have been given prominence. The teaching of religion has been proscribed, and a counter-propaganda instituted for the advancement of atheism. Yet, through it all, the gospel has won many converts, and those who have come to truly know the Lord have found in Him a comfort in their sufferings and a sufficiency of grace for continuance in the truth.

"The futility of their efforts has been admitted at the recent meeting in Moscow of the 'League of Militant Atheists.' At the celebration of the tenth anniversary of the founding of the League, the President admitted

that half of the Soviet Union's population was still religious. . . . He called for redoubled efforts to uproot the last remnants of religion from the whole country. A sinister feature of the proceedings was the address of the head of the women's division of the Young Communist League. She took the ground that the young people were with the anti-Christian movement. There is a large element of truth in this. All education has been most carefully directed into atheistic channels, and has been pushed forward skilfully. The attitude of the young is the key to the future in any nation. The mature and the aged have but a few years at the most. When they have passed away, will the knowledge of God go with them and the coming generation be wholly ignorant of divine love? Evangelical religion has been stamped out in other areas in past years, and error has appeared to triumph. The situation is a mighty challenge to prayer on behalf of the scattered flock in Russia, that, as they pass through the waters, they may not be overwhelmed."

"MUSSOLINI'S DREAM OF EMPIRE." Under this caption *The Review of Reviews* carries an article of interest to the prophetic student. A few extracts are as follows: "That Mussolini is aiming ultimately at an empire over the Balkans (not a Balkan conquest, but a kind of regional League of Nations there, with himself saying the last word) seems clear from a study of his foreign policy since he became dictator. . . . The Italy which to-day appears so powerful is a strange contrast to the Italy which emerged from the World War. . . . It was an almost negligible factor in high European politics. Mussolini's foreign policy has developed steadily ever since then in the direction of its final goal, the empire of south-eastern Europe. During the World War Italy had demanded the entire east-Adriatic sea-coast and had been disregarded." She is represented as now saying to Britain: "For decades you have been telling Italy what she might and might not do, because you ruled the Mediterranean. But do you? We shall see. . . . If you want to pass freely through the Mediterranean in the future, I shall be happy, but you must give me my price—a free

hand in the Balkans. And if you dare to close Suez to my transports and supplies, I can seize Egypt."

The prophet Daniel describes the great image of Gentile rule in the earth. The two feet with the ten toes represent the eastern and western portions of the reconstructed Roman Empire. The five western kingdoms may easily be Belgiuin,England, France, Spain with Portugal, and Italy. The eastern kingdoms may be those of the Balkans south of the Danube that Mussolini is now endeavoring to bring under his control, so that the eastern portion of the empire now seems emerging into clearer relief about as follows: The portions of Austria and of Hungary south of the Danube, Jugoslavia, Bulgaria and Greece. When these ten kingdoms, with their colonies, are united under the control and leadership of a Dictator such as the Beast will be, he will wield the power and world-wide authority of which Scripture speaks.

ETHIOPIA. The recent surprising gains of the Italian armies in Ethiopia, and their occupation of the Lake Tana region which is the source of the Blue Nile, so vital to the welfare of Egypt and the Sudan, creates a new and delicate situation which must become the occasion for further diplomatic exchange between Britain and Italy. The desire of Egypt to be free from British control may throw her into the arms of Italy, in which event her lot would not be improved. There may be changes in the present national boundaries so that the territory of the "King of the South" of prophecy will comprise a kingdom greater than Egypt alone.

DAMASCUS. The Syrians have vigorously protested their treatment by the French mandatory power. For about forty days not a shop, restaurant, café, nor theatre was opened in Damascus. Not a worker at his bench, nor a clerk at his desk. A foreigner arriving without any Arab friends was likely to starve. Food could not be bought. Not Damascus only, all Syria was closed, and many cities in Lebanon. Beirut was sympathetic, also Sidon, Tyre, and most other Lebanonese villages.

Syria was determined to shake off the French intolerable yoke. The French have not always been so detested in Syria, but they have suppressed all liberties, so that the people were less free than when under the Turkish rule, thousands of Syrians having been imprisoned for saying a few words against the French rule. The High Commissioner, De Martel, has announced that France was ready to negotiate a treaty with Syria modeled on the treaty between Great Britain and Iraq, and it is expected that a new status for Syria will soon begin.

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

Third Paper.

More About the Spirit's Present Work

WE have already learned that the Holy Spirit is not only a Divine Person but one who has anointed and sealed every believer in Christ (2 Cor. 1: 21, 22). He Himself is also the earnest, making coming glories very real to our souls now. It is important to see that these things are true of every Christian, and they are entirely apart from our spiritual state. Each one who has rested on Christ's atonement can sing,

> "Thou hast bestowed the earnest
> Of that we shall inherit;
> Till Thou shalt come to take us Home,
> We're sealed by God the Spirit."

Now, there are other functions of this Person, both Churchward and Worldward. Let us consider the former in this meditation.

1.—*He Communes.*

"The communion of the Holy Ghost" is spoken of in 2 Cor. 13: 14. This term simply signifies fellowship: to share common thoughts with a friend is to *commune* with that friend. How wonderful, then, that we should have the rare privilege of sharing the very thoughts of the Spirit Himself concerning our Lord Jesus Christ. I cannot share His thoughts concerning any other object but Him, for Christ and His glory constantly engage His mind.

Do you recall that when you were meditating on that verse of Scripture recently it opened up in a wonderful manner, and seemed to bring home to your soul in a new way some truth concerning your Lord which you had never before realized? That was the result of the communion of the Holy Spirit. Do you remember that book—perhaps biography or exposition—and how it gave you a firmer grasp of your spiritual portion? Or perhaps it was during a time of bereavement or other trial, and some one came and, like Jonathan's visits to David in the wood, he "strengthened your hands in God." That was because you shared the thoughts and felt the touch of the Spirit of God.

Abraham's servant had one theme to bring before Rebecca—Isaac. She shared communion with this man, and thus her heart was soon won for his master.

2.—*He Helps Our Weaknesses and Intercedes.*

This double truth is taught us in Rom. 8: 26, 27: "Likewise the Spirit also helpeth our infirmities." What infirmities? Not physical weaknesses (however, He *will* quicken our mortal bodies at the Lord's return, Rom. 8: 11), but *spiritual* infirmities. Conscious of much failure, cumbered by the flesh, that incorrigible enemy within us, we pray and yearn. But how unintelligent often are these prayers! So often we do not know what to say or how to say it. But the Spirit knows just what we need and He makes intelligent request in our behalf. Not

only does He know our need, but He also knows the mind of God in respect to that need; hence He maketh intercession with unutterable sighings. What a ministry, then, is carried on in behalf of each of us: Christ as Intercessor in Glory, and the Spirit as Intercessor within us. Let us praise God for such full provision!

This leads us on to consider another fact:

3.—*He Indites Prayer.*

"But ye, beloved," writes Jude, "praying in the Holy Ghost" (ver. 20); "Praying always with all prayer and supplication *in the Spirit*" (Eph. 6: 18). As we have just noticed, this Heavenly Indweller, if His sway is owned in the life, will pray through us, and this prayer will be according to the mind of God. Hence there is no need for man-made printed prayers, or liturgies; such expedients may sound pleasing to the ear but be quite discordant to the mind of God, for they quite ignore the Spirit's presence and leading.

4.—*He Produces Worship.*

"We are the circumcision, who *worship by the Spirit of God,* and boast in Christ Jesus, and do not trust in flesh" (Phil. 3: 3, *New Trans.*).

Here is a phase of the Spirit's work that is often either quite lightly touched on or else ignored altogether. Recently we read a fine volume on the subject of the Spirit of God, but though it ably dealt with every other aspect of His work, no mention was made of worship. Yet this holds such an important place in Scripture. When our Lord was here lepers, demoniacs, and needy souls worshipped Him. After His resurrection a Thomas' worshipful, "My Lord and my God," gladdened His heart, a Mary's "Rabboni" went up as grateful incense, and our last sight of the disciples finds them on the slopes of Olivet worshipping Him (Luke 24: 22). We read of the Father *seeking* worshippers (John 4: 23), and hence the Holy Spirit would fain produce in our souls a response to this desire. It is in His energy *alone* that this precious

incense rises to God. A magnificent building, stained windows, soft religious music, gowned officials and elaborate ritual will fill one's soul with a hushed awe and a feeling of sanctimonious reverence. But such could be produced in a solemn theatrical play and among godless people: this is not *worship.*

Worship is rather the overflow of a heart that is occupied alone with the Lord of Glory. And this is the Spirit's work—to array before our soul's vision CHRIST. His supreme worth astonishes us and sometimes speech fails. In the story of our Lord's stilling the storm one Gospel (Matthew) states, "They *worshipped* Him;" the parallel account in Mark reads, "They were *sore amazed* in themselves beyond measure, and wondered." *If we cease to be amazed we will cease to worship.*

May we be so "borne along" by the blessed Comforter that He will have fullest liberty to produce in us the sweet fragrance of Christ both Godward and manward.

—C. ERNEST TATHAM.

THE PERSONAL WORKER

AMONG the many lines of gospel ministry open today in this country, one stands out above others for importance and fruitfulness. It is that of the personal worker, the Christian man, woman or child, who, as led of the Lord, will seek to win some soul to Christ by personal contact. If not able to actually win that soul, the personal worker will so witness for Christ as to leave a lasting impression.

Opportunities for this service to our Lord abound on every hand. The tradesman as he calls at the kitchen door, the next-door neighbor, as you meet him, your druggist or butcher, whose store you visit now and again—who knows what the results will be to any of

these of a quiet word spoken in the fear of the Lord? Then there are high-school students and the younger children as they contact their fellows in the class-room. Each one in his own way can speak for Christ. It is not easy work. It calls for much patience, courage, tact and forbearance, since the days in which our lot is cast are evil ones. Folks no longer have the interest in spiritual things they once had. Nevertheless, this door is still open even though others are closed. If people will not come into church buildings or Gospel halls to hear the Word, the quiet witnessing to them for Christ will have its way and its reward.

How many of us are busy at this? May it not be the lack of interest in souls that deadens our Gospel meetings and grieves the Spirit? There is great interest in foreign missions today. This is right. God is indeed working there. There is also much zeal for the meetings of believers. This too is good and needs to be encouraged. But how true it is, that Christians, upon leaving these meetings, go back to their homes forgetting the need right at their own door. They can spend time in prayer at missionary conferences, yet perhaps not send up one appeal to God for the "stranger within their gates."

The *personal* worker has therefore a large and neglected field before him. He can pray definitely for people whom God lays on his heart. The way will then be opened quickly, and before he knows it he has begun to speak to them.

He will need the patience of a Job, the zeal of a Paul, the prayerful fervency of an Elijah, the personal piety of a Joseph, the faith of an Abraham, and the willingness of an Eliezer. His desire to lead others to Christ will drive him to the Book, and then to his knees. His life will be in accordance with his testimony, and what a joy will be his! May the Lord open our eyes to behold this very important and fruitful field, and in the power of His grace set our hand to work in it.

—R. A. WEST.

WORK IN THE HOME-LAND

MIAMI, FLA., April 19.—It was my privilege last week to attend the conference of the saints at Nassau, Bahamas. The brethren in Miami wanted someone to represent them. I went and returned by plane, and spent four days in Nassau. Had the great joy of meeting again many of the Lord's dear people I had learned to know and love during the fourteen years spent in the Islands. A large number gathered for the meetings, which were very profitable and the ministry refreshing. The Word was ministered by brethren Hitchman and Murdo McKenzie from across the Atlantic, and brethren Geo. MacKenzie, R. J. Reid, and the writer. A large crowd attended the gospel meetings, and the Lord was pleased to let us see some fruit of His Word. I returned here immediately after the meetings, while the other brethren remained for a while laboring here and there. It was a joy to find the saints in the Bahamas going on together in harmony and love.

We are about to move into our new home here, for which we thank the Lord. He has enabled us to build it amidst much testing of faith, but how wonderfully He has provided! I hope to go for a short visit to Tampa shortly. Please notice that our address henceforth is: 834 S.W. 13th Ave., Miami, Fla.

The saints here are going on quietly. Our aged brother Scott still is able to share with us in the meetings, for which we are grateful. —A. VAN RYN.

ALTOONA, PA., April 23.—Last Lord's Day we had the joy of baptizing four young believers here in Altoona. Two of these are in the meeting. The other two, a young married couple, are considering taking their place. The Lord has thus encouraged us all by seeing His grace manifested in saving souls. We have finished the chart meetings and have decided to use a trailer, with our car, for living accommodation, if such can be obtained. We would like to labor with another brother, or couple, if the Lord so leads us to contact them this summer.

P.S.—We regret that a mistake was made in publication of sentence in our last letter, *viz.*, "Two meetings are accessible for weekly visits," should have read *"two hospitals."* —GODFREY COOMBS.

GRAND RAPIDS, MICH., April 20.—Of late have been working for the Lord in these parts. At Muskegon good interest was manifested at the two weeks' meetings, and the Word ministered to saint and sinner seemed to be relished. I also paid a short visit to Kalamazoo for the first time. The assembly is small, but there are some promising young believers who, in time, will be useful in the Lord's work.

After a week at Sturgis I plan, D.V., to return to Canada, and make our way east to Black Cape for the Summer. —S. STEWART.

HAMILTON, ONT., April 19.—After five years I am again visiting some of the assemblies in the north, and am cheered by meeting my brethren once more, seeing "how they fare," and finding a happy and a healthy condition, with a real "cleaving unto the Lord."

Have had much encouragement in giving talks on the Lord's work in the Bahamas and in ministering the Word. On March 1st I was in Schenectady, then at Philadelphia for one week. After one night at Pittsburgh I had an enjoyable season in Chicago. Thence I went to Minneapolis for three days, having the great pleasure of hearing dear brother McCandless for one night on Peter. At Milwaukee I attended a missionary Conference between three assemblies in the city. There was remarkable interest. It closed with an excellent gospel address by John Ferguson. I went on to Grand Rapids and Detroit, and it was a delight to see such a large Sunday School in North End Gospel Hall, and hear of the blessing in the past. There was good interest in Detroit, and some expressed appreciation of my visit. I would ask for the prayers of the saints as I move along.

—R. A. C. JEWERS.

MINNEAPOLIS, MINN., April 22.—God has not forsaken His people. We thank Him for the interest shown in the Bible readings and prayer-meetings; in the latter several take part; some evenings *all* the brethren share in this helpful exercise. There is considerable freedom in the readings, and one trusts they are really helpful. It would be easy to settle down and respond to Assembly invitations for the Gospel meetings on Lord's Day, but this does not develop latent talent in others. Openings are frequent in other places in and out of town, for Gospel or Ministry.

A small assembly, in a bigoted Catholic population has been the target of the enemy in a special and difficult trial. Several have left the meeting and scattered scurrilous, untrue reports. While clearly this, they were believed by some. One family is delivered from the snare and rejoicing in deliverance.

The peculiar financial conditions keep one much more at home than planned or desired, but the printed ministry has been blessed. As this travels much further than the individual can, it is possibly the Lord's way to scatter the truth more widely. Yet it is a privation to be kept at home so much. Brethren, pray for us.

—J. H. FLEMING.

SALINA, KANS., April 20.—Have just finished two weeks' meetings here at City Bible Hall. About 225 were present last night. It was a solemn meeting, and we had the joy of seeing two wayward ones come back to the Lord. Brother Longmeade speaks over K.F.B.I. each morning at 8 a.m., and it was my privilege to share the time with him. Letters speaking of blessing received come from about 45 States. We thank God for such an opening for the gospel.

After a few days at Abilene and Elm Springs, I go to St. Louis for April 26. The night is dark and the time is short ere our Lord comes. May we use every moment and opportunity to witness for Him. Labor for Christ now will make the eternal rest more sweet then.

—E. A. BUCHENAU.

PEMBROKE, N. C., April 22.—We are glad to report that Mrs. Chambers is recovering from her recent operation, and whilst slowly, we believe through God's mercy it is surely. She is suffering a good deal with after-effects and greatly needs the intercession of the saints.

As to the Lord's work we have had several large funerals here of late, always so well attended that they present wonderful opportunities for the gospel to ring out into ears that seldom, if ever, hear it otherwise.

—L. T. CHAMBERS.

CANADA

LAKEFIELD, ONT., April 20.—Spent a very happy week-end recently with the Greenwood Ave. Assembly, in East Toronto. There is a live Gospel-work going on there, and a happy growth in the gathering. The Sunday School is one of the finest in the city in our judgment, and is a credit to the score of teachers who are seeking to "stand fast in one spirit, striving together for the faith of the Gospel."

The Lord gave us a good time at the Brantford, Ont., Conference at Easter-time. Brethren from many parts were present.

—C. ERNEST TATHAM.

WORK IN THE FOREIGN FIELD

"Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me"—Ps. 50:15.

"For He is faithful that promised"—Heb. 10:23.

Glancing casually through a newspaper on the evening of April 14th one might have read the following press dispatch from Yunnanfu, Yunnan Province, China:—

"R. A. Bosshardt, Swiss member of the China Inland Mission, arrived here today, exhausted and emaciated after 18 months of captivity in the hands of bandits

whom he described as Communists....Bosshardt's release terminated one of the longest periods of capture of a missionary in China in recent years."

To many this announcement would perhaps mean very little, but to Christians interested in the Lord's work, and particularly to those who for months have been praying for the safety and release of Mr. Bosshardt, it meant a fresh cause for lifting up heart and voice to God in thanksgiving and praise.

Mr. Bosshardt and Mr. Hayman, together with their wives and two children of the Haymans, were captured by Communists in Oct. 1934. The two ladies and the children were released almost immediately, but the two men were held in captivity and suffered much persecution and many hardships, Mr. Hayman for 14 months and Mr. Bosshardt for 18 months. After their capture they were hurried along, often doing 40 miles per day over rough country, as the bandits were in danger of being pursued and attacked by Government troops. Mr. Hayman says, "We had to keep our places in the line, for to lag behind would mean the prisoner paid the penalty with his head! As I saw our baby's quilt being used as a saddle-rug by a Communist woman leader, a man wearing my raincoat, and our possessions being used by one and another along the road, while we meanwhile were often wet through, I asked the Lord for grace to forgive them from the heart."

The missionaries attempted to escape but were caught, tried (the trial taking place before a jeering crowd on a stage erected in the market-place), and sentenced to further captivity and punishment.

The attempts of another missionary, Mr. Herman Becker, to obtain their release only added to their troubles, and Mr. Hayman says, "The Communist authorities were angry, however, that their plans for capturing Mr. Becker had failed, and that they had not recived the money that they had asked for, so one Sunday afternoon in August, first Mr. Bosshardt, then I, were brought before the chief judge. We were stripped of our clothes to the waist, our backs were sprayed with water and we

received fifty stripes of a bamboo rod across the back and shoulders. This was done in front of the messengers, so they could report it to Mr. Becker. That evening we had a goodly portion of salt in our dish of small dried fish. We picked out the little lumps of salt with our chop-sticks, and mixing the salt with cold Chinese tea washed each other's back. With conscience void of offense we that night sang hymns together. A few days later we were ordered to write to Mr. Becker, and say that after ten days we would be beaten with two hundred stripes daily until money came."

In spite of the suffering they endured they were able to testify, "The Lord was with us during the long days of our confinement. Prayer was a source of great strength and comfort to us."

May the knowledge of Mr. Bosshardt's release not only fill us with thankfulness, but also encourage us each one in our individual path.

" 'Tis better to walk by faith than sight,
In this path of yours and mine;
And the pitch-black night,
Where there's no other light,
Is the time for faith to shine."

The following are letters, or extracts from letters, received since our last issue:

CHINA—

Brother Foggin has returned to Kaotai after a five weeks' visit to Lanchow, the capital town of Kansu province. He writes:—

Coming back this time I brought a medical supply with me, hoping to get into closer contact with the people. I trust that some will be led to the Lord.

As to my working alone in these parts, it is because of the lack of workers I came here. Near the coast missionaries are plentiful. It would be nice to have a fellow-missionary, and I have always hoped for one, but

when one is not forthcoming we have to do the next best thing. At Lanchow I met a young traveller who had been converted while in prison there, and I had hoped that he could have come back with me, but the authorities were not willing and have sent him to the coast. His name is Sedlacek. My first business in Lanchow was to get in touch with him, as I had seen a letter he had written to some missionaries which clearly proved he was seeking for the light. On release from prison at the end of nine months he became seriously ill with pneumonia and was sent to the hospital. We had him brought over to the mission where he stayed for about a month convalescing. He is quite well-educated, originally German, but was brought up in Czecho-Slovakia. He started on a tour of the world, going down to Italy, and then to Palestine; thence to Persia and Afghanistan. All this while he had no thought of God, but when crossing the Parmia mountains he nearly perished, and fell on the ground crying to God to save him. It was physical salvation he was thinking of mostly, but from that time on he was interested in spiritual things. The Lord heard and delivered him and brought him safe to Kasgar. Here, owing to fighting around, he was forced to stay eight months, stopping with the Swedish missionaries there. Later he came on to Yunhuang over the southern road through Hatan, reaching there quite exhausted, and Mr. and Mrs. Hayward of the C. I. M. took care of him for several weeks. But one night he was suddenly arrested and marched off by soldiers as the authorities were sending him to Lanchow. He had come in the back door of China without a proper passport *visa,* and therefore they were suspicious. At Lanchow he was suspected of being a Red, and imprisoned for nine months; it was at the beginning of this time that he took the Lord as his Saviour. When I got to Kaotai he had written me of his spiritual experiences and how he missed our chats, and that he longed to know the Lord better. I don't know what they will do with him when he gets to the coast, but have written and hope to hear from him.

JAPAN—

The intense spirit of nationalism now being fostered by the Japanese Government, with the compulsory recognition of and attendance at State Shinto shrines, has created a very difficult situation for missionaries and Christians in that land. Some have already suffered persecution or imprisonment for being outspoken in defense of the faith. A Christian worker recently returned from a visit to the Orient writes: "Christian people should be in very earnest prayer for the missionaries and Christians of Japan and Korea in these the most critical days since the foundation of Christianity in the Far East."

INDIA—

Brother Rowland Hill writes from Bangalore, South India:

You ask, "Are there parts where no work is being done?" Yes, there are parts not open to the gospel, such as Vide, in Nepaul, way up in the North. In other Mohammedan States churches are not allowed to be built, even for converts from Hinduism, and there are serious obstacles put in the way of direct evangelization among Muslims. There are thus closed parts, and in addition many parts where nothing is being done. Vast stretches of territory are "occupied" on paper by various societies, but practically untouched. In all there are 756,000 villages to be reached, and in most cases no proper roads by which to get to them. I am always finding little villages poked off in out-of-the-way places where they have no remembrance of missionaries coming to visit them, and that within a dozen miles of a city but away from any roads.

As to your question about assemblies functioning without missionary help, I have been invited over to the Godaveri Delta to the 100th anniversary meetings, held there the end of this month to mark the commencement of that work by our brethren a hundred years ago. There they have hundreds of assemblies that rarely see a missionary. The same is true in a lesser degree of the

Tamil country south of Mysore, and of the West Coast, Cochin and Travancore.

In the Mysore State we have a very stony bit of field to work. The Christians in the whole State of eleven millions only number a thousand in an area as big as New York State.

AFRICA—

Brother Harlow writes:

The work here is becoming more interesting as the Lord gives us more of the language, and we feel considerably encouraged. The station schools opened again last week after a month's holiday and we are endeavoring to fit in new schedules. Teachers, etc., as available. We were able to do a little work in the bush villages during vacation month and we find our days very full, but can report that we are enjoying the best of health, for which we are duly thankful. It is just over a year since we learned of the exercise of the saints at Toronto about our going out, and we thank the Lord continually for bringing us here.

Bill Deans writes:

Forty-one believers were baptized in the Toi river, at the outskirts of Nyangkundi property, on Lord's Day morning. We had dammed up the river and had a fine deep pool for the purpose. A large crowd witnessed the event, and in the Gospel meeting afterwards one confessed his sins. Those who have thus publicly witnessed to their death with Christ have returned to their respective villages where Satan will direct his darts against them, and endeavor by his wiles to overthrow their faith. May they truly yield themselves to the Lord's control!

CENTRAL AMERICA—

Our Brother Ian Rathie, who recently visited many assemblies in Canada and the U. S. A. while on furlough, writes from Dominican Republic, C. A., as follows:

On our return from the north we found the work encouraging, both in La Bega and Puerto Plata. Some had been added to the number in the assemblies, and others had professed to trust Christ. In the former place we have just had some splendid meetings with a full hall and definite interest on the part of several. Among these is a "general" of the old school, of the days of revolution and civil strife. He still wields a certain amount of influence in the city and is bringing others of his family and friends to the Gospel hall. The Dominican doctor whom I mentioned in some meetings at home was baptized last Sunday, thus taking his place in the ranks of the professed followers of Christ with this public confession. No doubt his stand will carry great weight because of his position and reputation in that city. Being a nephew of a R. C. archbishop and his wife a daughter of the same archbishop, he has a background of fanaticism and religious devotion. We trust that his talents and testimony may be used greatly of the Lord.

La Vega still represents a challenge to our faith and prayers. It is the stronghold of Romanism in this land, situated in the shadow of the "Holy Hill," and the city where they boast of being more popish than the Pope himself. The priests have for years instilled fear and hatred of the Gospel and its messengers into the ignorant hearts of the people. After more than twelve years of Gospel testimony there is only a small handful of believers, poor and weak, yet "rich in faith," "choosing afflictions," glorying in "the reproach of Christ," and "enduring" as those who have seen the heavenly vision. Pray that others may be led to "go forth without the camp bearing His reproach."

Here in Puerto Plata three weeks ago, six others confessed Christ publicly in baptism, making 114 in all since the work began about eleven years ago. Surely God has wrought miracles in this hundred per cent R. C. land in these few years. The Sunday School continues to have an average attendance of about 400, and we do not reach other districts because of lack of helpers. Several schools

are carried on in the country districts by young Dominicans.

The two largest cities in the country, Santiago and Santo Domingo, still remain without real Gospel testimony. We long to hear of others coming here so that we might be able to occupy one of these needy places. May God help us to be faithful as we strive together in prayer and proclamation for the evangelization of this "Land of Neglected Opportunity."

SOUTH AMERICA—

Brother Stacey writes from Catamarca, Argentine, as follows:

I have just returned from Buenos Aires where we celebrated our annual conference of all the assemblies of this Republic. It was a great time. We rented the largest hall we could find, and on the Sunday some twelve hundred believers remembered the Lord in His death. The three days' meetings that followed for ministry of the Word will long be remembered by many. Most have now returned to their distant homes where we trust the effects of such precious ministry will be felt in many isolated assemblies. It is a joy to remember the coming of the Lord draweth nigh and then we shall see Him and be like Him.

HARBOR WORK, U. S. A.—

Brother West reports that in the work in New York Harbor there have been many opportunities for personal touch with men on the ships. There are many cross currents at work, and the ship visitor finds considerable to overcome. Not only the general indifference of men, but the influence of Communistic teaching, etc., makes these personal contacts hard to obtain. Spite of all this, however, the Word has been given, over and over again, to large numbers of men of many nations. There has been encouragement in the way of literature supply and for this there is much cause for thanksgiving.

OBITUARY

Word received from our brother, William Moir, tells of the Home-going of Anthony Cooper, of Hamilton, Ont., in the last days of 1935. Our brother came from Scotland many years ago, and was well known for his godly walk and testimony, both in the assembly and among all those with whom he came in contact.

On April 13 Brother Daniel J. Graeff, of Boyertown, Pa., went Home to be with Christ in his 75th year.

He was the last brother of the original group who formed the assembly at first in this place.

He was faithful to his Lord and bore a good testimony. His seat was always filled, except when illness kept him away. His body was laid away on Friday, April 17, at 1:30 P. M. His favorite hymns from *Grace and Truth* were sung at his burial by a quartet composed of Brother John Lochman, his son and daughter, and Edith Sassaman. At the house they sang No. 93, "Jesus, My Saviour, Thou art mine," followed by prayer by Brother F. A. Krell of Bethlehem. At Fairview Cemetery Chapel hymns Nos. 83 and 106 were sung, followed by prayer and ministry on Psalm 39: 4 by Brother Breeman of Sunbury. At the grave Hymn No. 368 was sung, Brother Breeman read from 1 Thess. 4: 13-18, and Brother John Lochman closed with prayer. There was a large attendance at the burial. Some were present from Reading and Pottstown. —F. A. KRELL.

Peter M. Van Dyke, of Grand Rapids, Mich., was called Home on April 3, at the great age of 91.

He leaves a widow, a son and three daughters, and was greatly beloved by all in the assembly; and the large attendance at his funeral showed how widely he was esteemed. The sorrow of our loss is lessened by the knowledge of his enjoyment of the better part with the Lord he dearly loved.

The writer gave the message at the funeral, and trusts it will be blessed to those who deeply feel their loss.

—R. A. C. JEWERS.

TO AN EVOLUTIONIST — A LETTER

HAVING listened to your lecture on "The Origin and Unfolding of the Universe and of Life," and since you were kind enough to request an expression of opinion if any desired to communicate with you, I take advantage of your offer to make some remarks which I hope may have your thoughtful consideration.

After we sift life-processes through the sieve of millions, perhaps billions, if not trillions of years, and reach by this process through all stages of development, past the first fortuitous combination of chemical elements and atoms to the first positive and negative particles with their attractive and repulsive characteristics, etc., and the orbital motion found to exist in relation to them, in the very simplest manifestation of which we are to find the initial, basic, and almost infinitely minute productive agency of the universe from which every other process and manifestation of life has come by multiplication of the initial process in countless ways and various forms until its most marvelous result is seen in the human organism. If this be the only rational explanation of "the origin and unfolding of the universe and of life," one question occurs to me: How, and from what came the original infinitesimal particle from which, by the initial activity which you described, all has so marvelously evolved? In other words, whence the particle, and what the cause of the activity? If all needful for this was originally inherent in the particle itself only awaiting the

moment for manifestation, how came this particle with its inherent properties and powers, and what brought about the propitious moment for the initial process to take place?

Since I conclude from your remarks that you consider the general state in which so-called human intelligence is now found (even after two million years of development since the first of the human order made its appearance) to be childish; and that it is honey-combed with superstition like the Santa Claus myth and the God myth; and that, as I was led to suppose, you have got beyond this to a position of superiority through apprehending the life processes of which you spoke, thus finding deliverance of mind from the bondage of such mythical conceptions and religious superstitions, so that you are before the public as an apostle of such "an advanced conception" of life and its relations that, accepting it, we need no longer be harassed by such grotesque and sometimes fiendish evidences of human infancy, I naturally feel that you should be able to offer some explanation of the origin of *that* origin from which you postulate the whole evolution of substance-combinations and functioning processes in the realms of both animate and inanimate matter. Or, is it because of my low standard of intelligence, that is, I have not yet reached the liberty of your advanced sphere, that such a question as I have asked arises to prevent the possession of your equanimity, as far as I am concerned?

Permit me to count upon the generosity of your mind due to your advanced viewpoint, and upon your philosophy of forgiveness, should I be guilty of injury by any misjudgment of your position, but the fact remains

that we humans today cannot look upon any combination of working parts from the simplest forms to the most intricate (and the complexity of some is amazing), without predicating an intelligent mind, which must resolve itself into the form of a person, as the original cause for such productions—whether they are the productions of this machine age, or those of Architecture, Sculpture, Painting, Music, Literature. Moreover, even with our present measure of intelligence, we can discern the individuality of the personalities from whom these often entrancing productions have originated. I venture to offer by the process of analogy that when I range through the vast processes of life unveiled in a study of Atomic Physics, Astronomy, Biology, Geology, and other departments of scientific research, I am impelled to say: These productions too—like those just previously enumerated—must be by reason of their immensity the result of Infinite Mind, of a Person as superior to the human person as are these vast works of the Universe and of Life-processes to those of the human order. Will you enlighten me as to the defect in such reasoning from analogy?

The infinite *variety* to be observed throughout the organic and inorganic worlds, in the most simple as well as the most complicated forms, in the most minute as as well as the most magnificent objects; the amazing *adaptation* which is characteristic in all departments of life, each little structure in itself a perfect system of correlation, and yet whatever combination of structures is studied there is found the same harmonious relation and operation; all (in my present state of intelligence) such studies make irresistible the conclusion that infinite intelligence and power, in other words, the forethought

and wisdom of an almighty, all-wise, all-powerful Being is finding manifestation in these mighty and marvelous works of the Universe and Life. You must know the details of all these facts which scientific *investigation* has brought to light. Scientific *theory* is another matter, and one of very doubtful stability.

But in view of these certain results of true Science, known to you I am sure, forgive me if I ask: How can you say in effect, that if there is any God to acknowledge, it is that initial, basic principle of force which you have reached through the sifting of life-processes through these billions of years, and which found its first manifestation in atomic, orbital activity. This brings us to an eternal, impersonal, unfeeling — what? from the ceaseless activity of which has come all the matchless beauty of creation, all the admirable fitness of its parts, its marvelous and perfect mechanism, but more, for example, all the moral beauties of mother-love and self-sacrifice, of everything in fact having any aspect of goodness in it; and also, all the fearful abnormalities of life, what are called its evils, its sins—*all* has come out of that force-God, to the first manifestation of which you introduced us and then carried us down (or is it *up?*) the billions of years to man from whom such an amazing contrariety of action proceeds, in the course of his history supposed to cover so many hundreds of thousands of years. Is it, Mr. ————, such a God *you* really acknowledge? And is it to that acknowledgment *your* intelligence leads you? I wonder! To set up such a monstrous conception for our contemplation under the category of "God" is not, to say the least, above the level of those who set up some hideous, fearfully grotesque image to which they bow down in their supersti-

tious fear. Certainly you know that mankind is incurably religious, and must have a god, you yourself being proof, since even with all your atheistic-evolutionary conception you must bring in the God-principle. Human kind must have something, if it is not someone, to fill that category in his philosophy. Of course, if you make your god inanimate, impersonal, yet eternal, it conveniently does away with all responsibility, obligation, or future accountability on the part of so-called intelligent creatures—they can confess nothing to, nor expect anything from, nor owe anything to such a . . . ? And this is that intelligence which is to liberate mankind from childish superstition, from being in the grip of which, as you said, your fellow-creatures pray, or worship, or imagine they can serve a Being called God who they in their infancy think is revealed in the Universe. Perhaps in objection to the acknowledgment of a personal God you will ask: What about moral degradation, that greed and trickery which you denounce, and of course out of which develops so many of the ills, burdens, and crimes of human kind? How reconcile such conditions with a Supreme Being to whom is attributed not only infinite wisdom and power but moral government?

Will you listen to what a very old book says? It seems to be so sufficient in its explanation:

> "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse: because that,

knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. . . . And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful: who knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them. Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous

> judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek: but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God" (Paul's Epistle to the Romans, chs. 1: 15—2: 11).

Make this a basic part of the foundation upon which you build your philosophy of human relations, and you cannot, if honest with yourself, fail to follow the path marked out in the further development of redemptive and ethical teaching promulgated by the eminent writer of the above quotation. His address to the philosophers of Athens is still worthy of consideration by men of the twentieth century:

> "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you. The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served with man's hands, as though He needed anything, seeing He Himself giveth to all life, and breath, and all things; and He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations, that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one

> of us: for in Him we live, and move, and have our being; as certain even of your own poets have said, 'For we are also His offspring.'
>
> "Being then the offspring of God we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The time of this ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent; inasmuch as He hath appointed a day in which He will judge the world in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (The Acts, ch. 17: 22-31).

In closing, permit me to refer to your circular in which you mention your book, "Life Processes," to which doubtless your recent lecture stands intimately related. In that circular you speak of "a Supreme Power" being "disclosed which creates and governs all things"—what your conception is of the character of that Power you made clear in your lecture, as I have shown in this letter; but you go on to say in your circular: "Science in its broader determinations and visions, is shown to conform perfectly with intelligent religious faith." May I add to my questions this one: What constitutes such faith in such "a Supreme Power?"

I shall look with interest for your solution of these difficulties as they present themselves to one of "the laity" for whom your lecture announcement said your discussion was strictly designed.

Sincerely yours,

JOHN BLOORE.

A SEATED SAVIOUR
and a Satisfied Conscience

THE *fact* that Christ is seated at the right hand of God is acknowledged by every true Christian.

The *teaching* connected with that fact is little known by many of them, and this lack of knowledge is responsible for the uncertainty in which so many are found.

The glorious truth that the Son of God is a seated Saviour in highest glory is presented again and again in the Holy Scriptures for the believer's assurance as to salvation. Upon the cross of shame He accomplished the great and glorious work of atonement. His cry, "It is finished," declared that *all* was accomplished. *All* that was needed for the honor of God's throne and for the sinner's salvation was done. Then, and not before, the Lord bowed His head and gave up His spirit to His Father. Tender and loving hands took His holy body from the cross, and wrapping it in the linen clothes placed it in the rock-hewn sepulchre. The great stone was rolled against the mouth of the cave. The imperial seal was placed upon it. The watch of soldiers were on guard. But all was in vain to retain the Son of God in the tomb. He rose again the third day, as He had said He would. During forty days, He companied with His disciples. Then, leading them out to Bethany, on the hill called Olivet He lifted up His hands, His

pierced hands, and blessed them. While blessing them He was parted from them and ascended; passing angels, principalities and powers, He took His seat at the right hand of God.

We can thank God that *Christ was* upon the cross to do the work of redemption. We can thank God that *He is* no longer there. It is because the work of redemption is done the Saviour is seated in highest heaven. This is the blessed proof that God is satisfied about the question of sins.

It was not until "He had by Himself purged our sins, that He sat down at the right hand of the majesty on high."

It was "by Himself" that He did the work. For His own glory and for our good He finished it. Having done so, He seated Himself upon the throne of God.

Christ is a seated Saviour because His one offering has been offered. Gazing upon Him on the throne, where He is seated, we know that every thing which was necessary has been wrought and we can rejoice and cry, "Thou, Lord, hast made me glad through Thy work, I will triumph in the works of Thy hands" (Ps. 92: 4).

The one offering is all sufficient and sufficient for all. It can never be repeated. Christ will never die again. He will not suffer for sins, our sins, anymore. Any attempt to add to the atoning work He has perfected is a denial practically that His work is finished and that it is all-sufficient in the sight of God.

It is when we have believed the gospel that the Holy Spirit is given to us to be our power to walk and serve God. The old rhyme expresses this,

"There is nothing to do, until saved from our sins,
When the power of doing good only begins."

Because of the all-sufficiency of the one sacrifice, God has said, "Their sins and iniquities will I remember no more." So we who believe can be at peace, our conscience clear, perfected, purged "from dead works to serve the living God."

"I could not work my soul to save,
That work my Lord has done,
But I should work like any slave,
From love to God's dear Son."

A seated Saviour and a satisfied conscience go together, and a devoted service of the satisfied one should follow. —INGLIS FLEMING.

FORGIVENESS OF SINS

FORGIVENESS may be viewed in three aspects, *viz.*, (1) *Eternal,* which needs no repetition. Every Christian has eternal forgiveness.

(2) *Family*. When we are converted, receiving forgiveness and the gift of the Holy Spirit, we are introduced to a new relationship, *i. e.*, the family of God. That is the home circle of heaven established on earth, where the light and cheer of the Father's presence are known. The Holy Spirit enables the youngest Christian to address God as Father. That the Creator of the Universe can be approached in closest intimacy and addressed in terms of the deepest affection is wonderful. A child cannot break the link of relationship. He has the nature of his father. Hence sin in the Christian is

viewed as a child's offence against his father and is dealt with as a family matter. Therefore in view of that contingency we have an Advocate with the Father, Jesus Christ the Righteous One (1 John 2: 1). The word translated "Advocate" is the same word as is translated in the Gospel "Comforter;" this is very instructive. The literal meaning of "Paraclete" is "One called to our side to help." That fact does not admit of indulgence in sin. There is no license for an unholy walk in Christianity. That introduces the third aspect of the question.

(3) *Governmental.* If Christians persist in doing wrong then they come under the hand of God in government. His government was manifested in the Corinthian wrong-doing by the infliction of illness and death. However, we are not to arrive at a conclusion, by external evidence, that God has removed a brother or a sister in government. If we see a Christian in affliction it is our privilege to act as intercessors with God the Father about such. We shall ask that the person in question may learn the lesson and so be preserved and not removed, and thus that he or she may be here for the glory of God and the strengthening of the things which remain in Christian responsibility.

Scripture speaks of a "sin unto death," but not specifically. Where Scripture is silent we do well to adopt a similar attitude. All sin tends to death. John's First Epistle makes clear that wrongdoing is opposed to a path of rectitude. Righteousness is the path which the Christian is called to pursue. The path of obedience is that of love, and if we walk in that we shall be preserved from falling or, more correctly, "stumbling" (Jude 24).

—T. OLIVER (Galashiels).

All Things Are Yours

"The grace of our Lord Jesus Christ,
The love of God,
The fellowship of the Holy Spirit,
be with you."

All for *me* Thy grace, Lord Jesus!
Mine for every daily need,
All-sufficient for my weakness,
Freely given in its fulness;
Truly, this is grace indeed!

All for *me* Thy love, O Father!
Make me know its wondrous store—
That for me Thou thinkest, plannest,
That for me Thou daily carest,
Mine such love for evermore!

All for *me,* Thou blessed Spirit!
Fellowship in Life Divine;
Mine—communion with the Highest,
Mine—the need for which Thou criest
Unto God. All praise be Thine!

—D. J. LANGFORD.

A SERVANT'S SINS

TODAY it is not sin that altogether prevents blessing but rather unjudged sin. It is certain that God hates sin with all the loathing of His holy nature, and can never tolerate it in His presence or in His servants. But in the ingenuity of infinite love He has dealt with it righteously and finally to His own eternal glory, and the only hindrance to

blessing now is the pride which refuses to acknowledge sin to be such. True, "It is required in stewards that a man be found faithful," but God does not cast off for ever a servant who sins. His period of usefulness is interrupted until confession is made, but it is only the *unprofitable* servant, who brought forth no fruit, not having eternal life, who is cast into outer darkness.

In reading the Old Testament it is evident that none of the failures of the Lord's people are glossed over, and no false glow is given to the record! How wonderful that in the New Testament their sins are not recorded again. Moses is described by the Holy Spirit as being faithful in all God's house as a servant. Yet one may notice six sins in his life, which did not hinder his usefulness as a servant altogether, because he acknowledged his sin and obtained mercy. It is profitable to trace these as a warning to all who would serve God, and as an encouragement to those just beginning in the blessed path.

The first chronologically is the murder of the Egyptian who was smiting a Hebrew, one of his brethren. This was an attempt to do God's work in man's time. God had called Moses to deliver His people Israel, as Stephen tells us, but the time was not yet ripe. The iniquity of Egypt was not yet full and the people of Israel not yet ready for a deliverer. They cast Moses out, saying, "Who made thee a prince and a judge over us?" Thus Moses failed in his graduation examination, as it were, and was sent back for a further course of forty years in God's school. George Mueller is quoted as saying, "I must wait to know four things about any task: first, is it God's work? second, is it *my* work? third, is it God's time? fourth, is it God's way?"

Having run ahead of the Lord on this occasion, Moses is next seen refusing to obey when the Lord's time does come. It is forty years later, forty years spent in the backside of the desert learning God's lessons. Yet Moses, in seeking to avoid the call when it came, answered back to God five times. The strong point in his character was his meekness, a quality despised by the world indeed, but commended by our Lord in His teaching and in His life. To be glorifying to God, however, it must be linked with a firm trust in Himself. Moses argued his own nothingness and lack of oratorical ability, the probable failure of the mission because of the unbelief of the people and their ignorance of God, and even dared to suggest that God had made a mistake in choosing him when He had many other servants. But God never makes a mistake, and "His command is His enabling." May we indeed be given a share of the meekness of this servant of the Lord yet also grace to answer when He calls—"Speak, Lord, for Thy servant heareth."

When Moses was finally willing to go, God fulfilled His word and delivered Israel by his hand, and led them into the wilderness. The lesson of the insufficiency of man and the all-sufficiency of God had not been completely learned, however, and we soon find him seeking human help in saying to Hobab, the Midianite, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness and thou mayest be to us instead of eyes." This is especially sad, coming as it does right after the remarkable passage in Numbers 9 concerning the guidance of the cloud, in which Moses himself wrote six times that the children of Israel journeyed when the cloud was taken up, and seven times that they abode when the cloud rested. We have not

merely a cloud to guide our journeyings, but the Lord Himself in our hearts to show us every step of the way, and we have no need that any man should teach us, for we have an anointing from the Holy One, who came to guide us into all truth. But when spirituality is low, we naturally seek help in organization, which is no help but a hindrance. "Our God is able."

This incident prepares us for the scene in the next chapter in which Moses complained that God had not given strength for the work: "I am not able to bear all this people alone, because it is too heavy for me." Having sought human help before, he naturally found that the might of man was inadequate for the task in hand. But God had never suggested that such was the case. He *had* said, "Certainly I will be with thee," but Moses, in the abundance of his grief at the sins of the people, forgot all this, and prayed for death. His work was not yet finished, however, and God sent him back to his duties, but with seventy others to help carry the burden. Oh, that we might learn that God our Father is in all our circumstances and that grumbling is a terrible sin in His sight! Let us be sure that we are in the place He would have us, then, come what may, we may face it with fortitude.

Kadesh-Barnea is usually thought of in connection with the sin of Israel in refusing to enter the Land of Promise, for which they were sent back to wander forty years in the wilderness. The first offender in this catastrophe, however, is seen to be Moses himself, in his concession to the people, and in his commission of the spies. The people petitioned him to send an advance guard, Moses acquiesced, so God granted them the desires of their hearts, and commanded them to send the spies. Then Moses instructed them to find out about the land,

whether it was good or bad, thus doubting God's word, and about the people, whether strong or weak, thus doubting God's power. God had said that the land was good and that He would deliver the inhabitants into their hands. What need then of sending spies at all? Moses also told them to bring of the fruit of the land, and the Scripture adds significantly, "Now the time was the time of the firstripe grapes." One wonders if Moses, tired perhaps of the wilderness fare, yearned, not indeed for the food of Egypt, but for that of Canaan—*before God's time*. Those who have set their hearts on the things of this world are seeking like the Corinthians to "reign" *before the time,* and it is quite as wrong to be ahead of God's time as behind it.

The last of these incidents which we shall notice is the most famous of all, the smiting of the rock at Meribah. In the story of Moses' call we saw how his strong point, his meekness, was carried to an extreme. Here we have its complete failure, and the marring of a beautiful type. It is recorded in Exodus 17 that Moses struck the rock at God's command and supplied water for the people, thus providing a picture of our Rock, having been smitten, giving the Water of Life to whomsoever will. The same rock will continue to give its life-giving stream, but must not be smitten again. Moses in this scene thus missed the mind of God, lost his temper, and disobeyed the Lord's express command. God's judgment is revealed at once and Moses forfeits the privilege of entering the land. "Let him that thinketh he standeth take heed lest he fall."

How refreshing to turn to the True Servant who was perfectly faithful to Him that appointed Him! Christ accomplished His work, neither too early nor too late, but in due time, displaying that perfect balance of character

which is so precious, seeking no help but that of His Father, fulfilling completely the will of God. Moses, great though he was, yet was but a man, as we have seen, of like passions as we are. That God could use him in such a mighty way is proof that the work is of Himself and that He is able to use any vessel, however weak, if only clean and empty.

May He give us grace to acknowledge at once every sin to be such, until with practice we shall be able to identify it before committed, to avoid it in His strength, and thus truly go on from "righteousness to holiness."

R. EDWARD HARLOW.

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

Fourth Paper.

The Spirit's Baptism and Filling

THIS month's paper brings us to a phase of our study that has raised much controversy amongst Christians. There are very many sincere believers, linked with the modern Pentecostal Movement, who teach that the baptism of the Spirit is an experience that should be earnestly sought, and it may be attained through praying, "tarrying," etc. They teach that this is something that is enjoyed by spiritual believers only, and the external sign is a speaking in unknown tongues. It is asserted that, while men are *born again* of the Spirit, they are not *indwelt* by His presence or *baptized* by His power until these conditions are fulfilled.

We have before sought to show that the Bible clearly teaches that *every* true Christian's body is the Spirit's temple, and that this in New Testament times was true of even the carnal Corinthians (1 Cor. 6: 19).

We cannot go astray in our conclusions on the subject if we look at every passage in the New Testament which speaks of the Holy Spirit's baptism. They are as follows: Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 5; 11:16; 1 Cor. 12: 13. Please notice that in each of the first four we have John the Baptist's prophecy that our Lord would, at a future date, be the Baptizer. It is in the future tense: "He *shall* baptize you." In Acts 1 the risen Saviour still refers to that experience as future, though He adds that it would take place "not many days hence." Turning now to the last reference (1 Cor. 12:13) to this event, we would draw attention to the reading as given in the R. V.: "For in one Spirit *were* we all baptized into one body whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." It is very important to note that in this passage the baptism is referred to as having taken place; it is in the past tense. In other words, before Pentecost all the arrows of direction point forward, while in this notable verse the arrow points backward. Are we not justified in concluding, therefore, that what is referred to had its commencement at Pentecost, the direct consequence of the Spirit's advent,* and that it is participated in by each true believer since then, for all such since Pentecost are set in the one body.

What then *is* the baptism? We have already seen that the Indwelling and Sealing are individual, but 1 Cor. 12: 13 makes it clear that the Baptism of the Holy Spirit is corporate, and signifies the immersion of every believer, whether Jew, Gentile, bondman or freeman, into the one Body of Christ, the Church of God. It is the removal of every distinguishing mark, and our introduction into the wondrous unity that God has formed. Mr. S. Ridout

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*Acts 11: 16: "Peter quotes John the Baptist's words, 'Ye shall be baptized with the Holy Ghost,' as being fulfilled on that occasion as at Pentecost, God giving the Gentiles 'the like gift' as He did then to the Jews."

—*Geo. Goodman.*

draws our attention to the significance of our membership in the Body: we are linked with Christ,—"members of His body" (Eph. 5: 30), we are linked with all saints,—"members one of another" (Rom. 12: 5), and as individuals "we are members in particular" (1 Cor. 12: 27).

* * * * *

Let us review very briefly for the sake of emphasis.

So far we have been occupied with the *permanent* operations of the Holy Spirit of God, and have seen that these are the portion of every believer and quite *independent* of state. These are as follows: the Indwelling, the Anointing, the Sealing, the Earnest and the Baptism.

But the Filling is among the *variable* operations of the Spirit, and *is* dependent on state, and therefore *not* true of every believer. "Be filled with the Spirit" is a command, and surely we need mutual exhortation as to this today. Let us not, in our revulsion from the extremes of Pentecostalism, overlook the importance of these conditional blessings. The Scripture connects the Spirit's filling with *service* as in the case of our Lord (Luke 4: 1), Stephen (Acts 6: 3, 8), or Barnabas (Acts 11: 24). They wrought for God as they were filled with divine energy. Then, again, the filling is associated with *joy,* as in the case of Zacharias and Elizabeth, or the disciples of Acts 13: 52. Immediately following the exhortation, we have the words, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord: giving thanks always" (Eph. 5: 19, 20). The ungrieved Spirit will fill our hearts with unspeakable joy and our lips with heavenly praise. This is certainly more than religious enthusiasm and fleshly fervor; it is the very joy of God Himself flooding the life.

If this is not our experience just now it is undoubtedly because other things are filling our souls. You will remember that after Abraham's death the Philistines dumped a lot of rubbish into his wells, and thus rendered them useless. Years later Isaac digged again the wells, the earth and stones were removed, and then as a

natural consequence, the sparkling waters again filled the holes.

May you and I resolutely cast out the stones of unbelief and the rubbish of self-interest, and the joy of the Lord will again prove to be our strength.

—C. ERNEST TATHAM.

THE OPEN-AIR PREACHER

THE Open-Air Preacher! What an important part he plays in the spread of the Gospel. Standing before hundreds in the broad highways of our big cities, he proclaims the Glad Tidings of Grace to people of all nations, creeds and walks of life. He does not need to make any particular distinction between men, for he knows that his hearers are composed of all kinds.

The Open-Air Preacher should be a man of skill. He must know how to present the truth in such a way as to meet all. He must be careful not to speak "in an unknown tongue," *i. e.*, he dare not permit himself to use a phraseology that many would not grasp. Presenting the truth as he does to such a variety of uninstructed souls he will aim at simplicity. He will speak too with brevity, point, and deep affection, yet withal, using great firmness and force.

The Open-Air Preacher must remember not to preach *at* folks, for that will only enrage them. He dare not preach *for* them, for that will only entertain them. He must preach *to* them, for that will win them.

The Open-Air Preacher must so speak that his hearers will depart convinced of two things; first, that the speaker has something so wonderful that it has affected his whole life, and second, that they themselves should have this same wonderful thing. In other words, the

manner and words of the preacher will be such that the audience will commence to hunger for God. Naturally, the speaker will be filled with the joy of salvation so that his face will shine, for if he looks gloomy, how will he able to draw souls to Christ?

The Open-Air Preacher may reach in one hour a hundred times as many folks as the indoor speaker. Of this number practically all need the Gospel message he preaches. For this reason, his work, while arduous, is very fruitful as it carries out the Great Commission to "preach to every creature."'

The preacher may or may not have methods. Prayer, holy living and fervent love for souls, should be his "methods," if one could call them that. Depending on the grace of God and fresh supplies of grace through the blessed Holy Spirit, the Open-Air Preacher goes forth confident of the power of his Lord with him.

The Open-Air Preacher has Scriptural precedent, principle and practice to support him. The Bible furnishes many bright examples of open-air preaching. Noah, "the preacher of righteousness," we may infer quite easily did most of his work in the open air. So did Enoch. So with the prophets of old, such as the great Elijah (witness Mount Carmel), Jonah, and many of those who likewise with great boldness addressed multitudes in the name of Jehovah. The New Testament is rich with such examples, as, for instance, John the Baptist, Peter at Pentecost; later on, the Prince of Preachers, the great Apostle of the Gentiles, Paul; then Apollos, the beloved Barnabas, John Mark and hosts of lesser brethren, like the dear Philippians, Thessalonians, and others. And then in our Blessed Lord Himself, the One who spent Himself to be the Faithful Witness to myriads of perishing souls, we have the perfect model of great open-air preaching.

Not only in Scripture but in the history of the Church, are there given to us the names of illustrious servants of Christ, all of whom found great scope for their God-given abilities in the open-air. Wycliffe, the Wesleys,

Whitefield, Weaver, and many others, these were powerful instruments in the hands of the Lord in open-air work.

The days in which our lot is cast are difficult ones. Gospel-hardening is going on in many quarters at a terrific pace. It is akin to the hardening of Pharaoh's heart. This makes open-air work, as well as other fields of Christian service, extremely trying. Nothing dampens the ardor of the preacher like indifference! Nevertheless, preach he must, and preach he will, until he is called away from his labor.

The whole year in some parts belongs to the Open-Air Preacher, but in certain climates only the Spring and Summer seasons are his. From May until September, these are months of opportunity. The Lord give us to buy up these times for Him in OPEN-AIR work, for who knows that before the present season ends, the whole Church of God will hear the assembling shout and be "snatched away" for ever to meet her Lord in the clouds, in that greatest of OPEN-AIR MEETINGS! Lord, stir us! * * *

Who Are the "Brethren"?

THE following letter, clipped from *The Toronto Globe,* one of Canada's leading newspapers, may be of interest to our readers. In the course of the years much failure has marked our history, and present weakness is evident when we think of the spiritual strength found in the early days. All of this, considered in the light of such a testimony, should serve to humble us and promote self-judgment. But let us also recognize with thankfulness to God the greatness of His mercy in having raised up and maintained such a witness to His truth, as this letter speaks of. Because of this may we of today seek grace and

wisdom to avoid, and if necessary resist, what would still further weaken rather than build up what is of God, ever seeking after a fuller return to the simplicity of the truth concerning the fellowship of saints, the scriptural order of God's house, His assembly, and the work of the gospel at home and abroad. The letter:

To the Editor of *The Globe*: Your *"Life and Letters"* columns in the Saturday issue of *The Globe* are always interesting, and the issue of Feb. 15 is no exception to the rule. One of your reviewers, W. R. R., in writing of a book entitled "Peculiar People," by one Septima, says in his closing sentence: "This book is a record of a phase of life that has passed away; but it creates a sense of reality and truth that lives and abides." A phase that has passed away? No, sir! The people known as "Brethren" are very much alive today all over the world. I am not associated with them as a body of Christians, but I was reared and raised among them. Both my father and mother were members of that excellent body of "defenders of the faith once delivered to the saints."

The "Brethren" were a body of people who separated themselves from many organizations, some being of great intellectual power—clergymen, lawyers, doctors, military and naval officers and men of high position, especially in the Old Land. As one has said: "The grand doctrines of the Church, the operation of the Holy Spirit, the blessed hope of the Lord's coming again, were and are always to the fore in their teachings." As another teacher wrote, truly whatever be our attitude toward the "Brethren," whatever view we may take of their history and teaching, whether we despise, admire or ignore them, none who are at all acquainted with the history and developments of the spiritual forces of the nineteenth century can justly deny the power and influence that have been exercised by their teaching and lives over the whole Church of God. No one who is at all competent to speak upon the matter will deny that for loyalty to the Bible as the authoritative Word of God; for spiritual

apprehension of its scope and purpose; for a clear statement of the fundamental principles of the Gospel of God's grace and Christian life, the "Brethren" as a body have stood second to none. Hundreds of names of eminent men of God associated with "Brethren" might be mentioned.

Today the work of the "Brethren" is going forward in all lands, and here in Toronto they have several meeting houses. —ALFRED HOLNESS.

Toronto.

THE THREE THOU'S

"*Thou* art my hiding-place; *Thou* shalt preserve me from trouble; *Thou* shalt compass me about" (Ps. 32:7).

God has this for all His own, but, sad to say, many enjoy it not, ever seeking to deliver self by feeble self. This reiteration of "Thou" is found in that Psalm so well-known to many from its opening verses, which enable sinners to hear the verdict from the righteous Judge—"Blessed!"

Reader, have you found that place? If so, then you have found the hiding-place, not only from the past but for our life now, that we may enjoy the fulness of God's salvation in Christ. First, sins are forgiven, then we know the One who goes with us through life's journey. It is like the little grandchild going to the store with Grandpa, running happily and carefree, when suddenly a large dog springs out before the helpless little one. At once she runs to Grandpa, hides her head under his coat and clings to his knees, knowing the one to whom she has fled.

Do you, dear child of God, do this? This alone will keep us and preserve us from trouble. Then He will compass us about with songs of deliverance.—H. STADT.

CURRENT EVENTS

BY ROGER B. EAMES

THE present delicate relations between the nations of the earth can scarcely fail to enlist the attention of every thoughtful Christian. That open hostilities on a large scale have not broken out may be attributed to the restraining hand of God who has in mercy answered the prayers of His people. The direct fulfilment of Prophetic Scriptures relating to the end of the age awaits the removal from the earth of the true Church, consisting of all real believers in the Lord Jesus Christ (1 Thess. 4: 15-18). Then will follow without much delay the unfolding of the first six seals of the seven-sealed book of Revelation (ch. 6). In the horrors of the World War, with its aftermath of famines, collapse of governments, and world-depression, the nations have already experienced a striking forecast of the chaos that will overtake them in the far more acute visitations under the six seals. So tremendous will be the breakdown under the sixth seal that men will believe the final day of wrath has overtaken the world.

It becomes clearer that the world cannot continue indefinitely in its present state. The colossal preparations for war in every nation make war inevitable. And this is what Scripture predicts as following a fictitious peace under the first seal, "when they shall say, peace and safety" (1 Thess. 5: 3). When the second seal is opened there will come such days as those early in August, 1914, when between the European capitals declarations of war were speeding until all Europe was aflame. So at the summons of the second seal the world will plunge into such a war as it has never known. The end will be the universal chaos and bankruptcy which far-seeing statesmen envisage as being the only logical outcome of the present madness. An observer of world

conditions says: "It is not the wreck of a single nation that is involved. It is the wreck of a world. Universal bankruptcy accompanied by universal revolution will place in jeopardy not merely civilization but life itself." This statement is descriptive of the tragic ruin of all stable government under the sixth seal. It is the "wreck of a world" that will be the climax of the universal war.

ROME. "Benito Mussolini, after fifteen centuries, proclaimed the restoration of the Roman Empire of the Caesars, decreeing total Italian sovereignty over conquered Ethiopia, and proclaiming Victor Immanuel, his king, to be Emperor of that primitive land. Il Duce gave back to his millions of people a reborn empire 'on the seven fateful hills of Rome.'" Meanwhile Haile Selassie is a refugee in Jerusalem, where he pleads for justice for his country, and the League of Nations is confronted with the problem of its future existence in Geneva where it has recently become installed in the new eleven-million-dollar Peace Palace.

EUROPE. Intense diplomatic maneuvering has marked the recent weeks. The French Senate ratified the mutual assistance pact with the Soviet Union by a large majority. Lloyd George is bitter in his denunciation of the suggestion that Britain be dragged into another war. He expresses the attitude of England generally, particularly in his warning against using the power of England to build up Russian Communism by adding strength to the alliance between Russia and France.

"THE FUTURE OF MANDATES." "The question of the future of Mandates entrusted to the principal allied and associated powers after the War looms large at the present moment;" says an editorial in the *Jewish Chronicle*. "No one can forecast what arrangement may ultimately emerge from diplomatic bargaining in a desperate attempt to unravel the present international tangle. In the existing circumstances in the Mediterranean, however, this country (Britain) is hardly likely to renounce its Palestine Mandate...Not long ago, a newspaper cam-

paign was started in Poland for a transfer of the Palestine Mandate to that country on the ground of its possession of a large Jewish population. Italy, too, which eagerly desired the honor at the time when its allocation was first discussed, is believed never to have abandoned hope that her wish will one day be realized; and the view is strongly held that Signor Mussolini, with his alleged dream of a new Roman Empire, has his eyes on Palestine as one of his coveted areas for the expansion of Italian power."

This ambition of Mussolini's may eventually prove to be more than a dream. Palestine is destined to continue in full subjection to Gentile supervision and control so long as the "times of the Gentiles" continue. At present she is having some respite from the arbitrary rule of the Turk. During the last half of the prophetic week of Daniel, when treaty obligations with the Jews become a "scrap of paper," Jerusalem will be trodden under foot of the Gentiles (Rev. 11: 2, etc.). The Antichrist in Jerusalem, together with the Roman Dictator in Rome, will, during that period, make the life of the Jew one of supreme agony.

JERUSALEM BROADCAST. "This is Jerusalem calling" were the words that opened the station in English, Hebrew and Arabic. The inauguration of the Palestine Broadcasting service is hailed as a great event. It is said to be the beginning of an epoch of great cultural development in Palestine. The Arabs are making a national issue out of the fact that the Palestine Broadcasting Corporation is using the name "Eretz Israel" in its Hebrew programs. As a consequence, "Eretz (land of) Israel" has disappeared from the programs and has been replaced by the initials "E. I." The Hebrew press is strongly protesting against this change.

LORD ALLENBY. The recent death of Lord Allenby recalls his leadership of the British forces in Palestine which resulted in the defeat of the Turks and the surrender of Jerusalem in December, 1917, without the firing of a shot. He was well-known as a Bible reader

and a Christian. It is said that prior to the fall of Jerusalem he wired King George for advice, and received the reply, "Better pray about it." The Moslem Arabs linked his name—Allenby—with Allah of Islam, and welcomed him as their God-sent deliverer from the tyranny of the Turks.

RIOTOUS PALESTINE. "Next to Egypt, which it borders, Palestine occupies the most strategic position on the Asiatic rim of the Mediterranean sea. A mandated territory, it is a vital link in the British Empire, within an hour's flying time of the Suez Canal by the speedy new bombers. Haifa, its hustling northern sea-port, is a fueling station for British warships. With Italy's threat to Malta's naval importance, it is reportedly being fortified. Westward, Palestine, and its dependent buffer-state of Transjordania, provide a continuous overland and air route to the British-controlled oil-fields of Irak and Iran.

"Palestine is the melting-pot for Jews, Moslems and Christians, boiling hotter by the year because the human welter refuses to melt. Last week it boiled to the brim, and spilled over on the administrative calm of Lt.-Gen. Sir Arthur Grenfell Wauchope, the bachelor British High Commissioner there since 1931."

ARAB OUTBREAKS. "Moslem Arabs, enraged at the growing power of the augmented Jewish population, went berserk with scimitar and torch in Jaffa, the all-Jewish city of Tel-Aviv, Nablus, and other places. Before Sir Arthur's mounted and foot police got things under control more than thirty persons lay dead, most of them Jews. . . . The truth was, the Arabs complained, Britain had failed to comply with their demands—namely, prohibition of sale of land to Jews and cessation of further Jewish immigration. Zionism and the earthquake of war and persecution sent Jews pouring into the new promised land. In 1934 the population had jumped to 1,171,000. Last December it was announced that there were 375,000 Jews in Palestine. Last month Sir Arthur Wauchope announced that, thanks to the influx of 1935, which amounted to 61,541 Jews alone, Palestine had been en-

riched by $75,000,000 in fresh capital. There was, in consequence, a $25,000,000 surplus in the treasury."

—*Literary Digest.*

"THE MIRAGE OF BIRO-BIDJAN." "Leaders of the World Zionist Movement," says *Prophecy,* "are outspoken in warning the Jewish race against the Russian propaganda which would lure them to the Soviet Biro-Bidjan project. Dr. Chaim Weizmann refers to the project as 'a mirage in the desert, which is being conjured up as a veritable garden-spot for the weary wanderer.'" The *New Palestine* says: "We have no quarrel with the attempt to settle a few thousand Jews in Biro-Bidjan or elsewhere. If there are those who possess the desire and the hardihood to endure life in the frozen paradise of the Far East, let them by all means be encouraged to settle there. But to parade this project as a national home, as a 'sanctuary' offering freedom for the 'full development of the Jewish nationality and Jewish culture,' is nothing short of exploitation of Jewish misery.

"The Soviet Government has systematically destroyed every vestige of Jewish communal life in Russia. It has ruthlessly suppressed every form of what Jews have always considered to be Jewish culture. The teaching of Hebrew is a criminal offence. Zionism is outlawed. *And while these repressive measures are still in force,* the Soviet Government offers a 'territory' and a 'refuge' for Jewish exiles!

"Remember that the territory given them is a journey of 5,000 miles from Moscow....In 1928 there were 500 Jews there. . . . As a result of much propaganda the number of Jewish settlers the past year had been brought to nearly 18,000, but this is nothing to the Jewish population of Russia. The government has now thrown the colony open to Jews from Germany and other countries. Hundreds of Jews who have made the journey from various parts of Russia, have returned because of the tremendous hardships. . . . A Jewish press agency reports that Polish Jews have been offered full citizenship rights if they will settle in Biro-Bidjan. They may also have

free transportation. Long term credits and equipment are also promised. This shows how anxious the Soviet officials are to tap the resources of this territory."

We judge that Soviet officialdom's anxiety is rather to tap the resources of Jews from other countries whom they hope to induce to invest in the project.

SIAM, PIVOT OF ASIA? "One of the most significant developments in the march of Far Eastern events of late, has been the Siam-Japan rapprochment," says *Asia.* "These two nations have been drawn closer together until today it appears that the 'land of the white elephant' has hitched its wagon to the rapidly rising sun of Nippon. There can be no question that the little country near the southwest border of China has a definite place in the Japanese scheme. . . . Shortly after the revolution of 1932, Siam opened its front door to the 'Big Brother in Asia,' and left the back door ajar for the exit of Britain and France, Siam's traditional and self-appointed guardians. . . . Having exchanged their European protectors for Japan, Siam, as a Russian observer has remarked, 'is destined, if for no other reason than because of its geographic location in the center of British, French, American and Dutch colonial possessions, to play a very important part in the solution of the Pacific problem.' In fact it may become the pivot on which the coming conflict for supremacy may swing." There have been repeated rumors in the daily press of a proposed canal which Japan will build across the Isthmus of Kra in Siamese territory, thereby rendering Britain's great Singapore fortifications useless as the "Gibraltar of the East."

ARE THE COMICS MORAL? Under this caption, John K. Ryan writes in the *Forum.* We quote a few extracts: "Sadism, cannibalism, bestiality. Torturing, killing, kidnapping. Monsters, madmen, creatures half-brute, half-human. . . . Extravagant exploits in strange lands and on other planets; pirate stories,wild hair-raising adventures of boy heroes and girl heroines; thrilling accounts in word and picture of jungle beasts and men. . . . Vulgarity,

cheap humor and cheaper wit. Sentimental stories designed for the general level of a moronic mind. . . . All these, day after day, week after week, have become the mental food of American children, young and old.

"The power of the popular strip over circulation is notorious. For a paper to lose its best strips means disaster, almost ruin. The Supreme Court itself had to decide which Washington paper was to have exclusive rights to the deeds of Andy Gump, Dick Tracy, and their friends. This writer asks: "Is a continuous dirt of lurid melodrama, told by brutal men doing brutal deeds, good for children or adults who are mentally immature and emotionally unstable? There are comic strips that now provide such a diet, day after day, to avid thousands."

He attributes the eagerness of the public for this kind of food to an immature and infantile mind. Perhaps he is not far astray. Scripture gives the reason for this condition: *"And even as they did not like to retain God in their knowledge,* God gave them over to a mind void of judgment (*margin*) to do those things which are not convenient: being filled with all unrighteousness . . . who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1: 28-32). In view of the almost universal desire for these things, how is it possible to deny man's total ruin and depravity, beguiled and seduced, as he has been and is, by his three-fold enemy, the world, the flesh and the devil?

WORK IN THE HOME-LAND

DESERONTO, ONT., March 12.—How good is the God we adore! Over two months ago I left home on a missionary tour, and day by day I have experienced the care and loving-kindness of God, so I can well thank and praise Him.

I seek the prayers of the saints in connection with the work amongst the French R. C. of Canada. The power of the enemy through the R. C. Church is very strong, by domination of the authorities, defying or overriding the laws, closing every possible door for the Gospel to be given to the people, and persecuting those who seek their eternal welfare. Our only resource is in God, and we would therefore ask His people to pray that He would work in our behalf and grant the desire of our heart to make Christ known to the French-Canadians.

Another matter for prayer is that an able evangelist from France, Mr. H. Arnera, 60 Avenue de Grasse, Cannes, has been exercised since last fall to come over and help us for four or five months, and should the Lord open the way and grant him the necessary funds, would come at the beginning of May.

Personally, as I have prayed for laborers and worked alone all the past years, I would indeed be glad to have a co-worker to further the work of the Lord. I believe our brother would be a great help in starting the new work amongst the French in Sherbrooke, where Dr. A. C. Hill has been since July 1, 1935. The words of the Lord were: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John 9: 4). May we therefore work for Him who is worthy of our labor and love.

—LOUIS J. GERMAIN.

CUMBERLAND, ONT., March 10.—I have just returned from a two months' trip in Gospel work through parts of Northern Ontario, at Haileybury, New Liskeard, Monteith, Matheson, Kelso, Vimy Ridge, Connaught, North Bay, Sudbury and Copper Cliff. The Lord saved some in His mercy. We pray that more may accept Christ as their Saviour wherever His Gospel is preached. Drifted roads and very cold weather made it difficult at times for many to attend the meetings, generally held in halls, school-houses, and sometimes in private homes. That vast northern country needs our earnest prayers.

—J. D. FERGUSON.

FAYETTEVILLE, PA., April 28.—In the last two months I spent ten days in Yonkers, N. Y., ministering on Church truth; short periods in Allentown and Bethlehem, Pa.; a week with lantern slides on *The Pilgrim's Progress* in Fairview Gospel Chapel, Altoona, Pa.; several days in Grace Gospel Hall, Philadelphia; eight nights in home of Reynolds Plasterer, near Shippensburg, Pa.; a week in Bible Truth Hall, Kelker St., Harrisburg; and brief periods in Hagerstown, Md., Newburgh, N. Y., Washington, D. C., and Greenwood Hills, Fayetteville, Pa.

—GEO. M. LANDIS.

ST. LOUIS, Mo., Kossuth Ave. Gospel Hall.—The good work of visitation and tract distribution has been carried on again during the past year from this hall as a centre, and we are glad to give our readers a brief account of it for the encouragement of those who have helped in it and with the hope that it will stimulate further interest.

During the past year's work over 118,000 pieces of good literature were distributed. These include gospel tracts, booklets, magazines such as *Sunlight, Glad Tidings, Messages of Love,* etc., also scriptural cards, calendars, Testaments, and Gospels of John.

It will doubtless be of interest to know the institutions served in this distribution. The following list is supplied by our brother Edward E. Zipprodt, 5439 Cabanne Ave., St. Louis, Mo., to whom those interested may send good reading material or help in a financial way for the purchase of such.

The City Infirmary, with its 1,017 inmates.
The City Jail, with hundreds of young men behind the bars.
The Detention Home, 14th and Clark Ave.
Many of the different Churches.
U. S. Government Hospitals.
The Shriners' Hospital for Crippled Children only.
Bethesda Hospital.
U. S. Marine Hospital, as well as many other hospitals.

Sunshine Mission, and many other missions.
Wesley Home, where hundreds of children are cared for.
Old Ladies' Home, Dilworth Memorial, 1001 Big Bend Road.
Blind Girls' Home, 5235 Page Ave.
The Colored Orphans' Home.
Old People's Home, 6600 Washington Ave.
Maybury Sanatorium, Northville, Mich., with its 800 T. B. inmates.
Many hotels.
Thousands of private homes.
Soldiers' Orphan Home, Normal, Ill., with more than 700 orphans.
Gospel tracts and good reading papers are also being sent to many other towns and cities.

WORK IN THE FOREIGN FIELD

A CALL TO PRAYER

Recent letters from missionaries tell of increasing difficulties and curtailed liberties in the proclamation of the Gospel in many parts of the world. Within the last generation methods of rapid transit have been developed, and even the most inaccessible places have been opened to the Gospel. Missionaries have not been slow to enter these doors and the Gospel has been preached in the far away corners of the earth. This is still true in some parts, but in many places doors are being closed one by one. The barriers of the past, *i.e.*, difficulty of travel and hostility of the heathen, have now been replaced by an intense nationalism which curtails liberty and communism and is directly opposed to religion and the spread of the Gospel. To these can be added Modernism and the spread of many false doctrines, but most serious of all are the carelessness and growing indifference of the professing church. A brother recently returned fom Africa

writes: "Truly the darkness deepens, the last watch is here. We may well look for Him who is the Bright and Morning Star."

From a sister in the Belgian Congo: "Things are not becoming any easier on the foreign fields, but we are reminded of what our Lord said to his disciples: 'When ye see these things come to pass, look up, for your redemption is near.' It is good to know many are bearing us up in prayer."

From a brother in Angola: "We hear of wars and rumors of wars on every hand, telling us that the time is shortened, and what we do must be done quickly or else remain undone. With the assurance that His coming nears we must be more about our Master's business."

From a brother in Portugal: "Things are not likely to become easier in the future, as far as one can see from present tendencies. We shall value remembrance in prayer."

May the knowledge of these facts make us the more earnest in prayer on behalf of the Lord's servants and work.

"Brethren, pray for us" (1 Thess. 5: 25).
"Pray without ceasing" (1 Thess. 5: 17).

Concerning the leadership of the Holy Spirit and prayer in connection with missionary work, we extract the following from an article in *China's Millions*:

The missionary enterprise of the early Church in the first century was launched and carried on under the leadership of the Holy Spirit. This accounts for the triumphs which that Church achieved in the world. The principles followed and the methods used by its missionaries are not set forth in any laws and regulations. But they are embodied in the story as it is told in the Acts, and in the letters of the greatest of the missionaries, Paul himself, who was used of God to plant the Church in the heathen world of the time.

To begin with, the ministry of prayer had the central and commanding place. It was while the leaders in the Church in Antioch were waiting on the Lord in this spiritual ministry that the missionary enterprise was born. Their conference in prayer and fellowship with God was not for the purpose of invoking divine blessing upon plans they had already formed; it was their method of learning the mind of God so as to carry out His will. And they came to understand His mind not by a majority vote, but by a unanimity of spirit. There was the creation of a common thought and the rise of a common purpose in the minds and hearts of those men as they maintained a common attitude before God. The primary and essential business that brought them together was prayer, and it was in the course of this ministry that the leadership of the Holy Spirit was exercised and their missionary plans were formed.

And so it was throughout the whole of the New Testament Church. Paul's letters show how prayer with him was not a secondary method of assisting his ministry, but the creative spring which directed and controlled it. The tremendous energy of that missionary life was generated in the attitude and atmosphere of prayer.

The following interesting letters and extracts tell of the Lord's work in various parts of the world.

SOUTH AMERICA—

Donald Rigg writes:

There are numerous items of news since our last letter to you, but allow us to mention a few only. Within the last two months four precious souls have been saved, and so we praise Him from the depths of our hearts. I hope none of us ever lose the joy of telling a fellow-man about our Saviour and Lord, and ours shall always be a deep, spontaneous welling up of praise each time we see another soul saved. May the Lord open our drowsy eyelids to see the field, ripe and ready for the harvest: and awaken our sleeping hearts with a mighty spiritual awakening! Our's is a high and holy calling,

and the night is far spent. Therefore awake, thou that sleepest! Say not, My brother has the gift. Go and tell how great things the Lord hath done for *thee*. Neither say, I am growing older; let another take my place. With it shall he take your joy, praise and crown? Remember that "though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16). Ho, all ye that are named after His name, meaneth it nothing to you, all those who pass by? Yea, Lord; Thou knowest how our eager hearts yearn to be filled again with that first love, to be cleansed, to be used. So let us rise up again and first enter into His presence; then go out and speak for Him, and live for Him, and if the darkening day calls for it, die for Him!

Pardon this digression, but it comes from my heart. Two weeks ago we had the happy privilege of baptizing seven believers, and three more on Good Friday.These baptisms are most precious; first, because His children are obeying His expressed desire, and themselves desire to express before the world that they have been saved and wish to walk in newness of life, and also because of the beautiful simplicity of the act, as we all stand beside the Rio Claro praying and singing and meditating on His Word. After their baptism prayer was made that those baptized may be enabled to walk pleasing to their Lord.

The two meetings, in Cauquenes and Constitucion, follow on well and we thank the Lord for this fine opportunity of making His Name known to so many. Through this witness, two brethren have returned to the Lord, one young lady has inquired about her soul's salvation, and deep concern is noted in others. However, as the rainy season will soon set in, it will be necessary to discontinue this particular work, but we hope, the Lord willing, to open one or two other meeting-rooms in the east and south-west of Talca.

The brethren are becoming more interested in personal work, and are ordering large numbers of Gospels and some "Traveller's Guides," etc., for this purpose. The two district meetings will help to bring them out also in the proclamation of the Gospel, although a number of

them have taken an active part in this for some time. We are also thinking and praying as to other work that is waiting, the reaching of numerous smaller towns and villages with occasional or periodical Gospel services. Some places have even requested meetings. This work can only be done with a car, and even with a small used car several brethren could be taken along, and a very good and profitable effort carried on. His will be done."

AFRICA—

Miss DeJonge writes:

"School is again on in full swing with two sessions daily. I usually try to get to the leper camp each Monday after school, but missed out yesterday because of rather a severe cold in the throat. If the rain holds off until later this evening, I may be able to go today. These lepers are all from the Wamba district, as well as most of the surgical patients at the hospital. Now a new ruling is coming in that only those coming from other districts with the required passes from their local official will be permitted to pass through the Government post here. Our local official told the Doctor yesterday that unless these natives have these passes, they will be imprisoned here. Hitherto most of them have been coming without a letter of any sort, and when asked they say, "Oh, our sickness is our pass." The lepers will all have to return to their own district, and a new proposal is made to establish a model camp for the lepers of this district, the Bangwana in their corner of it, the Babila in another, and the Walesi in another, and the official says it will be compulsory for them to come to this isolation camp. It remains to be seen whether they will succeed in enforcing this ruling. Things are not becoming any easier on the foreign field, but we are reminded of what our Lord said to His disciples, "When ye see these things come to pass, look up, your redemption is near." It is good to know that many are bearing us up in prayer.

Brother MacJannet writes:

You will be glad to hear of some fruit from the seed-sowing in the past years. Last Lord's Day we had the joy of baptizing some ten who thus would obey Him. They had been waiting quite a while till our elders were sure of the reality of their profession. All being sure, it was a very happy occasion at the river's bank. Three of the four brethren receiving the ordinance gave their testimonies, telling in orthodox fashion the time when, the place where, the manner how, the Scriptures used, in their conviction and conversion. The Philippian jailor, the marriage feast, the angelic message to the shepherds were the words of saving grace to them. The sisters too gave a reason of the hope that is within them, though of course, not publicly. Quite a number from the countryside were gathered at the river, and again heard words whereby they might be saved. Pray that in this case, it may have been good seed in good ground, springing forth into life eternal.

The same day marked the restoration of some to fellowship who had been under the discipline of the assembly. Some were away who should have been baptized also. So in the near future, D.V., we shall again gather for this ordinance.

Our way, we believe, is opening before us to the North. We expect to get away in a month or so, and shall spend most of the dry season in evangelizing in the districts around Camushilu. We shall also be looking to the Lord for guidance as to a site for permanent work in the Camushilu district. Shall value your prayers that this may be accomplished, and the glad tidings told year in and year out in that part.

MOROCCO, NORTH AFRICA—

Brother R. G. Steven writes:

We are glad to be able to say that we are having great encouragement in the work. A few of the native

brethren have just returned from a five-day conference in Maknes (an inland city), full of the joy of the Lord. Some of the missionaries from various parts of Morocco ministered the Word, as also some native brethren. We are looking forward to the overflow which is bound to bring refreshing to us all, and ought to be evidenced in our Bible study class particularly.

N. B.—Brother Steven has also written telling of delay in mail being delivered to him, and in some cases he has definite knowledge of the loss of letters sent containing ministry. To safeguard ministry in the future he requests that it be sent through Brown Bros. & Harriman Co., N. Y. For the convenience of brethren outside of New York, Loizeaux Brothers, or those administering the Missionary Fund, would be glad to pass on ministry through the channel mentioned.

CHINA—

Our brother Foggin writes:

I am still at Kaotai, and do not know how long the Lord will keep me here. I hope I can hear His voice for whatever He would have me do. I am doing medical work every day with many opportunities to preach the Word. Usually have noonday meetings in the store, and sometimes in the city suburb. I was very much encouraged yesterday when a man came in and bought some medicine. He lives three miles from here in the country, and told me he was a believer and prayed to the Lord every night. He did not have assurance, so I was glad to point him to the familiar verses in John. When asked to come on Sunday for Bible Reading, he was quite diligent to find out what day it was, and invited me to the place where he is temporarily at work, just ouside the city. He is quite different from most who profess, as they are generally in need and looking for help, but he has a farm and a trade, and seems independent.

HARBOR WORK, BOSTON—

In addition to the work on the ships the door has been opened for our brother Gibb to visit patients in the Chelsea Marine Hospital, Boston. Our brother says:

I am very thankful to God for this opening in the harvest-field. I had no trouble whatever in gaining access to the patients, even though it was not visiting hours when I called. All I had to do was to mention the fact that I was a missionary to the seamen and the whole place was opened up to me. I had access to all the wards, going from bed to bed leaving Gospels, and had many fine openings with the men, for which work I would value your fellowship in prayer.

REQUESTS FOR PRAYER

Our brother Robert Deans, after spending a little while in California since his return from Africa, is now contemplating visiting the Assemblies in this country and in Canada. He would value prayer in his behalf, that he and his family might be guided as to their future pathway. He writes:

We are waiting on our Lord as to what He would have us do. I feel we ought to go northwest and possibly south before starting east. This, of course, is tentative and subject to His approval.

You were asking what Ella and Bob were going to do. While in Africa Ella took a correspondence course in nursing from Chicago and graduated from it. She knew, however, that that was not sufficient, and believed she could get the practical work here. The course in California is three years, plus a year of chemistry, which she was not able to study while in Africa. This seems too long a period to stay away from the mission field. Because of this Ella is now (with us) waiting on the Lord. She feels it may be our Lord would have her go to the Bible Institute of Los Angeles, where both a

Biblical and missionary medical course can be had in two years' time.

Will you please remember us all to our dear friends and tell them our longing to see them all is mutual. What a glorious day that will be when in His eternal presence!

Our brother Robert Jewers who has been visiting assemblies in this country and Canada expects to return shortly to the Bahamas. Our brother has been much handicapped in the past through lack of transportation facilities, and is badly in need of a suitable boat to enable him to visit the outlying islands with the Gospel.

OBITUARY

A belated notice has recently reached us mentioning the death of our brother James A. McGaw, at the age of 82 years, of St. John, N. B., Canada. His closing days were peaceful and free from suffering. Many will remember him as one whose home was always open to the Lord's people, where those passing from the Eastern provinces to the West always found a hospitable welcome and a pleasant break in their journey.

NEW RICHMOND STATION, QUE., May 20.—While at Port Daniel, where we had good meetings with some manifestations of the Lord's blessing, we were called to Hopetown for the funeral of our dear brother John Bean, whose wife went to be with her Saviour last November. Our brother, who was 86 years old, had been in fellowship with us for more than forty years, and will be greatly missed both in the gathering and in the community. So we are passing on one by one, and we too soon will hear His call and be with Him for ever. We were next called to the funeral of Hugh Campbell of

Black Cape, who, besides his wife, leaves an aged father and mother, and also two sisters to mourn his loss. We laid his body away on May 9 to await our Lord's coming, and commend the sorrowing ones to the God of all comfort.

For myself, after some work here I hope to go with the gospel to some parts in Ontario. May the Lord go before and prepare the way. —H. L. CAMPBELL.

The Lord in His wisdom has taken home our beloved young sister, Mrs. Archie Bethel, of Spanish Wells, Bahamas. She was taken suddenly ill, and took a boat for Nassau to consult a doctor there, but died when about halfway to the city. Our dear sister, well-known to many by her maiden name, Malvena Sands, was 27 years old, and had been married about two-and-a-half years to Archie Bethel. It was a happy marriage, truly of the Lord. Our sister had just had the privilege of entertaining Bro. George McKenzie during his visit at Spanish Wells, a service she loved and esteemed. Her parents, Mr. and Mrs. Lanford Sands of Nassau, miss their only daughter, but they sorrow not as others who have no hope. Her husband too knows where to look for comfort in the trial. Bro. Murdo McKenzie gave a comforting word at the house on John 11; and Cecil Simms a pointed gospel message at the grave from the story of the Shunammite's son and the widow of Nain. Our dear sister will be missed by all who knew her, and valued her lovely Christ-like life and devotion to the things of the Lord. May He comfort the heartsore, bereaved ones. —AUGUST VAN RYN.

THE GLORIES OF JESUS

THE glories of the Lord Jesus shine from the pages of Holy Writ like stars in the expanse of heaven. The Old Testament, like the temple (Isa. 6: 1-4), is filled with the glory of Jehovah. In many instances the glory of the Lord was physical and visible, as when "the cloud of Jehovah was upon the tabernacle by day and fire was in it by night, before the eyes of all the house of Israel, throughout all their journeys" (Exod. 40: 38).

In the opening of the New Testament the angel of the Lord prepares us for a new manifestation of Jehovah's glory when he said, "Thou shalt call His name JESUS (JEHOVAH-SAVIOUR), for He shall save His people from their sins" (Matt. 1: 21). This is a moral glory, a higher order of glory than the shining of the pillar of fire over the tabernacle.

When He stooped to manhood the glory of Jehovah was necessarily veiled, otherwise men could not abide His presence. The glory was veiled by His manhood, as in the tabernacle the shekina-glory was hidden by the veil closing the sanctuary, so that the apostle says, "The veil, that is to say, His flesh" (Heb. 10: 20).

The early chapters of Matthew present Jesus as the King, the Son of David, the Christ, the Governor that should rule His people Israel. The Magi, or wise men, saw His glory, coming from afar to worship Him. The rulers, however, rejected Him. This rejection comes to a crisis in Matt. 11, 12, when the Lord upbraids the cities where His mighty works were done, because they re-

pented not. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" etc.

At this juncture when Israel rejects her King, Jesus reveals to those who have eyes to see and ears to hear, His manifold glories, each outshining the crowns that deck the brows of earthly sovereigns.

He speaks to His Father, Lord of heaven and earth, and says these marvelous words, "*All things* are delivered unto Me of My Father!" In the very hour of rejection, when to the eye of man all is lost, Jesus reveals His divine Sonship, His Godhead glory, and the fact that He, the lowly Jesus, is the revealer of the Father and the executor of the Father's counsels (Matt. 11: 25-27).

Then Jesus gives that lovely invitation that has attracted unnumbered thousands to His arms: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Is not this a surprising glory? Here is One who can carry and cancel the burdens of a world of sinners! Yea, who can minister peace and rest to the guilty conscience of mankind.

"I came to Jesus as I was,
Weary, and worn and sad,
I found in Him a resting-place,
And He has made me glad."

Jesus then reveals His glory as Master of all His redeemed servants. "Take My yoke upon you, and learn of Me." Think of the hosts of devoted men and women who have answered this call, yielding body, soul and spirit to Christ's control. Such hearts withhold nothing from His gentle yet imperial sway, but say in sincerest surrender: "Lord, what wilt Thou have me to do?"

Matthew 12 opens with the Lord leading His little band of hungry disciples through a grain field on the Sabbath day. When they plucked the ears of grain to eat, the Pharisees condemned Him for breaking the Sabbath. In His reply Jesus reveals Himself as the King, David's greater Son. Due to His rejection by these very Pharisees, normal rules of the kingdom were void. The meticulous observances of the Pharisees, while rejecting the King, became a hollow pretence.

Again He reminds them that "the priests in the temple profane the Sabbath and are blameless." That is, God's law required the priests to do the heavy manual labor of killing, skinning, and presenting the sacrificial animals, making a striking exception to the rest from labor enjoined on the Sabbath. Then Jesus reveals His own glory in the words: "But I say unto you, That in this place is One greater than the temple." What an astonishing statement! How can the Modernist excuse this solemn claim to the worship of God's people, unless He be in truth the One of whom King Solomon said, "But, behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded" (1 Kings 8: 27).

Finally, our Lord convicts the Pharisees of their ignorance of the meaning of God's Word, and concludes their interview with the words, "For the Son of Man is Lord even of the Sabbath day." There are two glories here, the glory of a holy humanity unsoiled by sin, and the glory of the Creator and Law-Giver.

Our Lord often spake of Himself as the Son of Man. This gracious title links Him with every member of our race. He uses it in connection with His coming here and His mission: "The Son of Man is come to save that

which was lost" (Matt. 18: 11). It also is connected with His humiliation, His manner of life, His suffering, death and resurrection, His coming in glory, His kingdom reign, and the judgment committed to His hands. What glory He gives to that title which we had brought into disrepute!

"The Son of Man is Lord even of the Sabbath day." Who is this that speaks thus? Have we heard Him aright? In the opening pages of our Bibles we read, "And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God created and made" (Gen. 2: 3). Yes, it is He. The Creator Himself has visited His creatures and taken their frame and glorified it. The Son of Man! The Second Man! The Lord from Heaven! (1 Cor. 15: 47).

From Mt. Sinai we hear the words of the Law-Giver saying, "Remember the Sabbath day to keep it holy." Many other glories of Jesus are marshalled before the understanding heart by the Holy Spirit. Those mentioned cluster around a few verses (Matt. 11: 25 to 12: 8). They are by no means solitary. Let us praise God that our blind eyes have been opened, and we can say, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1: 14).

Shall we not say to Him from our inmost souls, "My Lord and my God?" Shall we not yield ourselves to Him as a living sacrifice? Shall we not ask Him now, and from day to day, Lord, what wilt Thou have me to do?

—A. S. LOIZEAUX.

THE IMAGE AND LIKENESS OF GOD

IT is interesting and encouraging to see how the yearnings of the saints of God of Old Testament times are answered by the truth of the New Testament. Who told Job, for instance, that, raised up from the corruption of death, he would see God? Yet this was the faith that had struck its roots deeply into his soul, and made him cry out with hope in his distress, "As for me, I know that my Redeemer liveth, and the Last, He shall stand on the earth (shall stand up above the dust); and if after my skin this shall be destroyed, yet from out of my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19: 25-27, *New Trans.*). His great hope was that he would be delivered from all his woes when he should see the Last (see Isaiah 48: 12), who is also the First, and triumph in His power over all the corruption that death had brought in. He knew that he would see that triumph; and so he will; for this is assured to "all who are Christ's" (1 Cor. 15).

But David with more light goes further than Job. As for me," he says, "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Ps. 17: 15). Every soul that has been taught of God can enter into the aspirations of this man of many experiences. They know the turning from self with loathing, the cry, "Who shall deliver me from the body of this death?" followed by the discovery that all goodness, all beauty, is in Christ; then the deep longing of

the soul to be like Him, and the conviction that nothing can satisfy but this. God, instead of self, was David's desire; to change this marred image, this ruined life, for the beauty of the Lord! His hope would not be realized and his heart could not be satisfied until he reached this.

Moses, the man of God, was inspired by the same great thought, for in his immortal lament over the frailty of man, and the apparent futility of his fleeting life, he looks onward, beyond the gloom of death, and cries, "Let the beauty of the Lord our God be upon us" (Ps. 90: 17).

All this is so wonderfully answered in the New Testament. God, who by His Spirit created these desires in the hearts of the patriarchal saints, had even then His great purpose in view. With what wonder and worship we read, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren" (Rom. 8: 29). And the Spirit who dwells in us works unceasingly to bring us into moral conformity to that blest image even now, to displace self, from which there can be no satisfaction, and to make more room for Christ who makes the heart run over with gladness and praise. It is true that we of New Testament days will have the nearest place of all those who are blessed, yet the desires and hopes of these Old Testament saints will be more than satisfied in the day of the Lord's glory.

And this, when we come to think of it, carries us back to the creation of man, when God said, "Let Us make man in Our image, after Our likeness" (Gen. 1: 26). The likeness was marred and the image lost when sin came in, separating by moral death the creature from his Creator. But God has not been thwarted, for Christ is

the true image and likeness of God. We have borne the image of the earthy, a marred vessel indeed, but we are to bear the image of the heavenly, to be like Christ; and this was God's intention from the beginning. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

—J. T. MAWSON.

Faith's Bright Objective

A BRIGHT and pleasing prospect looms—
How could it brighter be?—
To gaze upon my Saviour's face,
Enjoy Him endlessly.

To be in my own Father's House,
With all its joy and light,
And know the glorious fulness there
Of His supreme delight.

His glory beckons me away
From this dark, sin-marred shore,
To His own blissful presence there,
Through His bright evermore.

Oh, stainless scene where Jesus is,
Where all His own shall be!
Oh, to behold that "Cross"-marked Man
Who suffered here for me!

No more shall Time's swift-flying things
The mind and soul engage,
But all shall be forever fixed
As age rolls after age;

And know that no decay shall come,
Nor change shall ever be,
Throughout that bright supernal scene,
While lasts eternity.

O Jesus, rest my weary soul
On Thee, and *only* Thee,
Until these hopes so bright to faith
Become reality.

—C. C. CROWSTON.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 190)

CHAPTER SIX

AS we journey through this Epistle we reach another danger signal in this chapter. It is the third "red lantern flash," warning us of a very serious detour leading to a precipice, over which the fall is fatal. It is the cliff of apostasy. We look over its edge and see spiritual wrecks that warn us to keep our eyes fixed upon Christ in the glory of heaven, and press on, keeping to the pilgrim pathway which is the "King's Highway."

The wondrous theme that the writer of the Epistle desired to develop, was the present exercise of Christ's priesthood as typified in Melchizedek (ch. 5: 11). But the Hebrews were dull hearers, slow scholars—they were "aged babies," they had never grown up (ch. 5: 12-14). And the pity of it was that they had not always been thus; this dulness had crept over them; "Ye are become such as have need of milk," says the apostle. They were sitting at the lowest bench when they should have been teachers, advanced in the apprehension of these heavenly truths. Fearing spiritual degeneracy, the apostle sounds the alarm in chap. 6.

1. THE ADMONITION TO PRESS ON (vers. 1-3).

The Hebrew Christians were like children at their a-b-c's. They should have gone on to perfection, that is, Christ in glory. The Greek word here is literally, "Let us be borne on." It suggests being carried on the wings of faith into the clear upper air where the full glories of our heavenly High Priest are seen. They were content to be amid the shadows. The six foundation truths mentioned in vers. 1, 2 are good to build on but not to rest in, for they stop short of the Person—the Lord Jesus Christ in glory. Principles and doctrines are good, but *Himself* is better; Christ is the goal short of which our souls can never be satisfied, Christ as He is at God's right hand.

2. THE SOLEMN WARNING AS TO APOSTASY (vers. 4-6).

The soul that is content to stand still is in danger of a tremendous spiritual fall. Safety and victory are dependent upon "pressing on." Spiritual defeat follows spiritual laziness. When Sir Ian Hamilton sent in his

report of the Gallipoli expedition, referring to the man in charge on that particular occasion, he said, "And then there was that fatal inertia." This is exactly what the apostle is warning against. Their danger was in leaving Christianity for Judaism. Let us think of three circles: one was the old circle of Judaism, elsewhere called "the camp." There were the temple services, the sacrifices and the earthly priesthood, etc. Then there was the new circle of Christian profession, and this embraced the Church. The advantages were many and the privileges great in this circle.

(1) *The light of God* was shining there, manifesting the substance as displacing the shadows of Judaism. (2) *The heavenly gift* was tasted there—better than an earthly deliverance and religion. (3) *The Holy Spirit* was manifestly present there—better than a lifeless formalism. (4) *The good word of grace* was preached there—better than law. (5) *Wonders and miracles* were wrought there, anticipating the powers and blessings of the millennial age.

But we may think of another circle, an inner circle, that of the full revelation and glory of Christ known in the heavenly sanctuary. The Spirit desired that they should "be borne on" into the realization of their heavenly calling and perfection as connected with Christ in that heavenly sanctuary.

From the circle of profession and privilege it was possible either to go on, or to fall away, and for those who turned their backs on Christianity there was no recovery.

Examples are not wanting of the rejection of the rejectors. Balaam was enlightened, but he died in the ranks of Israel's foes fighting against God. Lot's wife

"went along with" those who escaped, yet she perished in Sodom's doom. Simon Magus "tasted the good word of God," yet he was in the gall of bitterness and in the bond of iniquity. Judas partook of the powers of the age to come; he sat within the very gate of heaven, and went out into the dark night of sin, judgment, and death.

When the Jewish nation crucified their Messiah they did it in ignorance. "Father, forgive them, for they know not what they do," said the Lord Jesus. The apostates from Christianity virtually repeated that act, and did it deliberately (ver. 6).

3. ILLUSTRATION AND EXHORTATION (vers. 7-12).

Verses 7, 8 give us a picture of what we have been considering. Here is the earth upon which the Lord pours out His blessing. Where the heavenly ministry is received, acceptable fruit is brought forth. But there is that part which only bears thorns and briars whose end is to be burned; though under the blessings poured forth as the rain from heaven, there is no fruit—this characterizes those who "fall away," those who do not continue in the faith. A word of assurance follows. Having shown the fearful character and end of apostasy, the apostle hastens to encourage the believers by mentioning the things which persuaded him of their reality—that indeed with them were found the works which accompany salvation. Thus they answered to the illustration in ver. 7, but only let them be careful to use diligence, and not be slothful. What gave confidence was their continued ministry of love to the saints. This was done as towards God, for His name, since they belonged to Him. Cp. 1 Thess. 4: 9; Col. 1: 4; 1 Pet. 1: 22.

The exhortation is to diligently maintain their fruitfulness through faith and patience.

4. THE GROUND OF ASSURANCE (vers. 13-20).

Faith's anchorage is in the word of God; what God has promised He will perform. Abraham is given as an example. God gave to Abraham the promise of unfailing blessing (ver. 14), and after a time of waiting, he obtained the promise (ver. 15). Abraham's faith rested on "two immutable things," the word of God, and the oath of God (ver. 18). God had said it, and He pledged Himself to the fulfilment of it.

This confirming oath was given after the offering up of Isaac and his being received back as in a figure from the dead—type of Christ in resurrection with whom all blessing is linked and confirmed. God raised Him from the dead and gave Him glory that our faith and hope might be in God (1 Pet. 1: 21). Abraham endured not only as waiting to have the son given, but in the giving up of that son at God's command, showing faith in God's word, showing that he counted upon God to fulfil, even though Isaac be offered. To this obedience of faith God responds by oath. Here then we have what affords us "strong consolation" who have fled for refuge to lay hold of the hope presented in God's word. This hope of glory, of God's rest, of eternal inheritance, of God's city, is an anchor, secure and firm, entering into that within the veil—God's immediate presence, the heavenly sanctuary—where Jesus is entered as forerunner for us. This is the ground of our confidence—that He is there for us is to us what the oath of God was to Abraham.

We have what Abraham had, and more. Our faith has found a sure foundation and a resting-place. In addition

to the WORD OF GOD, we have the PERSON OF CHRIST WITHIN THE VAIL. Our chapter closes with three simple but precious illustrations that confirm our faith.

1. *The city of refuge* (ver. 18). Think of the fleeing sinner pursued by the avenger of blood; once within the walls of the city of refuge, he was safe. Jesus is our refuge, having fled to Him we have a strong consolation. The gates of our city will never open to admit the avenger nor to deliver us up to his hand.

2. *The anchor* (ver. 19). The ship on the stormy sea is held fast by the anchor that grips the rock. Christ is,

> "....the anchor that keeps the soul,
> Steadfast and sure while the billows roll;
> Fastened to the rock that cannot move,
> Grounded firm and deep in the Saviour's love."

Whoever heard of a sailor casting the anchor in the hold of the ship? Yet so many look within for peace instead of looking away to Christ.

3. *The forerunner* (ver. 20). A forerunner announced the coming of the king in olden days. John the Baptist was the forerunner of Jesus; he prepared the way for His coming. The Man in the Glory is our forerunner; because He is there we are sure of being there.

> "And this I shall find, for such is His mind,
> He'll not be in glory and leave me behind."

Thus we see that the chapter used so often by the enemy to shake the confidence of the Lord's people is really one of the greatest chapters on assurance in the Word of God.

—PETER J. PELL, JR.

(To be continued, D.V.)

THE PHILISTINES, ANCIENT AND MODERN

THE tenth and eleventh chapters of Genesis form a true basis for the study of Ethnology and other sciences. Instead of leading astray those who seek for the truth concerning the early history of mankind, the accuracy of God's "Ancient Document" is daily being manifested; whilst the attempt to discredit the writings of Moses and other parts of Scripture have their falsity shown in the light of exploration. The same God who rebuked the Philistines of old through the "jawbone of an ass" in the hand of His servant Samson, today rebukes the unbelief of men through the instrumentality of the humble spade.

But more, and far higher than this, these early records of Holy Writ are found, with all other Scripture, to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness" for the man of God, to perfect and fully furnish him "unto every good work." For "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (2 Tim. 3: 15; Rom. 15: 4). "Patience," "comfort," and "hope"! What wonderful things to find in what the natural man esteems as a dry and obsolete list of obscure names.

Among other interesting facts which these early chapters hold, is the mention of that warlike people, the Philistines. Their origin is given here as follows—"And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan... And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim

(out of whom came Philistim), and Caphtorim" (10: 6-14). We here learn that the Philistines sprang out of Ham, the apostate son of Noah, through Mizraim and Casluhim.

If these records are to be of real value to us, must we not look beyond mere history and find the spiritual equivalent of the men and races here recorded? We should learn what qualities they possessed or lacked, in order that we may take our own measure in comparison therewith.

On entering the purged earth after the flood, Noah was made by God the depositary and trustee of His truth. God's promises were entrusted to this righteous man, both old and new. There being at that time no inspired "Writings," we find God committing to His servant His Word "oracularly" (Heb. 11: 7; comp. 12: 25, 26). The word employed here to express God's "communication" to His servant may imply a divine "answer" to the heart of Noah, as though he had earnestly sought to know the will of God. For Enoch had already "prophesied" against the ungodly of his day, and later God "warned" Noah of things "not seen as yet" that he might be saved along with his family from the impending judgment about to overtake the guilty race. After the flood God again speaks to Noah, and commits to him the truth he was to preserve and pass on in its purity to his sons.

But though Noah was "perfect in his generations, and walked with God," there was a moment when he fell from that state of communion, and gave way to the indulgence of the flesh. It was then that his youngest son displayed the corruption of his heart, and made his father's intemperance the occasion of gratifying his own wicked propensity. And not satisfied with this, he

sought to spread his father's shame by making it known to his two brothers, who acting in the fear of God and in that sense of what was due to their father, covered him from the gaze of their shameless brother's eyes. This act on the part of Ham brought upon his generation, in the line of Canaan, the curse of his father rather than his paternal blessing. But the Spirit of God in all this singles out Ham as the type of the latter-day apostates (2 Pet. 2:10-14; Jude 8-10). Ham's sin is seen to be the greater, in that he had shared the mercy of God which protected him from the judgment of the flood, along with his father and brethren; yet instead of this working in him the fear of God and a spirit of thankfulness, it became rather the occasion in him of "sport" over that which should have caused grief. And those like him, marked out by the Spirit of prophecy in Peter and Jude as also being without shame, expose themselves to the judgment richly deserved by them.

Since then God had already "blessed" Ham along with Noah and his other sons, the patriarch does not seek to reverse that which had been done by God for his sake. But as we have seen, his "curse" falls upon Canaan, the fourth son of Ham. It is here that the significance of these names becomes a means of interpreting the spiritual lesson which this part of inspired history affords us. For if in Noah we have the "comfort" or "consolation" which faith ever finds in God, in Shem we have the Divine "Name" under which it shelters itself, while in Japheth, faith finds its liberty or "enlargement" under which it may be developed. But in Ham we have the opposite of all this in the "darkened" condition arising from light being refused. It is not the darkness of mere natural ignorance, but rather that hardness of heart which is the effect of rejecting the bright warm rays

of the sun. We could scarcely hope for good to arise from such a source, and so in Canaan we have the "trafficker," *i.e.*, those who make a trade of religion (2 Cor. 2: 17).

It is not hard to read the lesson in all this, but may the Lord's grace enable us to apply it, lest we become darkened by a misappropriation of the precious "deposit" committed to us. For do we not find in Christendom an almost universal spirit of "trafficking" in things divine? In its worst sense, perhaps, we have the spirit of this unholy "traffic" in the mystic city of Babylon the Great, the abominable imitation of the truth as livingly presented in the chaste "virgin" of Christ. For in that unholy system we find the principle that "Gain is godliness" writ large over her forehead. Nor would there be any reason for her existence at all, were it not for the material gain which she seeks and finds through those who are enslaved through her lies.

But it was not Canaan, but his *brother* Mizraim, through whom the Philistim sprang whose immediate parentage was found in Casluhim and Caphtorim. In this scripture Casluhim is mentioned as their ancestor, but elsewhere the hostile tribe is linked with Caphtorim (Deut. 2: 23; Jer. 47: 4; Amos 9: 7). It is probable that what is said of Jerusalem in Ezek. 16: 3 may help us in seeing how Israel's enemy had this double ancestry.

The usual derivation of this name, "Philistim," as given in the lexicons, is "rovers," or "wanderers." But back of this is the idea of "rolling," or "wallowing," as found in such passages as Micah 1: 10; Jer. 6: 26; 25: 34; Ezek. 27: 30. This seems to be the primary idea of the stem from which these words spring. In each of these instances there is found that which answers to the misery of a conscience which torments itself and finds no rest

from its burden of guilt. Is there any wonder if those in this state are "wanderers"? For the only place of rest is in God revealed in Christ and in His finished work. Where Christ and His completed atonement are denied, what can the burdened soul do but "wander," without a home or resting-place?

The lexicons do not help us much when they tell us of the immediate ancestors of Philistim that they are of "obscure signification." The Casluhim, they say, are the "stupid," or "foolish" ones. But are any so stupid as those who refuse the fulness of God's grace which the gospel offers to men, to indulge in the "wisdom" found of this age? Can man's schemes help or deliver if God's "wisdom" found in Christ alone is set aside? No. Upon all else offered for man's deliverance may be written "folly," and this is the parent of that fear or cowardice, the opposite of the "fear of the Lord which is the beginning of wisdom."

On the other side of the parentage we find "Caphtor" where the "cormorant and bittern lodge in the upper *lintels*" (or chapiters), of Nineveh's palace, of which Zephaniah (2: 14) speaks. The prophet is here foretelling the judgment of God about to come upon that great enemy of God's people, their fierce persecutor. The hour of His wrath is come, and what are man's *adornments* worth in view of that fierce anger of the Avenger of His poor afflicted people? Will embellishing their idols avert God's wrath? Amos too, tells of the Lord's command to "smite the lintel (or chapiter) that the posts may shake" (9: 1). Here too, the Lord's judgment is upon what man ornaments, for he will make his flowery designs upon that which is marked for judgment; but man's attempts to beautify his religion do not add to its value in His eyes who seeth "not as man seeth." Early

in his history we have the witness of this adornment in Cain's altar, loaded as it was with the fruit of his own toil. But it bore the marks of self-will; the denial of his own ruin; and, we must add, of that rich provision of God's grace to which Abel's altar bore testimony in "the firstlings of his flock and of the fat thereof" (comp. Exod. 33: 4; Ezek. 26: 16; Jonah 3: 6).

Israel's acquaintance with the Philistim came to them after they were redeemed from Egypt and brought by divine power into the "land of promise." Among those who contested their right to the inheritance of God were these Casluhim descendants. And to this day that Land bears the name—not of Israel, but of the Philistim—of Palestine. Abraham indeed knew them as those who were adepts at seizing the "wells" which he and his servants dug. After the death of the man of faith, Isaac his son got to know them as those who, unable to seize them, made them useless by filling them up with their debris. This is not hard to read. We know who it is that has sought to "violently take away" the springs of spiritual refreshment from the people of God. And when this "squatter" people could not longer rob them of the Word, they sought to corrupt it, and continue their wretched work to this day.

We do not further follow their history. We have been occupied rather with their origin, and have seen that, typically, it is an evil one. Coming out of an evil source, the Philistim represent those today who while claiming that which rightly belongs only to faith, cannot *enjoy* that in which faith rejoices—the "liberty with which Christ makes free" those who know and trust Him. For beneath their false boast there is the accusing "conscience of sins" which torments itself, and seeks for constant repetition of sacrifice; in effect putting the very

sacrifice of Christ Himself on a level with those of a past age which could "never take away sins." Along with this, we have seen the attempt to adorn their altar with that which can only bring upon it the wrath of God, while the promise of forgiveness this system holds forth is never realized. It is always just out of reach; a "quasi," but not a real salvation. —WM. HUSS.

WHAT TO DO WITH CARE

CARE has a great to do with the lives of most people, and there never was a time when there was more care than now, care as a burden, care that causes worry, anxiety, the kind that Christ meant when He spoke in the parable of Matt. 13: 22 of the good seed that fell among thorns—"And the care of this world, and the deceitfulness of riches choke the Word, and he becometh unfruitful." Care is one of Satan's greatest snares to trap unwary souls. Turn to 1 Pet. 5: 7, 8 and you will get Christ's statement of these great truths through Peter: "Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Christ gives His people something to do with their dangerous cares; they are to cast them all upon Him,

and the assurance He gives to them is that He cares for them. His blessed, glorious remedy for care is here given in plain simple words, linked up by Him with the exhortation, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

Here every believer is given in the fewest possible words the real remedy for the dangers that come with care, the remedy too for every kind of evil. These words are really a command from Christ, telling every child of God how to meet our great enemy, and how to deal with one of his worst and most cunning snares. 1 Pet. 5: 5-9 is a lesson in using the "sword of the Spirit" (Eph. 6: 17). How wonderfully Christ has provided for His weak children here in this world, of which Satan is god and leader. We have a mighty enemy, but how much mightier is our Leader, and what a powerful sword is in our hands to meet the attacks of every enemy. All believers, men, women, and children, need to be good swordsmen, and these verses from 1 Peter are a precious example of the keen sharpness of our sword.

One of the impressive points of this teaching is, that to be able to cast all our care upon God, we must have familiar knowledge of Him through Christ. If any one humbles himself under the mighty hand of God, and casts all his care upon Him, that person must have faith in God, for "without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11: 6). We may learn a lesson by comparing the prayers of Modernist preachers with those of men who have faith in God and are acquainted with Him as He reveals Himself in Christ, as their prayers come to listeners on the radio. To the former He is

the almighty and eternal God, the words uttered in a cold formal tone, no familiarity, no knowledge of God such as is found in Scripture. But preachers who really know Him in Christ come to Him with Christ's joy and peace in their hearts, and they give thanks and pray and praise as those who truly know Him and love to come to Him. God is a stranger to the Modernist, and his prayers betray his ignorance of God.

Then the Word says, "Casting ALL your care upon Him," not the great ones or the small ones, but *all* of them. That done, the soul has no cares to burden. They are gotten rid of by faith in God. The cares have brought the soul to God, instead of choking out the good seed. Then there is the foundation truth, "He careth for you." Paul could sum up his experience of God in Christ by the words, "He loved me, and gave Himself for me" (Gal. 2: 20). So believers have these two great foundation truths to rest upon, Christ loves us, and He cares for us—truths most simple, yet so vast in what they reveal as on God's part. Here is where the value of Scripture is made known. We know Christ cares for us because of the testimony of Scripture. Those who reject the Scriptures can have no real assurance of anything. Human reason cannot judge the Word of God, because man is weak, ignorant, failing in so many ways, while God is perfect in every way.

Our weakness needs His strength, our ignorance needs His wisdom, our human limitations need His care, our hearts need His love. And His word stands out so plainly, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19).

Luke 10: 38-41 gives a picture of the actual working out of Christ's requirements as to care. There were two sisters; one sat at Christ's feet and heard His words;

the other "was cumbered [distracted] about much serving" [ministering]. You can fill out this picture that Luke gives. One sister was "distracted" with her preparations for the meal, while the other was quietly sitting at His feet and hearing His wonderful teachings. Had Martha only known the truth which Christ made known in John 4: 32-34, she would have followed Mary's example, sat quietly and heard, instead of being distracted with care. Mary knew the remedy for the distractions of care, Martha should have known it. It was God's will that His Son should converse with the woman of Samaria, and feeding that soul was food to Christ, for a hungry soul waiting to be fed by faith as a listener is true food for Him.

Mary had found the one remedy, and was using Christ's cure for anxious care. He is offering this cure for anxiety to every one who is trusting Him. Believing in Christ, trusting Him as able to give and to do what we need to have done, this takes away all burdens of every kind. Having to do with Christ as Burden-Bearer is occupation for our faith. Here and now we have burdens, some of them very heavy, but they are what He gives us that we may know the joy and peace of casting every burden upon Him. So burdens are not to be shunned, but by faith made the opportunities of learning what Christ is able to do for His believing people. This we are to be doing while waiting for His coming for us to take us to be ever with Him.

—J. W. NEWTON.

THE TRUTH

TRUTH pervades the Father's sphere, hence the whole range of the counsels of God the Father comes to us as Truth, which is the revelation of Himself. The Holy Spirit, the Spirit of Truth, is here to guide us into all truth, and that is revealed to us on the principle of faith.

At His arraignment before Pilate, the Lord said He came into the world that He should bear witness unto the truth. Everyone that is of the truth hears His voice. Pilate's ejaculation, "What is truth?" is indicative of a realm outside the Spirit's sphere in which darkness and ignorance of God is all-pervadign. In spite of the world's boasted illumination by philosophy, it is absolutely in the dark as to the light of the knowledge of God and His glory.

The principle of the world is not truth, its god and prince is a usurper. The Christian passes through the world, carried by the Spirit of God, kept by mercy, deluged by grace abundant which directs attention to where his real interests are in a living Person at the right hand of God.

The character of the world is false, comprising three elements, the desire of the eyes, the desire of the flesh and the pride of life. These are found in multitudinous combinations and in different proportions, but when the matters are analysed properly the elements appear. The Spirit of Truth would seek to dissociate Christ's own from that sphere by occupation with the sphere in which faith lives. That vast universe of bliss finds its centre of attraction in Christ who is also the sun

for its illumination. All the counsels of God are fulfilled in His Son on the ground of redemption. He is the Lamb of God, the Taker-away of the sin of the world, who has established a new universe for God which He fills with blessing.

Before going on high He said to His disciples, "Yet a little while and the world seeth Me no longer, but ye see Me; because I live, ye shall live also" (John 14: 19). He was going to the Father, His place was there, and this entailed their going also. He might have gone alone, but He went back in value of redemption, so making way for us. He is the Way, the Truth and the Life. We rejoice because He is gone to the Father. Hence the Holy Ghost carries us through our responsible lives maintaining us in liberty with the Father in the name of the Son, thus relieving us from the world's care. The disciples had known the Lord here, they had valued His company; His name was to represent Himself in His absence. It is a great thing to live in the light of that wonderful revelation! —T. OLIVER (*Galashiels*).

CURRENT EVENTS

BY ROGER B. EAMES

IT is an omen of the end times of the present age that Japan in Asia, and Mussolini in Europe, are progressing with their plans, the one toward the unifying of the yellow races, and the other toward the revival of the Empire of Rome. Both Japan and Italy appear to be moving swiftly and surely toward the accomplishment of these objectives which are so irritating to the councils of the League of Nations.

"Why, then, has the League done nothing effective to halt Japan, Italy, Germany?" This question is being asked in various quarters. The League was created some seventeen years ago to assume a place in world affairs whereby all nations would become subject to its authority, its decisions settling all controversy. Then war would be no longer necessary; the nations, submitting to its diplomacy, would become so amiably disposed toward one another that swords could be beaten into plowshares. The objective seemed very good, but the practice of even the member-nations of the League was not in harmony with it. Instead of reducing their armaments, all have diligently increased their munitions until the colossal burden of them has become a terror to themselves.

It is apparent there is something fundamentally wrong behind even the constitution of the League, so that the ideal, admitted by all to be so desirable, is impossible of attainment. The one essential attribute for success is lacking in the natural man. *He does not love his neighbor as himself.* Instead, there is suspicion, greed, hatred, so that it is impossible under the present system to bring peace to the war-torn world. Any attempt to govern the nations by Christian principles can only end in failure. There are no Christian nations—except in name. A yoke of oxen will plow your field and draw your cart. Try a rhinoceros from the forest for the same service and he will destroy the machine. This is what heathen Japan and pagan Germany have already done, and infidel Russia, when it suits her purpose, will do likewise. God has promised to give to His earthly people a new heart and a new spirit (Ezek. 36: 26), and to bring about a millennium of peace and prosperity with Israel at the head, whereas the nations are proposing to create such an era of blessing in their unregenerate state with Israel trodden under foot. Whose counsel, think you, will prevail?

JAPANESE MILITARY ACTIVITY in North China leaves no doubt the Japanese are prepared for big events. It

is said, "The possibilities of the present movement are so great they almost stagger the imagination. If Japan is able to organize and control North China as she has Korea and Manchukuo, Emperor Hirohito will be in loose control of more than 215 million people, including about 95 millions in the present Japanese empire, 30 millions in Manchukuo and 95 millions in the five provinces of North China. The area of these provinces is equal to that of all Texas and New Mexico combined. Assuming that Japan would be able to arm, organize and train the man power of this vast area, she would be able to throw an effective army of 15 million or more men into the field. Economically she would control markets and sources of raw material at least comparable to those of the United States and the British Empire, and far greater than those of Russia, Germany or France."

BRITAIN *versus* ITALY. Prime Minister Stanley Baldwin recently made the following statement in the House of Commons: "In view of the decision of the Italian Government to annex the whole of Ethiopia and the consequent menace to our position in Africa and the Near East, His Majesty's Government have made it clear in no unmistakable terms that under no circumstances will interference by Italy with the existing regimes in Egypt and Palestine be permitted, and any attempt to do so will be considered as an unfriendly act...to be repelled by all the means at their command."

"Another evidence of the tension that characterizes relations between the two powers at the present time is found in the decision of the London Government to build a strong naval base at the southern tip of Africa. Capetown would thus become the new Empire gateway, and ships laden with the spices, silks, tea and rubber of the East, and the steel and textiles of the West, would not have to run the gauntlet of a growing and sullen Italian Navy and air force in the Mediterranean and Red Seas...How important it is to Britain to keep her lines to the East open may be suggested by the fact that 70 per cent of the Empire's half-billion subjects live in

Asia. Fourteen per cent live in Africa, while only 9 per cent are in Europe."

PALESTINE. With the approval of the Arab Supreme Council the Arab terrorists and demonstrators have continued to defy the authority of the British Government in Palestine. The leaders now state that the battle is not directed against Jewish immigrants and land purchases, but is waged for complete Arab independence. The High Commissioner has informed the Arab leaders that His Majesty's Government will not be diverted from carrying out the Mandate by violence or threats of violence. A Battalion of the Royal Scots Fusiliers and twenty light tanks have arrived in Palestine from Egypt. The police authorities removed the seals from armouries in the Jewish colonies in the Sharon and the Plain of Jezreel. The arms were distributed among the colonists. Jewish inhabitants of the Tel-Aviv suburbs bordering on Jaffa have also been supplied with arms for self-defence. Jewish taxi drivers in Jerusalem fastened broom-ends in front of their wheels to protect the tires against nails scattered by Arab strikers.

Jewish immigration into Palestine for April amounted to over 3,200. Since the beginning of the year over 11,000 Jewish immigrants have arrived in the country. Six hundred German Nazis recently visited Palestine for an eight-day tour. —*The Jewish Chronicle.*

"GERMAN SCHOLARSHIP, once hailed the world over for its thoroughness and brilliance, has passed into a twilight phase. Since the Nazis came to power in 1933, the number of students enrolled in the universities of the Reich has fallen from 100,000 to 55,000. Universities are regarded as training grounds or filling stations for Nazi doctrines, and professors who refuse to be 'co-ordinated' are dismissed. Some 1,500 of the country's finest minds already have been banished in this fashion."

"The German Society for the Propagation of the Gospel among the Jews has received a letter from the Police President of Berlin, Count Helldorf, asking whether and

when the Society intends to dissolve. A list of Committee members with full particulars of each, has also been demanded. The Society has replied that it has no intention of dissolving."

DECLINE IN ATHEISM. The atheistic propaganda in Russia seems to be falling down. One organ of Soviet atheism has dropped from 200,000 copies to a circulation of 100,000 copies in three years, and another magazine has fallen from 37,000 copies to 12,000. The Communist paper, *Stern*, is very angry with Jews in different parts of Soviet Russia because they still attend their synagogues. In the course of an editorial urging a more active propaganda for the promotion of atheism, the paper is particularly outraged with the Jews in B. who are attracted to the local synagogue by a well-known preacher. In these circumstances, the paper concludes, it is an imperative duty to increase the campaign against religion.

CONCERNING SPIRITISM. It is a well-known custom of kings, rulers and business men to consult spirit mediums for advice in all important matters. A recent interesting episode in connection with the League of Nations in its laudable but futile attempts to bring peace to the warring earth is described as follows: "It seems that one of the members of the League went to consult a spiritist for light upon the future, and received through this medium the message that everything was very obscure, but that soon a great number of people would suddenly disappear in a manner and at a time still unknown. That gentleman not being satisfied with this cryptic answer to his questions consulted a second necromancer, and, to his surprise, she told him the same thing. At this very time a Christian had sent to another member of the board this verse: 'When they shall say, Peace and safety; then sudden destruction cometh upon them.' The one who received it read it to the others who exclaimed, 'What is that? Where is it written?' One replied that it might be from the Bible. None of them, however, possessed that treasure, and so in a loud

voice one enquired, 'Is any one here present possessed of a Bible?' A young stenographer answered that she had one. They asked her, 'Do you know if these lines are written in the Bible?' whereupon she showed them the verse in the Scriptures."

The practice of consulting mediums which has made such startling strides in the past few years is doubtless hastening the judgment of God upon the nations. It was because of this traffic that the nations of Canaan were driven out by the Israelites in Joshua's day (Deut. 18: 12). Dr. H. A. Cameron says: "It was foretold (1 Tim. 4: 1) that a characteristic of the latter times would be that men should 'give heed to seducing spirits and doctrines of demons,' and the fact that brainy men like Sir Conan Doyle and Sir Oliver Lodge were caught in the net is a modern proof and example of the scripture truth. Well had it been for them and for other members of the Psychic Research Association had they obeyed the precept of the prophet Isaiah 8: 19, R.V.): "When they shall say unto you, Seek them that have familiar spirits and unto wizards that chirp and mutter; should not a people seek unto their God? On behalf of the living should they seek unto the dead?' "

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

Fifth Paper

Some Conditional Blessings of the Spirit

WE have been noticing that there are certain phases of the Spirit's work that are unconditionally the possession of every true child of God, while other operations are dependent upon obedience, and, therefore, *not* true of every believer. Of the former class are the Indwelling, the Sealing, the Baptism, the Witness, the Anointing and the Earnest. Of

the latter we might mention the Filling, the Walk, the Joy and the Fruit.

Last month we dwelt on the Spirit's Baptism and Filling. Let us now consider our *Walk in*, the *Joy* and the *Fruit* of the Spirit.

1. *The Walk.*

Turning to Gal. 5: 16 we read, "But I say, Walk in (by) the Spirit, and ye shall no way fulfil flesh's lust" (*New Trans.*). Again, "If we live by the Spirit, let us walk also by the Spirit" (ver. 25).

These passages bring us to something that is very practical, to which we as young believers should give earnest heed. Would we know the blessedness of deliverance from the lusts of the flesh? Would we live lives of genuine victory? Do we long for the secret of power over fleshly manifestations? Must we not often confess that the joy of the Lord is frequently lacking in our lives? Our answer is surely, "Yes."

The secret of power, victory and joy is dependent upon our walking in the Spirit. When the good Samaritan found the victim of the robbers by the roadside he not only bound up his wounds but "set him on his own beast." *The power which had carried the benefactor now becomes the power by which the rescued man is borne.* Our Lord lived His wonderful life in the power of the Holy Spirit, and now *that same enablement* is at the disposal of every one whom His grace has rescued.

The verb "walk" suggests steady progress. Many young believers live a sort of "spurt" life. During and following special meetings there is a real spiritual dash made, but when things return to the normal routine the pace is slackened until there is little more than a marking time; there is a decline from speed to standstill, from summer-heat to zero. Now, if we would be equalized, and advance steadily in the knowledge and love of our Saviour-Lord, we must walk by the Spirit's power. This is only possible as we yield a ready and daily obedience to the Word of God. The Spirit of God will always lead us to obey, and in no way ignore the

truth of God. In fact, it is He who so energizes our wills that we *will* to obey; "It is God which worketh in you both to *will* and to *do* of His good pleasure" (Phil. 2: 13).

2. *The Joy.*

"Joy of the Holy Ghost" is a phrase that occurs more than once in Scripture. Joy is more than happiness; happiness is a rejoicing in *things;* joy is an attitude of complete satisfaction in a *person.* Our Lord, though "a Man of Sorrows," was also possessed of secret joy. When He came into the world the language on His lips was, "I delight to do Thy will, O My God," and His last words on the cross were, "It is finished." He gave the precious ministry of John 13-16 in order that His joy might be in His disciples (John 15: 11).

In the Acts, when storms of persecution were bursting on the heads of the witnesses of Christ, the Spirit apparently flooded their souls with joy unspeakable. See them as they depart from the council with cut and stinging backs, having been publicly flogged and prohibited to preach any more; are they groaning and dejected? Not a bit of it! They are rejoicing that they were counted *worthy* to suffer (Acts 5: 41). The Hebrews "took joyfully the spoiling of their goods," not because they carried heavy insurance on them, but rather because they knew that they had in heaven a better and an enduring substance (Heb. 10: 34).

We heard a Christian worker recently tell of experiences suffered at the hands of Roman Catholics in southern Ireland. He exclaimed, "Friends, when the stones were flying thick and fast in my direction, and finally as I was knocked down and severely beaten, I cannot describe the heavenly joy that surged through my soul; it was well worth the battering that my body got!"

Stephen's experience was similar. The stones might smash his body, but the joy of the Holy Spirit filled his soul and gave him a grand vision of the glory of God and Jesus standing on the right hand of God (Acts

7: 55). We may conclude, therefore, that if we more courageously stood for our Lord against the opposition of His foes, the joy of the Holy Spirit would be more frequently our experience.

3. *The Fruit.*

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Fruit will not grow on a flag-pole or a fence-rail; it is the product of that which is living. Similarly, the manifestations of Christianity are not found in dead sinners, but in living saints. Only life can produce life. But not only is Divine life necessary to the producing of fruit; it must be a life that is abounding in health. Hence, only as we are subject to the sway of the indwelling Spirit can the nine-fold fruit be seen in our lives. It has often been pointed out that these nine graces are not the fruits, but the *fruit;* it is one bunch of grapes.

It is refreshing to see in these heavenly manifestations a pen-picture of our Lord Himself. What *love* was His! Reference has already been made to the *joy* which filled His soul when within a step of the cross; and did He not also say, "My *peace* I give unto you?" And what *long-suffering* He showed! This, combined with His *gentleness,* issued in *goodness,* as illustrated in the case of the healing of Malchus' ear. His unswerving *faith,* or fidelity, shone out each step of the way, while His marvelous *meekness* and self-control caused the astute, legal Pilate to marvel.

Would we manifest these characteristics? If so, listen to this word: "*From Me* is thy fruit found." "He that abideth in Me, and I in him the same bringeth forth much fruit: for without Me ye can do nothing."

—C. ERNEST TATHAM.

WORK IN THE HOME-LAND

ALLENTOWN, PA., June 15.—The assembly here has been deeply exercised as to our brother Frank Reninger who has been suffering from a serious heart ailment since January of this year. The Lord has endeared him to us all by his kind pastoral gift and teaching ability, and since he is comparatively young in years we have been seeking God's face if it might be His will to grant him a recovery of health.

A rather marked improvement during the last ten days has led the doctors for the first time to give any encouragement. We would value the prayers of saints in other places. —L. F. CLEWELL.

LAKEFIELD, ONT., June 12. — Since returning from Brantford, Ont., where two weeks given to special Gospel meetings, I have been busy doing nightly open-air work in these parts. We have been seeking to reach five different centers by giving one night per week to each. One of these villages, 20 miles from here, is entirely new to us. After a good drive of Gospel work in the open-air we hope to secure a hall and commence regular meetings, as the Lord may lead. Pray for this new work. We go to Guelph to-morrow to the Sunday School Teachers' Conference. —C. ERNEST TATHAM.

Our brother, R. A. C. Jewers, who has been laboring in this country and Canada for the past months, has now returned to the Bahamas, where his address is P. O. Box 374, Nassau, Bahamas.

WORK IN THE FOREIGN FIELD

We extract the following from a missionary magazine (*Echoes of Service*) and would add that it is our earnest desire that letters from missionaries in that, and other magazines, would indeed call forth prayer as well as praise.

The magazine serves to keep the servants of the Lord before our readers by giving in their own words reports of the work of God in which they are engaged. We trust that the tidings of their sorrows, as well as of their joys, will call forth prayerful intercession. A superficial reader might prefer to have placed before him brief extracts of a crisp character, but this is not the purpose of this periodical. The work in which they are engaged is of too serious a character to provide a constant stream of lively and arresting matter. It is not true, as we ourselves bear witness, to daily life, and it can only tend to give a false impression of the work, with its daily trials and oft-times dearth of blessing, which should call forth earnest prayer as well as praise.

AFRICA—

Answered Prayer

We rejoice in the news contained in the following letter of our brother Deans. Much concern was felt by our brethren when several months ago a mining camp was established in close proximity to Nyangkundi bringing with it the usual attendant evils. Much prayer was made and eventually permission was obtained from the authorities to establish preaching places inside the mining company's property. Native brethren preached the Gospel and now we read of souls being saved.

Brother William Deans writes:

The teachers were in for the week-end, and a number reported conversions. The man who has taken over the work in the mines reports the generous answer to our prayers of 20 conversions. There are now two workers at the mines camp and some eighty are in regular attend-

ance. Another brother (who has a black history before conversion, having killed a man and served a jail sentence for it, but whose walk has been consistent since he was saved) told of a conversion in the village where he labors. An old man who had heard the Gospel occasionally when he dropped in at the meetings was dying and sank lower and lower, finally losing consciousness. The doleful wail of the hopeless heathen began when he fainted away. Soon he roused himself, and asked for the village evangelist, saying, "I went far away and saw a fierce fire burning, and I was drawn closer and closer to it. I could not escape. But I managed to come back and now call the teacher." Daniel and Zechariah the native missionaries to the village came and talked with him for a time, and he was wonderfully saved. He passed away in the arms of Daniel, affirming his faith in the Lord Jesus. Wonderful grace of our loving Lord!

Brother Harlow and I are busy trying to get enough wood together to burn a kiln of bricks. The government is recommending burned brick buildings and these of sun-dried must be replaced eventually with those of burned brick. Hence any extensive building hereafter should, from point of economy, be done in burned bick. I have made 60,000 bricks and find that they are very good, as we discovered a better clay than had ever been found here before. We expect to burn (D.V.), about half that number, or 30,000. We are looking to the Lord as to which building to construct, but the greatest need seems to be for a suitable girls' dormitory, so we will probably tackle that first. I have been able to train a few masons, and have one who is quite good, so he can superintend the job and see that it goes straight. We will have to devote but little of our time to the building as we have now native brethren with a certain degree of skill who will be able to do the brick-laying, carpentry, etc.

We are all well, and praising the Lord for His goodness. With the closing of school there is time for translation work and I am devoting all spare time to work on the Old Testament.

Brother Searle writes:—

We have just finished our first school term here, and although at first the attendance was very poor it has been picking up lately somewhat. The heathen rite of circumcision was responsible for a wholesale exodus from the school, and it has taken several months for the boys to come back. Others again have not come back and some have joined the Catholics. Several of the out-school teachers have returned from Nyangkundi. They had left the work on account of various difficulties such as the food problem, or their wives wanting to go home, and in one case a sin of immorality, for which now the brother has repented, but is not yet in the work again.

Three new schools have been started and a couple of new teachers have taken up the work. All this is in the Lolwa vicinity, on the Irumu—Mambasa road. Several in the assembly here who had sinned and had repented have been restored to fellowship again. Their being in fellowship with the Father and with His Son Jesus Christ constitutes their being in fellowship with us.

Brother Harlow writes:—

Arrangements are being made at one of the outschools to break bread this coming Sunday and we are rejoicing at this indeed, while praying also that all will be well. This is the first outschool to go ahead in this way and as it is very central, it is particularly suitable. The teachers come in every fourth week for special meetings and to remember the Lord, and this meeting at Bunga is to be on the second Sunday after that, being only monthly at first. We were considering the question as to whether it would be better for one of us to go or not the first Sunday, as it would perhaps foster the impression that it is essential that a white man should be present. On the other hand if there was any serious flaw in the arrangments it might be difficult for them to try again. As brother Deans was to be away in the car it would have been necessary for me to go up on his bicycle, but the problem was solved when two

of the brethren here said that they were going, and as they are among the best grounded here, it is perhaps the best for all concerned. What a joy it will afford our Lord to behold a group of black Christians remembering Him in His own appointed way without any white men present!

CHINA—

Brother Tharp writes:—

It is now several months since we wrote asking for your prayerful co-operation in our fall and winter's work, and now it is our joy, not only to provoke you to continue in your labour of intercession, but also to join with us in both praise and thanksgiving for the way in which God has answered prayer, and has poured out His blessing upon the Gospel efforts put forth, both in the city and the country districts all around us. Unsaved men and women have regularly attended the Lord's Day Gospel meetings month by month, and we have all been conscious of the Holy Spirit's activity in our midst and we felt sure a breakdown of hearts must take place. Just recently we had a Manchurian servant of the Lord with us for a week and from the very beginning of his ministry souls began to confess Christ as Saviour, and believers became refreshed in soul. A number of the latter laid bare their hearts before the Lord, telling Him of their coldness and indifference toward Himself and lack of love for perishing sinners. Among those who turned to the Lord is a witch of renown. Her husband has been attending the meetings for a long time, and was secretly (for fear of his wife) believing in the Lord Jesus, but his wife had not been near until the special meetings began, although one of the Christian women living near her, had talked with her often and prayed for her much. From about the second meeting she began to feel the power of the Spirit wrestling with her and, after a time she could not hold out any longer, but broke down completely, and in tears told my wife, and the Christian women in fellowship, what a terrible sinner she had been for many years. After trusting the Lord, she asked the

Christian woman who had faithfully put the Gospel before her many times, to go home with her. Upon reaching her abode she took down all the household gods, and also did a very wonderful thing besides, she collected all the paraphernalia she had so often used as a witch to fool her poor victims, piled all into a heap and set fire to them. In all, a great number professed to have "turned to God from idols, to serve the Living and True God."

We are very thankful for the tranquil conditions all around us, for we can move around freely with the Gospel. There is no opposition to the Lord's work immediately around us, but one of our Bible-selling brethren, a local man, working to the west of the province, was arrested a while back, by an overzealous Manchurian policeman, and was charged before the highest official in that locality, with selling foreign books, the inference of course was, "Propaganda of foreign ideas or politics."

As soon as the official saw the books he said, "Sell all you can of those books for they can only do people good." Thus was our brother cheered to continue his "labor of love."

The work among women and girls still continues to give much encouragement, and I commend to your prayers the local Christian women and my wife and Ruth who are happily responsible for this. Robert has installed his new modern treadle printing-press which will enable him to quadruple the output of Gospel literature. Pray for this branch of activity also.

Brother Kautto writes:—

Brother Tharp arrived here in the bus on the 9th and had two days' continual meetings, speaking three times a day, which were very helpful and we believe much appreciated by the natives as well as ourselves. He was encouraging us not to feel downhearted in not seeing results as our labor is not in vain in the Lord. Just go on faithfully sowing the seed, we may not see the results in our lifetime, but someone else may reap the fruit after we are

gone, and so the sower and the reaper may rejoice together in the day of reward.

I am very sorry to say that I was not able to go to Funinghsien and do the work during the Fair over there as we wrote you in our last letter, for that same day, April 23rd, I got seriously ill, an internal injury occurring while loading the tent after taking it down at the close of the local Fair, the symptoms not clearly indicating what it was, so we are not sure. But it has affected my whole system so that it has run down considerably and I am still weak. Sorry that our tent work will have to wait until I am able to put up the tent. The feeling may be better imagined than described when it is just the best time of year to work, to be laid aside, but no doubt this is one of the "all things" mentioned in Romans 8: 28.

As you mention our going on furlough, of course it would be nice to see the home folks, but as at the present time it is out of the question we have decided also to brush those desires out of mind. Thank you for the inquiry as to Mrs. Kautto and the baby. They have been getting along very nicely, and let us pray that the Lord may restore me to strength very soon also.

EXTRACT

It is noticeable that a largely increasing part of spiritual uplift and revival in China has lately been brought about through the preaching of devoted Chinese men and women. Even missionaries themselves have repeatedly testified to blessing received to their own souls, and large numbers of the people have been brought to the Saviour by their messages to the unsaved. This is a cause for rejoicing and an incentive to the workers from foreign lands, for it proves indisputably that their labor has not been in vain in the Lord. Let us joyfully recognize that "God is no respecter of persons" and pray that the Holy Spirit will use the testimony of Chinese Christians to the widespread awakening of their fellow-countrymen and the building up of the body of Christ in China.—*China's Millions.*

BRAZIL—

Brother Penna writes:—

The assembly at Mirity extended fellowship in the Gospel to our native brother, Tiburcio Correa. This brother goes out two days each week preaching the Gospel from house to house and giving out tracts. Brother Tiburcio is the most active believer in the assembly and although he can read but little he has been quite a help in the work since I arrived here. I ask your prayers for him. Our desire is not that he be engaged only two days a week in the work but every day, but this cannot be now.

Thank you for your interest in the engine. The need of a motor boat increases more and more. The places where we are carrying the work are more and more farther from our center, requiring a quick conveyance to reach them in time and often. May our heavenly Father provide for us this need in His work here. Let us pray on about it.

YUGOSLAVIA—

Our brother Michael Hoffman writes:—

I can hardly believe it is already two years since I boarded the steamer, turning my face homewards. Since then, a very great many things have taken place in this world, our earthly residence, but praise His Holy Name, we are nearer our heavenly Home. As we look around us and see the vast numbers racing down the broad road to endless destruction, our hearts cry out to God to have mercy upon them yet a little while, our hope and prayer being that they may yet seek Him, the only Giver of Eternal Life. It is our duty to be always alert and ready with a word for Christ, never allowing an opportunity to slip, even in giving a Gospel, or a Gospel tract. These "Gospel Appeals" are only leaflets, or bits of papers, thrust prayerfully in the hands of strangers, yet the power contained in these silent speakers is sufficient to remove mountains, however great, so how much more the hearts of His creatures. Dear Brother,

according to the Word of God, we must pray for all the countries of the world, and for all nations, but there are special reasons why we must pray for Yugoslavia.

There are a few growing assemblies, their hunger and thirst for the Word of God is very encouraging, and we pray that it will continue to be so, so that they will grow in grace and spiritual things. We look to Him for more souls in these little towns. We trust we have your help in prayer on behalf of this promising and needy work. "Pray for us." Pray for this testimony. This is our only appeal to you. Thank God for supplying our need through His servants from day to day. His faithfulness is like the great mountains.

PORTUGAL—

Brother Sobral writes:—

I have no words to express the joy that I have in my heart, for the Lord has answered our prayers regarding a co-worker. Brother Frank Smith from Nottingham, England, was praying for a long time that the Lord might bring him in contact with a Portuguese brother with whom he could learn the language, labor and live together. Through a brother who labored here for a few years and had to go back on account of terrific attacks of rheumatism, he learned that I was earnestly praying for a co-worker. Thus I came to know him through correspondence, and today I received a letter from him informing me that the Lord had opened the way for him to come to Portugal for the work of the Gospel. Praise the Lord for this provision. He is going to live and labor with me.

I am so glad that I will have a helper now to help me in fixing a hall at Ilbano and another at Albergaria-a-Varba, and to preach too as soon as he learns the language. Please pray that we may be greatly used of the Lord, and that He may, by His grace, provide for the immediate expenses of the halls. The Lord is blessing His work in these parts.

Brother Ingleby writes:—

More than ever in Europe, today, the preaching of the Gospel is a solemn business. The adverse forces are enormous, and from end to end of the continent a Satanic and virulent opposition to the Message of Salvation is being marshalled to attack. But be assured of this, the cause of Christ is suffering no real set-back, and one is conscious that on every hand an invincible arm is cleaving a path for the people of God. In Portugal the hatred towards the "Protestants" has been increased by an organized campaign against us, supported by certain sections of the Press, and by wide-spread propaganda. And yet, persecuted and reviled, the little flock increases in number and maintains its testimony.

Brother Ingleby also reports sending out ten thousand copies of his paper CORREO EVANGELICO, to Post Office officials, station-masters, school-teachers and others throughout Portugal, Madeira and other Portuguese possessions. Let us pray that the Lord will use the printed word to the conversion of many in those priest-ridden countries.

In case any should wish to correspond with missionaries whose letters have been used in the foregoing pages we give addresses as follows:

WILLIAM A. DEANS: Irumu, Congo Belge, Africa, via Egypt and Sudan.

GORDON SEARLE: the same.

EDWARD HARLOW: the same.

E. J. THARPE: Linghyuenhsien, Jehol Province, Manchuria, via Japan.

CHARLES KAUTTO: Taitowying, Funinghsien, Hopei, North China.

JOSE PENNA: via Manaos, Parintins, Amazonas, Brazil.

V. A. SOBRAL: Lugar da Escusa, Santo do Branco, Portugal.

A. G. INGLEBY: Travessa do Moinho de Venta, 13-20, Lisbon, Portugal.

OBITUARY

MINNEDOSA, MANITOBA. — Our much loved sister, Annie Fraser, of 318 Lipton Street, Winnipeg, passed away at her home on May 18, in her fifty-ninth year. She had been a patient sufferer for many months, but through it all her faith in God became brighter day by day and her chief joy was to bear witness for her Lord.

For over thirty years she lovingly cared for the Lord's servants and His people, and found much enjoyment in so doing. She was loyal to the truth and stood firm for its maintenance. While her husband, son, and three daughters mourn her loss, how sweet is the exchange for her and for all who depart to be "with Christ, which is far better." Who can understand the fulness of those words "with Christ?" Our sister waits *"with* Christ" while it is still ours for a little season to wait *for* Him. May we truly wait, and serve while we wait.

—H. S. TAYLOR.

POTTSTOWN, PA., June 3.—Mrs. F. C. Reber of Pottstown, Pa., was suddenly called home on May 19th. She was saved many years ago, and was in happy fellowship with the assembly here. Her home was always open to the Lord's servants for she was a true Lydia, and delighted to be a fellow-helper of the truth. She was dearly beloved by all and will be greatly missed in the meeting and in the home. She has gone before to her rest, and reminds us that "There is a rest for the people of God."

Brother Geo. McCandless gave a very clear gospel message at the funeral, which was largely attended.

—NEWTON R. DUNN.

READING, PA.—On Tuesday, June 2, our sister, Miss Elberta Richards, went home to be with Christ, aged 80 years. Faithful to her Lord, she bore a good testimony. Identified with the Reading assembly for the past 43 years she was a regular attendant, and a teacher in the Sunday School, to the last. Brother McCandless spoke at the house from 2 Sam. 14: 14. Her body was laid away on Friday afternoon in Charles Evans Cemetery, Reading, Pa. —GEO. O. STARKE.

The Backward and Forward Look

I'VE passed o'er the hill-crest of life,
And today look back on the path,
Till it fades into early beginnings,
Where the light of remembrance fails.

That path seems sadly uneven,
Its course oft deviously laid,
While athwart it deep shadows have fallen,
Which seem more than its stretches of light—
A somberness more than brightness,
Like the gray gloom of cloudy days,
Marks the way, with occasional light beams,
Like sun rays 'twixt storm clouds that part.

How vain the best efforts appear!
How halting and weak what seemed strong!
And how little is worthwhile recounting
Of the path which my footsteps have trod!

* * * * * *

I turn from this sin-clouded path,
And I look for the coming dawn
Which shall break in its bright, cloudless splendor,
When cometh *my* Christ and *His* morn.

What change with the bliss of that day!
Full rest, and perfection at last!
The last halting step, the last wayward thought,
With the last of the sorrow they bring—
The last!—will have come and be past
At this end of the path, and self—
For the sight of *His* face will have changed me
To His likeness in glory for aye.

—JOHN BLOORE.

WHAT GRACE DOES FOR US

I KNEW a man who was brought to know the Lord Jesus Christ as his Saviour in his old age. His gratitude for the grace that had saved him was very deep, and it was always a pleasure to talk with him.

He was, on his eighty-second birthday, to partake, for the first time, of the Lord's Supper in remembrance of the Lord in death—the greatest privilege that any Christian can enjoy on earth—and I called at his house on that Lord's Day morning to help him to the gathering where this was to take place. He told me that he had passed through a great conflict during the night. He had been thinking of his long life of sinful selfishness, and of his own utter unworthiness, and the devil had attacked him in his self-occupation and said, "You are not fit to sit down with God's people and take the Lord's Supper. You are altogether unworthy, and had better give up your intention of doing so." He told me that his distress was very great for hours, when quite suddenly the thought came to his mind, If His Majesty the King of England were to invite me to feast with him at his palace, he would have to provide me with a suit of court dress, for I am a poor man and could not purchase one myself. And if the Lord invites me to His "banqueting house" to feast with Him, will He do less than this? Then he remembered the parable of the prodigal, upon whom the best robe was put. He remembered the wonderful words of Ephesians 1: 6, which tell us that God "hath made us accepted in the Beloved." These thoughts banished all the darkness and distress from his mind and made him exult in that

abounding grace that does everything that is needful for its objects, and in that great love which had put him in Christ and clothed him in all His perfection. In the consciousness of this he rejoiced that morning; and being set free from self-occupation was able to glory in the Lord.

There may be some amongst our readers who are often in similar distress about their unworthiness. Let us say to such that self-occupation can only distress you the more, though self-judgment is always wholesome and needful. Grace looked for no merit in you when it labored to win you. The Lord did not save you because of your worthiness, for you had none to plead before Him, and it is not now a question of what you are, but of what He is—

"Thou art healed by His stripes,
Wouldst thou add to that word?
And He is thy righteousness made,
The best robe of heaven on thee He's put;
Oh, could'st thou be better arrayed?"

Your unworthiness, if you think of yourself, could not be more absolute than it is, but Christ who bore your load of sins upon the tree, and who is now raised from the dead, is your righteousness, your acceptance, your beauty in the sight of God, and the highest angel in heaven is not so well clad as are you, nor so fit to be in the presence of God as you are *in Christ*.

Then give "thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1: 12); and gratefully and with lowliness of mind take up every Christian privilege that He puts within your reach for His name's sake.

So shall the devil's intentions be thwarted, for he would make your heart miserable and your mouth dumb so that God shall get no praise from you, for he knows that whoso offereth praise glorifieth God.

—J. T. MAWSON.

"IN CHRIST"

IT has been said that, "IN CHRIST is AS CHRIST." Or, as another has phrased it, "Christ's place is our place." And happy are those Christians to whom those two short sentences present the truth as to their position in the favor of God.

For the help of the memory, I propose to suggest a few thoughts linked up with the eight letters forming the expression "IN CHRIST."

Perhaps the first letter, the I, is the most fully embracing. We are

IDENTIFIED

with Him. Having accomplished atonement, He is risen from the dead, and all who believe upon Him are seen in closest association with Christ Himself. He was alone in His life here, but as the "Corn of Wheat" He has been into death and bears much fruit—many grains of wheat—many after His order of life in resurrection.

"The corn of wheat upon the earth
Could but abide alone;
But lo! He's risen from the dead,
And we as one with Him."

All that we were, linked up with Adam fallen, has been blotted out in His death. We have died with Him (Col. 2: 20), and He has become our life. We are "all of one" with him. He is beyond death and condemnation, and we are beyond death and condemnation "in Him." As it is written, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8: 1).

It is God Himself who has brought about the wonderful translation from Adam ruined to Christ risen. It is *all* of God Himself, and so we are seen to be part of a

NEW CREATION.

"If any man be in Christ, he is a new creature" (2 Cor. 5: 17). "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 10). It is not that there has been a patching up, or a remodelling of the old garment. It is a new garment entirely. The new wine is not put in old leather skins; the skins are new as well as the wine (see Matt. 9: 17). "It is not the flesh mended but the flesh ended," as it has been said. The flesh has been judged—condemned—in the cross of Christ, and we, as Christians, are alive to God in Christ Jesus risen. The "in Adam" standing is not improved but removed from before God and we are now "in Christ" in His acceptance.

And in Him we are

COMPLETE.

Nothing can be added to our position there. No rites or ceremonies are called for. No priestly or angelic ministrations are of value. He is head of all principality

and power. Risen and exalted, He is above all, and "in Him" we are complete, filled full in the One in whom all the fulness of the Godhead was and is pleased to dwell (Col. 2: 9). No addition can be made to this completeness, no make-weight put into the scale to add to our blessing.

As nothing is permitted to supplement the one offering of Christ in atonement, so nought is allowed of the flesh to add to the place which has been accorded to us in Christ. All is perfectness there. In this, as in all, "His work is perfect." The fulness of our blessing we find recorded in 1 Cor. 1: 30, 31: "Of Him (of God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."

In Him we are

HOLY,

and without blame. In its finalty, this will be manifested when our Lord comes. But a new nature, holy in character, is already given to us. We have been born anew, that is, afresh from the very beginning, we have been born of God. Thus we read "According as He hath chosen us in Him (in Christ), before the foundation of the world, that we should be holy and without blame before Him" (Eph. 1: 4). So it is that we can be called "holy brethren, partakers of the heavenly calling," or again, "As He is (in His holy nature and risen life), so are we in this world" (1 John 4: 17). Being this in nature, we are called to holiness in our pathway, with our life and with our lips to answer to the thought of God for us.

In Him who lives again, we are

RIGHTEOUS.

He was made sin—became a sin offering—at the Cross (and who can tell what this was to Him who "knew no sin"—to whom evil in every form was repulsive and abhorrent?). He was made this, that we might be made the righteousness of God in Him (2 Cor. 5: 21). This will be seen in full display when we are in the glory of God, shining resplendent in His likeness, but it is true even now in the presence of God. Christ, who bore our sins, and who was made sin for us, is cleared from the judgment He endured on our behalf, and we are cleared. He was raised again for our justification, and the moment we believe we are seen justified from every charge of guilt which could ever be raised against us.

Being all this, we are now

INSTRUCTED.

We are to learn Christ, being "taught by Him as the truth is in Jesus." He is the truth. All is found expressed in Him, and in Him alone. Thus we should avoid a frequent misquotation: "The truth as it is in Jesus." This incorrect citation would leave room for truth to be found in others. But the truth is in Him and in Him alone. It is not in Mohammed, nor Confucius, nor Zoroaster, nor in modern leaders of religious cults. They may say true things, but the truth in its entirety is "in Jesus" only (see Eph. 4: 21).

So He is to be our study. On Him, as portrayed before us in the Gospels, we should concentrate. Sitting at His feet in dependence and submission, we shall be led by the Holy Spirit into His things. Christ in the

past, Christ in the present, Christ in the future, will be brought before us. He is our teacher and lesson book, our example. Let us seek to be instructed by the Lord Jesus Himself, that we may become more and more like Him. "We all, beholding the glory of the Lord, are changed into the same image, from glory to glory as by the Spirit of the Lord" (2 Cor. 3: 18).

And doing this we shall become more and more

STABLISHED

in Christ, settled and made sure in Him.

All true ministry is to this end. God employs His servants with this in view. "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 21, 22). God firmly attaches us to Christ, stablishing us in Him. He anoints us with the Holy Spirit that we may know our place. He seals us as belonging now to Himself. He gives the earnest—the foretaste of everlasting bliss—in our heart's affections even now, while we wait for the fruition of His glorious working at the coming of our Lord.

This is the desire of our gracious God and Father. He would have us grow up into Christ in all things. The word of exhortation should have our earnest attention, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 6, 7).

Finally, let us think of our being

TRIUMPHANT

in Christ. We are more than conquerors, through Him that loved us. We are victorious over all the power of

the foe. No enemy, no power, no circumstance that has been or can be, can change our position in Christ, or the love of Christ to us in that position. He is leading us to His glory. And every one of the many sons committed to His trust will be brought to the Father's house, to be in the likeness and in the companionship of the Son of God Himself—eternally.

But even now, in our measure, we may be led in triumph in Christ through all our pathway here. As overcomers in our service, we are carried as captives in the chains of His love, and enabled to be a sweet savor of Christ to God, as we seek to present Him in His graces and glories in our ministry to others.

Oh, that all His own might rejoice in Christ Jesus increasingly, and answer to the wealth of blessing and privilege which has been heaped upon us in Him.

—INGLIS FLEMING.

MEPHIBOSHETH

(2 Sam. 9: 1, 13; 16: 1, 4; 19: 24, 30)

THE Old Testament gives us some lovely and striking pictures of New Testament truths, none more wonderful than this account of Mephibosheth. The story shows us a man reached by the kindness of God, becoming attached to King David, who showed him such kindness, and remaining loyal to him during the time of his rejection. He was one of those who refused to follow Absalom. His heart having been won by grace and attached to David, he could not follow the man who had stolen the hearts of the people.

His father was Jonathan, David's lover and friend, between whom a brotherly covenant had existed. David in his lament over Jonathan said, "Thy love to me was wonderful, passing the love of women." Jonathan was slain in battle, but it was not the Lord's battle. How sad to think of the lover of David being slain in the high places! He loved David, but never left Saul's house. He missed the mark with the arrows and missed the kingdom, and his body was nailed to the walls of Bethshan.

Mephibosheth was incurably lame, and on both feet. His nurse let him fall when he was five years old. Tidings of the death of his grandfather and father came out of Jezreel. "His nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame" (2 Sam. 4: 4). A careless nurse can do much damage to a child. Many a young soul has been hindered and damaged for life through bad nursing. A nurse should care for the child and see that it develops properly. Every care should be taken to see that it becomes a normal child. The first nurse we read of was Deborah, who was a good woman and had an honored place in Jacob's household. The sister of Moses watched over him, and when a nurse was needed, called his mother. How much he owed to her nursing! Naomi became a nurse to Ruth's child. One of the women who appeared before Solomon (1 Kings 3: 10), was a bad nurse: she overlaid her child during the night and caused its death. A careful nurse would never do that. Paul was an excellent nurse; he was "gentle" amongst the Thessalonians, "even as a nurse cherisheth her children" (1 Thess. 2: 7).

It is interesting to see how David's throne was estab-

lished, and became a throne of grace. He was God's anointed King, but although he had slain the giant and delivered God's people from bondage, he had to wait many years for the throne. David subdued his enemies; the crown was placed upon his head; the ark of the covenant was put in its place on Mount Zion. When the ark has been placed in God's center, blessing flows out to all around; David turns the throne into a throne of grace for his enemies. He thinks of the house of his enemy, Saul, and wonders if there is one left of that house to whom he can show the kindness of God. He thinks of the love of Jonathan, remembers the covenant between them, and determines to show grace to any of Saul's house. One son, a lame man, is found, and David delights in showing him "the kindness of God."

There is a striking parallel to this in the New Testament. The Lord Jesus, the Anointed of the Lord, has met and defeated Satan; He has been raised and exalted to the right hand of the Father; He is the true Ark placed on Mount Zion, and now blessing flows out to all from the right hand of God. In the opening chapters of the Acts of the Apostles, we have Christ glorified, the Holy Spirit coming here, the heart of God overflowing to the house of Israel (Acts 2), those who had put the Lord Jesus to death. As David extended grace to the house of Saul, there is now grace to the house of Israel. In Acts 3 we have one healed for Jesus' sake. He is the Mephibosheth of the New Testament; lame on both his feet, having lain at the gate of the temple for many years. He tastes the kindness of God, is made to walk, leap, and praise God.

Mephibosheth is a picture of what we all are by nature. The darker the picture the more it magnifies

the grace of God. Mephibosheth was ruined by a fall he had when he was a child; so we all fell in Adam, and the whole human race was ruined by that fall. Since then man has been unable to please God, apart from His grace.

It was a woman who let Mephibosheth fall. The fall in which we all share was brought about by mother Eve, for she was overtaken in the transgression. She was separated from her head (Adam) and, listening to the voice of the serpent, obeyed him.

Mephibosheth belonged to a family that God had rejected. As God rejected Saul, then removed him, so He has rejected the first man and all his posterity. Mephibosheth belonged to the rejected house of Saul; we belong to the rejected family of Adam.

He had lost the inheritance and all pertaining to it. Have we not lost all through the fall of Adam? Everything has been forfeited.

He was an enemy, and we are enemies by nature (see Rom. 5: 10; Col. 1: 21). He was afraid and in hiding, living at a distance from David. What a picture of ourselves we see in all this!

He was lame on both his feet; we are lame, unable by nature to walk in God's ways or keep His commandments. The law set forth man's duty to God and his neighbor; and we, being lame on both our feet, have failed in our duty to both God and our neighbor.

He was in the house of Machir, which means "sold." Paul speaks about being sold under sin; we had to learn that we were sold and could not free ourselves.

He was as good as dead, and speaks of himself as a "dead dog;" we were dead in trespasses and sins. He lived in Lo-debar, which means "a place of no pasture;"

we were in the place of distance and famine, with nothing to satisfy the soul.

We now come to the other side. "I will show him the kindness of God for Jonathan's sake." David did not deal with him in judgment, but in grace. God did not come out to us in judgment, but in grace. Think of how this is presented to us in the Epistle to Titus, "But after the loving-kindness of God toward man appeared." When we had no claim upon God, He came out in grace. As Mephibosheth was treated this way for Jonathan's sake, we have been treated this way for Christ's sake. Think of where he was when he was found, and what a wonderful place he was brought into. He was made to taste the kindness of *God!* David lavished this upon him when he expected judgment. This is the way God has dealt with us.

David restored unto him the inheritance which he had lost, and could say unto him, "I restore that which I took not away." Think of the wonderful inheritance into which we have been brought! Our eyes have been opened, and we have an inheritance amongst them who are sanctified. Think of what we have in Christ, in heavenly places! We are made heirs of God, and joint-heirs with Jesus Christ.

Mephibosheth was also given a place amongst the sons. Ziba was a servant; Mephibosheth had the privileges of a son. Under the law God's people were only in the place of servants; now we are sons. God has given us the Spirit of His Son in our hearts. He is bringing many sons to glory. We stand in this place of favor today, in the same place of acceptance and favor as Christ.

He was reconciled to David, although once at a dis-

tance and an enemy. He probably had wrong thoughts about David. Now the distance is removed; he is brought near to David. The king can look with complacency on him and find his joy and delight in him. The younger son was at a distance from the father (Luke 15); he came home, was brought into the house, seated at the table, clothed with the best robe, and made suitable for the father's presence. The father can now find joy and delight in him. —JOHN WATT.

(To be continued, D.V., in next number.)

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 269)

CHAPTER SEVEN

IN the hall of some renowned college, we see upon its walls portraits of the men, who, generation after generation, succeeded each other in office. One after the other passed away, and all who take their places will do likewise. Thus it was with the Aaronic priesthood. Priest followed priest in the exercise of his office, one after the other appeared on the scene only to be succeeded by still another.

In contrast to this, we have in the entrance hall to our chapter, the portrait of one whose priesthood was continuous. It was neither derived from another, nor transferred. In character it was unique, and in duration, eternal. Melchisedec is the priest in whom we have pictured the various features of Christ's priesthood that could never be set forth in the Aaronic succession.

As we are invited by the apostle to "consider how great this man was," shall we take a look at him? As we do, we discover a galaxy of bewildering glories, and we do not wonder that the warnings and exhortations of chapters 5 and 6 were needed, before the theme of Christ's royal priesthood could be fully developed. We shall not enter upon a deep study of this theme, but rather touch upon some of the simple things which are seen here, that we may find delight in having "such an high priest."

MELCHISEDEC PICTURES CHRIST IN THE UNIQUENESS OF HIS PERSON (vers. 1-3).

We are first introduced to him as a priest upon his throne, occupying that throne in righteousness, for by interpretation, his name means "King of Righteousness." Then, also, he was King of Peace, for Salem, where he reigned, means "peace." Surely we can see Christ in this, for He holds both sceptre and censer, wearing both mitre and crown of glory. He brought in righteousness at the cross, and He is our peace, eternal and unchangeable. Throughout the Old Testament picture gallery, each person presented is seen with a background of ancestry, but not so this man. He is seen in solitary dignity. Suddenly he appears to the victorious pilgrim Abraham, and as suddenly, he disappears. We know nothing of his parentage, we learn nothing of his posterity. We have record of neither his birth nor death. Indeed, the introduction of these would have marred the picture, for he was made a likeness of the Son of God, whose priesthood is not inherited nor transferred. He came from the tribe of Judah, not Levi, and He remains a priest forever. But being a priest of another order necessi-

tates the setting aside of the old order and the economy under which it operated.

Abraham was considered by every Israelite as the greatest of all the fathers, but Melchisedec was greater than he, for Abraham gave tithes to him. In this act, the entire Aaronic priesthood acknowledged the superiority of another priest outside their own order. Christ is greater than Melchisedec; He is greater than all; He displaces all and fills the gap with Himself. The entire Aaronic order is displaced by Him.

MELCHISEDEC IS A PICTURE OF CHRIST IN THE EXERCISE OF HIS PRIESTHOOD.

If we turn back to chap. 5: 9, we notice the first of four panels in this picture of priestly majesty. In each there is one word that characterizes the exercise of this priesthood. The first is

SALVATION.

As High Priest after the order of Melchisedec, Christ is become the Author of eternal salvation to all who obey Him. We acknowledge His gracious authority over His own as our glorious Leader, and present salvation is found in obeying Christ. Here in this scene is the pathway in which He once walked, and we are called to follow Him in it. It is from above He holds out to us the golden sceptre, we need grace from,

> "The place where He's now on the throne,
> And His strength shall be ours on the road."

How much we need this preservation from the defiling influences of the world through which we pass!

Coming back to our chapter we notice a second characteristic,

BLESSING.

We read that Melchisedec "blessed him that had the promises" (ver. 6). What a lovely picture we have here! Abraham, the pilgrim, has just returned from his victory over the world powers of that day. The man who was aloof from the world could overcome the world and deliver his brother Lot, who was taken captive by it. The royal priest meets him, and bestows upon him heaven's blessing, ministering to him bread and wine, symbols of strength and joy. Another and different conflict awaited Abraham; he was to meet the king of Sodom. In the strength of the heavenly benediction he was able to refuse his offers, and being satisfied with the heavenly portion, the world's offers did not tempt him. He could stand up against the wiles of the enemy as well as against his power.

Thus Christ will come forth in a future day from the sanctuary of heaven to dispense blessing to Israel triumphant over all her foes. He will sit as Priest upon His throne, according to the prophet Zechariah. No doubt there will then be the full exercise of the Melchisedec priesthood, but now, as High Priest of good things to come, He gives us a blessed foretaste of it all. Every good thing with which God will bless His people is at His disposal, and it is His great delight to bestow it upon us.

If we were enjoying the priestly ministrations of Christ to our souls we would be able to stand up to the world as Abraham did. Do we not enjoy His presence in a very real way when gathered in His precious Name? Christ prepares for us a feast, He meets us with all the rich blessings of which He is the Center, and

satisfies our hearts with heaven's bounties, so that the world loses all attraction for us. Then, too, we have the privilege of bringing some token of our homage, as did Abraham to Melchisedec. The bread and the wine suggest what He is to us, and we unite in giving to Him our highest tribute of praise, for He is worthy.

The third characteristic we find in vers. 11-19.

PERFECTION

The law made nothing perfect (vers. 19), for it was not the final thing. Both the law and the priesthood associated with its administration pass off the scene, superseded by Christ, who, in contrast to its long succession of dying men, exercises the priesthood "after the power of an endless life" (vers. 16). The law brought neither satisfaction to the heart of God nor relief to needy man; nor could it bring the two together, and so "there is the setting aside of the commandment given before for the weakness and unprofitableness thereof."

Christ makes everything perfect; He, the Eternal One, imparts eternity to all He touches.

Then the last word we will notice is

APPROACH.

By a better hope we draw nigh to God (vers. 19). Of old, a great throng stood without the doors of the sanctuary. They had no access within its holy place, and the son of Aaron could not bring them in. True, he himself entered once a year, but it was only for a brief moment, and then with fear and trembling. Grace has done what law could never do; it has brought us to God. Our hope is Christ at the right hand of God. He has gone in, and so may we. Because He is there the

presence of God is to us the most attractive spot in the universe, and we draw near to God with delight.

As we close the chapter, we have a blessed presentation of our Lord Jesus in contrast with the earthly priests. We gaze with wonder and joy. Saluted by the Eternal God as Partner of his throne, He is Priest forever, confirmed in His office by the divine oath (vers. 21).

He is Surety of a better covenant and thus guarantees its fulfilment (vers. 22).

He ever lives to save those that come unto God by Him, with a complete salvation from the outermost edge of the pit to the very heart of God. An Israelite, seeking the sympathy of a priest, might find the gracious man he formerly knew succeeded by a very different type, cold, unsympathetic and haughty. Our Christ is ever the same, and He meets exactly the need of every heart. He is the very kind of high priest that we need, and His fitness is seen in the following verses as His character is portrayed in a sevenfold glory (vers. 26-28).

He is *holy*—devoted to God in love, with a heart throbbing in unison with the heart of God.

He is *harmless*—laying a gentle hand upon us with a tender touch.

He is *undefiled*—unsullied in character, with glistening white garments that shall never know one speck or stain.

He is *separate* from sinners—the heavenly Nazarite, who is drawing our hearts to the scene where He is.

He is *higher than the heavens*—now in the presence of God, making that place the home of our hearts.

He has *finished the work*—His one offering has satisfied the altar.

He is *perfected for evermore*—God's Son, our glorious High Priest.

—PETER J. PELL, JR.

(To be continued, D.V., in next number.)

THE AUTHOR OF LIFE, SALVATION, AND FAITH

THREE distinct views of Christ are obtained from the New Testament passages where the word αρληγός occurs. Being a compound word from the two roots meaning "a beginning" and "to lead," it is variously translated "prince," "captain" and "author." Perhaps "prime author" most exactly conveys the meaning.

We see the Lord as the *Author of Life* (Acts 3: 15), killed by wicked men; as the *Author of Salvation* (Heb. 2: 10), taking flesh and blood that He might lay down His life to deliver sinners; and as the *Author of our faith* (Heb. 12: 2) who saw past the cross and bore its shame for the joy beyond.

The lame man having been miraculously healed, Peter addresses the wondering, amazed people and forbids them to marvel, proclaiming that the healing was done by the power of the Name of Him whom they denied and rejected. Of the seven versions of "the Name" listed in Acts 3,* the *Author of Life* is one, as the charge is made against them that they "killed the Author of Life."

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* These seven versions are:
1. Jesus Christ of Nazareth, v. 6 (cf. v. 20).
2. Son Jesus, vv. 13, 26.
3. Holy One, v. 14.
4. Just, v. 14.
5. Prince (or Author) of Life, v. 15.
6. His Christ, v. 18 (*marg.*).
7. Prophet, v. 22.

What a picture! Sinful men, whose life is but a vapor, laying hold of Him who is called a Life-giving Spirit (1 Cor. 15: 45), and by wicked hands crucifying and slaying Him! Given their choice between the Giver of Life and a destroyer of life, they chose the murderer Barabbas, crying out for the crucifixion of Him in whose hands their breath was, and saying, "His blood be on us and on our children." Looking manward, we see the crime of taking His life from the earth lying at man's door, and in shame acknowledge our sin against the Only Begotten.

As the *Author of Salvation* (Heb. 2: 10), we see Him, in marvellous condescension, leaving the glory which He had with the Father, emptying Himself and taking upon Him the form of a servant, and being made in the likeness of men. Viewing Him as the Author of Salvation, we understand, in part, the mystery of the incarnation and the corporiety of the Eternal Son. He, for a time, was voluntarily made a little lower than the angels, for the suffering of death. To die to redeem sinful men He took of the flesh and blood of which they are partakers, that "through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

This is the voluntary aspect of the cross. Here it is not man's part in crucifying, but Christ's in making His soul an offering for sin. Of His life He could say, "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again."

The blessed Author of Salvation knew that liberation and forgiveness for the captives of sin was possible only

by His own suffering and death. To this end was He born. He set His face as a flint to go to Jerusalem, and there, delivered by the determinate counsel and foreknowledge of God, He voluntarily offered Himself, through the Eternal Spirit, without spot unto God.

The thought in Heb. 12: 1-4 should not be divorced from the great chapter on faith which precedes it. We have had the exploits of faith's heroes recounted, and are here enjoined, because of these many witnesses to the potency of faith, to lay aside hindrances and sin and run with patience the race that is set before us, having our eyes, not on those who wrought valiantly or were afflicted through faith, but on Jesus, the *Author and Finisher of our Faith.* He saw beyond the cross to the joy before Him of being with the Father, the triumphant Saviour of His people. He saw that a fruitful resurrection was possible only by the death of the Seed—only by the avenue of His suffering would the Church be won. On the road to Emmaus, we hear the risen Lord chiding the faithless disciples with, "Ought not Christ to have suffered these things and to enter into His glory?"

Exalted to God's right hand as a Prince and a Saviour, He is the living Object of the believer's gaze, and he who would faint under the vicissitudes of life is pointed to Him that endured such contradiction of sinners against Himself. Thus, inspired by Faith's Author, the believer is encouraged to accept patiently temporal shame or transient affliction as evidence of sonship and permitted by the Father, and as seeing Him who is invisible, endure, looking on by faith to the blessed years of eternity to be spent in the Saviour's presence.

—WILLIAM A. DEANS.

FOR YOUNG BELIEVERS

SIMPLE STUDIES AS TO THE HOLY SPIRIT

Sixth Paper

A Glimpse of Our Lord's Spirit-Filled Life

"The Spirit of the Lord is upon Me" (Lk. 4: 18).
"Christ through the eternal Spirit offered Himself" (Heb. 9: 14).
"Ye shall receive power, the Holy Ghost coming upon you" (Acts 2: 8).

THE first of the above-quoted passages is the first of our Lord's recorded utterances. He stands in the synagogue of His home town of Nazareth, and, opening the sacred scroll at Isaiah 61, reads the beautiful passage which begins with verse one. Stopping suddenly in the middle of verse two, He closes the Book and makes some brief and simple comments. The fragrance of those comments reaches every hearer and for the moment each heart feels a strange warm glow. They wonder at the words of grace that fall from His lips. Never before have they listened to such a message of sweet simplicity.

The second of the above passages relates to the closing act of that gracious One. His offering on Calvary was through the Eternal Spirit.

Thus we see that His lovely life, from beginning to end, was lived in the power of the Spirit of God. By His anointing, He began His public ministry; by His sanctifying power, He offered Himself as the unspotted sacrifice to God. But we may go back some thirty years previous to that public discourse in the Nazareth synagogue, and we see that His holy humanity was begotten by the Spirit's miraculous power. "The Holy Ghost

shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Lk. 1: 35).

"Veiled in flesh the Godhead see,
Hail the Incarnate Deity."

But though He was conceived by the Holy Spirit, He was publicly anointed by God the Father at His baptism, a scene familiar to all. From that point we read of His being "full of the Holy Ghost." This fulness, unlike our experience, was constant, and it was by that Power He was borne along. Luke 4: 1 tells us of His not only being filled, but led by the Spirit, and following His glorious victory over the Arch-Adversary in the wilderness, He "returned in the power of the Spirit into Galilee....and taught in their synagogues, being glorified of all."

Matthew (4: 23) would give us to understand that He toured all the Galilean synagogues, and His fame covered not only that Province but also all Syria.

It is beautiful—is it not?—to notice that the fulness of the Spirit's power, as enjoyed by our Lord, issued in three results:

1. *Victory over Satan*
2. *Busyness of Life*
3. *A Ministry of Grace*

Of course, we cannot dissociate from these blessed fruits the prominent place that the Word of God had in His life, for the Spirit of God and Word of God are inseparable. Most of us are familiar with the details of His victorious conquest in the wilderness, and, suffice it to say, that in the measure that *we* submit ourselves

to God we can resist the Devil and put him to flight (Jas. 4: 7). But the second fruit of the Spirit's fulness in His life was abundant activity. How busy He was! In Mark 1 we have enumerated His movements during about twenty-four hours. In the morning (probably), He taught in the synagogue, following which He delivered a man from a foul spirit. Upon leaving the synagogue, He repaired to Peter's home where He found more work in the fevered condition of His host's mother-in-law. Perhaps it was in the afternoon that He relieved her, and in her appreciation she ministered to Him, probably preparing supper. Glancing out of the window, they observed the setting sun; that ball of glory was sinking behind the western hills, its work concluded for the day, as it were. But the work of the sun's Creator was by no means finished, for the evening brought a very large crowd to the home. From all directions they came, and we may well suppose that that meeting lasted for at least several hours. Finally, however, the closing prayer is offered and our Lord, truly fatigued, retires. I have wondered if Peter's wife did not urge him to "sleep in" the following morning. Surely He would be justified in doing so. But did He? The answer is in Mark 1: 35: "And in the morning, rising up a *great while before day*, He went out, and departed into a solitary place, and there prayed."

May *we* seek to cultivate a life of busyness for our God.

In conclusion, the filling of the Spirit was the secret of our Lord's sweet ministry of grace, and yet, grace "seasoned with salt." The grace is seen in the tender words of Luke 4: 18, but the salt follows in vers. 25 to 27. Grace and truth found their perfect combination in all His utterances.

May we, as young believers, give ourselves afresh to a study of that holy Life, ever remembering that He has left us an example that we should follow. His Spirit is the power for this following, and "He that hath ears to hear let him hear what the Spirit saith."

—C. ERNEST TATHAM.

PROPHETIC WORDS

AT the opening of this twentieth century, Prof. Bettex drew his picture of what the coming generation would be, and among other features which have been almost literally fulfilled, says:

"Social life, too, will wear a different face from its present aspect. We may forecast—for examples occur already in America—that many 'emancipated' women, swayed by yet more 'emancipated' children, will regard themselves as justified in treating their money-making husbands, who lock their heart and treasure every night in the same fire-proof safe, and bring home sovereigns [dollars], no doubt, but not a single true, or interesting idea, with corresponding acerbity and coldness. In those hours which are left free to them from their hotel-life and 'public nurseries,' they will devote themselves to 'light literature.' The perusal of the illustrated general, family or fashion paper, which will form almost the sole reading of the future, or the indolent railway and family novel, with the piquant 'extra-special' of sensational revelations, will be their unique delectation. For the business man will be too much engrossed by his affairs, indeed, too much blunted in his sensibilities by incessant money-transactions, to be able to do anything except enjoy reading (or writing) a financial paper.

The lady will more and more arrogate to herself the control of 'amusements in aid of benevolent objects;' the supervision of cooking institutes, administration of hospitals, orphanages and infirmaries, the management of schools and domestic and municipal government, vigilance committees, the supervision of social and club-life, etc., and thus mount step by step to the lecturer's rostrum and the pulpit. Thrice enviable posterity!

Nevertheless, we could point out many dark shadows in this picture of a coming generation [it has come, Ed.]. We are very proud of our steam and electricity [and let us add, automobile]; yet they have done us damage. Ever since we have economized so much time by their aid, thanks to the telegraph and telephone [and now the radio], we have had no leisure whatever; ever since we 'vanquished space and time,' our lives have been growing shorter instead of longer. Our grandmothers—and here I speak from personal recollection—baked their own bread, and themselves spun their linen, embroidered their own sofa-cushion and table covers from a pattern of their own design or from flowers fetched out of their own gardens, and had time nevertheless to read solid, bulky volumes along with their daughters. Many a lady of the present day scarcely contrives to get through one illustrated or fashion paper. Electricity will make our children still more restless, volatile, and nervous; and yet tranquillity of spirit is the only soil in which divine seed will germinate. Unhappily, as a fruit of this unrest, the use of stimulants and narcotics, of alcohol, opium and morphia will advance by leaps and bounds, accompanied by that mental and moral intemperance which has the same symptoms and consequences. A constant ever-growing demand for a new stimulus, at

once an excitement and incitement, and at ever lessening intervals (the newspapers of the future will probably appear once an hour with supplementary pages inserted), ever stronger and more pungent doses, productive of a state of tension, ever augmenting reaction after the indulgence, and an ever greater infirmity of the mental nerves and paralysis of the power of thinking: these are the portents already visible of the effect of perturbing mental intoxicants.

Even Christians follow suit and live in a whirl of unions and committee meetings, conferences, lectures, missionary gatherings, pious tea-drinkings, and choir practices; reading, too, endless magazines (Union, Missionary, Young Peoples', Church, School, Pulpit, Family and Denominational Chronicles) and writing for them; and as far as noble resolves and good actions are concerned, exhaust themselves in anniversary addresses and the like. To a few, all this feverish activity may be appointed; but in most cases we are reminded of the Greek adage—'Zeus frowns upon the over-busy!'

It is a law of nature still unrepealed that trees do not mature fruit without intermission; they rest all through the winter; and most of the orchard-trees at the Azores, where there is perpetual spring, perish of exhaustion in consequence of an uninterrupted spell of growth."

—From *"Modern Science and Christianity,"* pp. 110-112.

"Does not even nature itself teach you?"

"Love not the world, nor the things of the world."

"Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat."

CURRENT EVENTS

BY ROGER B. EAMES

THE floods and dust storms of the spring which have been followed by the intense heat, drought, grasshoppers and other scourges, producing famine conditions for both man and beast, have assumed such proportions as to constitute a major calamity in the country's history. These hammer-like blows which have fallen in rapid succession should be enough to startle the people into the realization that they are the voice of the Almighty. But lest man should be disturbed or think of humbling himself before God in repentance, he is assured that God has nothing to do with these calamities; that they are simply the result of natural causes. And, we may add, so also was the flood in the days of Noah and the destruction of Sodom in the days of Lot, the result of natural causes. These mighty forces of nature render obedience to nature's God, and do His bidding whether in mercy or in judgment. Long ago He recorded through the Prophet Amos, "I have withholden the rain from you when there were yet three months to the harvest." The thing He did in the days of Amos, He has done again in our own day; and it must also be recorded of the stricken people, as in that day so in this, "Yet have ye not returned unto Me, saith the Lord" (Amos 4: 6).

GREAT BRITAIN'S abandonment of her policy of sanctions against Italy created an uproar in the House of Commons as the British Foreign Secretary, Sir Anthony Eden, made the formal announcement that His Majesty's Government, after mature consideration, had come to the conclusion that there is no longer any utility in continuing the measures. To these statements the Right Honorable David Lloyd George replied that "for nearly half a century I have sat in Parliament and never before have I heard a British Foreign Secretary confess

that Britain had been defeated. This is Britain's surrender to Italy without firing a shot, surrender in fear of the Italian air force." Some Rome news-organs were contentedly headlined, "Britain Capitulates." The future of the League of Nations is clouded with uncertainty, but whatever happens, the effort to compel peace through its machinery has been dropped. There are persistent reports of a new military understanding by which England and Italy share the authority in the Mediterranean area. This is a step most people would not have believed possible a few months ago. The next step, already hinted at, is a British understanding with Germany, to supplement the existing naval treaty. The world is back to that jungle morality which indeed, was never really abandoned; the system of alliances is the prelude to the new world war, whose guns are already muttering just over the horizon.—*New Republic.*

GERMANY AND RUSSIA. "Most political critics are now agreed as to a 'coming' big scale war," says Roger Shaw, in *Review of Reviews*, "and it is further agreed that the two principal antagonists will be Nazi Germany and Soviet Russia...Hitler would like to take over Russian Ukraine and the Baltic coast line by force of arms, while Stalin would like to convert Germany to the red creed of communism as a countermeasure." The recent agreement between Hitler and Mussolini regarding Austria, which has sidetracked the return of Otto to the Hapsburg throne and removed the threat of war by the nations of the Little Entente, has also brought Germany and Italy closer together. The unnatural alliance of France with Russia has caused Britain to draw away from France in favor of Germany, and this reflects the sentiment of a majority of the British public. Both Italy and Britain are for the moment, disposed to make alliances with Germany, which leaves France in the opposite group because of her Russian commitments, but it is very doubtful if France would support Russia in a war with Germany if such support involved her in hostilities with Britain. The situation has become very complex. If the Russian bear becomes involved in a European strug-

gle, in all probability the Japanese army will worry her from behind.

PALESTINE. The incipient outbreaks between Arabs and Jews are the rumblings of a greater conflict which appears to be inevitable, although the strong hand of Britain may hold it in abeyance for some time to come. The anti-Jewish rage of the Arabs is backed by their Bedouin cavalry hordes and the fanatic desert Arabs who follow them and who are always ready for a new "holy war." These savage herders and fighters in the British mandated Trans-Jordania are urging a single wild cavalry sweep across the Jordan into Palestine to massacre both Jews and Britons. It is said, "Between Arabs and Jews a life and death struggle is raging which will not cease before one of the parties has been completely crushed." With eight and a half million fanatical Moslem Arabs in the Near East, there are possibilities of dreadful human slaughter if they should attempt to dislodge well armed and well disciplined Jewish troops in their own inheritance.

THE ZIONEST MOVEMENT. It was in 1897 that Theodore Herzl brought together in Switzerland about 200 delegates from almost every country in the world, for the purpose of organizing Zionism, which is said to have been the first national assembly of Jews since the exile. He attempted to secure Palestine from the Sultan of Turkey, but without success. He died in 1904, but the movement he initiated still lives and has achieved the return of many thousands of Jews to the Land. There is a false impression abroad that this Zionist movement is the fulfilment of prophecies relating to Israel's final return to their land. The direct dealings of the Lord with His earthly people do not properly begin until after the translation of the Church. The "land shadowing with wings" whose mission it is to bring this people from among the nations (Isa. 18: 1, 2), while foreshadowed by the present activity of Britain in their behalf, is not the fulfilment of the prophecy. An illuminating paragraph from a recent book, "Studies in Isaiah" by F. C.

Jennings, is as follows: "It is indeed true that all prophecy unites in telling us that the same nation must be in the same land as was there at the rejection and crucifixion of the Lord; its people, then, must return to that land, *in order that prophetic Scriptures may then begin to be fulfilled,* not till they are there can any direct fulfilment begin. But Jehovah is not now active in gathering, although permitting it in a providential way, and they are now returning in the same unbelief in which they left it; and far from going back to never-ending blessedness, it will be, alas, to that time of unparalleled suffering called 'the great tribulation'" (page 152). "Jehovah takes no direct interest in this present movement" (page 222).

MODERNISM. The newspapers on the Pacific coast tell of a "National Preaching Mission" to be conducted in 25 cities this fall. A "new evangelism" is to aid the churches in building Christian character. It tells us, "The great crisis in America today is the character crisis ... We have broken down at the point of character. We are never going to get a better social order until we get better men.... Through making better men we will bring in a better social order." So say the Modernist preachers, but they might be able to discern the cause of the breakdown in character they profess to deplore, and find the true remedy for the conditions in a return to the faith they have discarded. The breakdown is one of the direct results of their tampering with Divine Revelation, the Genesis history of man's fall and ruin through sin, and of God's remedy in Christ.

Three Presbyterian Fundamentalist ministers in Philadelphia have been barred from their pulpits and these with a part of their congregations have found it necessary to form a separate company in protest against the unsoundness of the old system from which they sever their connection. Dr. J. Gresham Machen, who some years ago became exercised as to the radical movement both at home and abroad, has now become the leader in the separated congregations. The havoc wrought at home by the liberal teaching is reflected in the foreign field

to which missionaries are being sent who are without the vital message of salvation through the atoning work of Christ. It is a far cry from the days of Hudson Taylor and other devoted men of God to the present type of men and women who are going to China with their social gospel of the uplift of humanity, through human effort and reformation. Modernism is the popular name given to *apostasy*. It stands for the abandonment of the faith once professed and believed. It is defined in 2 Thessalonians (ch. 2: 3), as a "falling away," which state of unbelief will mark the times preceding the day of the Lord, and which prepares the way for the Antichrist.

A WARNING VOICE. Roger Babson, renowned statistician and Christian leader among the Congregationalists, appears to realize something of the character and power of the present world-system which is undermining true Christianity. He says: "A parent begins to take his child to the movies when the youngster is four years old and then wonders why the child is queer when reaching the age of sixteen... We must encourage our numbers to be more virile, spiritually, physically, and mentally. This requires taking a firm stand against liquor, gambling, late parties, questionable movies, and other things that are sapping the life of our churches. We must expect to be different from the world if we are to lead the world. We must be willing to be laughed at and called queer."

Scripture says, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you" (1 Pet. 4: 3, 4).

CENTENARY OF MULLER ORPHANAGE. "One of the most notable Christian achievements of the century is the work of faith and love organized by George Muller for homeless orphans, 100 years ago last April. One of his earliest ministries was to gather together at eight o'clock in the morning a company of the poorest chil-

dren, provide them with a piece of bread for breakfast, and then for about an hour or more give them instruction, and read to them the Scriptures. The work expanded until there is now a great block of buildings with accommodations for over 2,000 children. Mr. Muller superintended the orphanage work until his 93rd year, and died in 1898."

CHANGES IN SPAIN. "Constant shifting in Spanish politics makes it difficult to appraise the general situation. Laicism, the basis for religious freedom, has disappeared and the government is again paying the priests salaries in the form of pensions. Military men render honor to images in public processions. Governors and mayors attend religious services and officially welcome dignitaries of the Roman Church. Protestants are greatly handicapped and in many regions cannot have public meetings. In some places they are openly persecuted."

—*Missionary Review*

WORK IN THE HOME-LAND

NEW WESTMINISTER, B.C., July 2.—I left San Jose last week and came here. We stopped over in Portland, Ore., last Lord's Day, and remembered the Lord with the dear saints in our meeting there; and in the evening, I spoke to a large company. Are looking forward to a busy season in this region this summer, D.V.—T. W. CARROLL.

SAN DIEGO, CAL., July 4.—Brother Don Charles and I have our tent pitched here and are seeking to hold forth the Word of Life. Attendance is good on Sunday nights, but it drops off during the week.

The young folks are conducting Vacation Bible School in the tent, five days a week, from 9 till 11 a.m. Encouraged by the first two weeks, they are continuing two weeks longer. This is a real help in contacting the parents, and proves to be good drill for the teachers as well as for those taught. We solicit your prayers for ourselves and for *all* that labor in the Gospel.

—E. A. BUCHENAU.

BLACK CAPE, QUE., July 15.—We had a four-day conference, July 10 to 13. The following brethren were present, and ministered the Word to profit: J. R. Elliot, D. Leathan, D. Kirk, Wm. Moir, J. D. Ferguson, S. Irvine, A. McLellan, and R. Hutchinson.

Two hundred from the assemblies along the coast were present to remember the Lord. The Lord gave us a happy and helpful time, and many testified of blessing received. I expect to go into New Brunswick with the Gospel, to new parts in a few days. —S. STEWART.

MIAMI, FLA., June 25.—Just lately returned from a three weeks' trip to Tampa and Zephrhills, Florida, where I visited the little assemblies, which are pressing on, though few in numbers. The saints enjoyed the ministry of the Word, and it was a joy to be with them, and cheer them on in the path. Our brother McTurk was leaving Zephrhills for a visit to his former home at Pittsburgh, and other points. We need to pray much that the Lord will encourage these gatherings to press on, knowing that He does honor those who seek to walk according to His Word. There is so little to cheer as far as we can *see,* but faith reckons differently.

At Tampa, our brother J. T. Edwards has a good work in the Sunday School. I was with them at their annual treat, and enjoyed the privilege. I would like to put before the readers of Help & Food a real need at Tampa. The roof of the meeting-room was badly damaged during the storm of last year, and up to date the saints there have been able to repair it, owing to the few there, and therefore, the lack of means. Everytime it rains, the hall is almost unfit to use. If the Lord lays it on the heart of anyone to assist in the repair work, brother Edwards will gladly acknowledge any help in that direction. His address is: 103 W. Emma St., Tampa, Fla.

Here at Miami the meetings continue as usual. Brother Jewers is here just now, and has given some helpful ministry. Our aged brother Scott keeps well, and gets out to the meetings; this rejoices our hearts.

—AUGUST VAN RYN.

WORK IN THE FOREIGN FIELD

THE HARVEST

"He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame" (Prov. 10: 5).

"The harvest is plenteous but the laborers are few" (Matt. 9: 37).

"He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6).

"They joy before Thee, according to the joy of harvest" (Isa. 9: 3).

"Oh what will be the day when we shall hear
Come, oh ye blessed, when we take our place
Before His throne in radiance sweet and clear
Behold His glorious, His beloved face."
—*Hymns of Ter Steegen,* 1800 A.D.

A Reminder

We frequently remind ourselves of the Lord's words to His disciples as recorded in Matt. 9: 38, and we rightly "pray the Lord of the harvest to send forth laborers." We think of the need in heathen lands, "fields white unto the harvest," and rejoice that there are devoted and faithful men and women willing and ready to go forth in the Lord's Name, "taking nothing of the Gentiles." We "give them the right hands of fellowship" as they go forth, and then what? Do we continue, as the Apostle Paul could write of the Philippians, to "minister to their necessities," or do we through our neglect hinder the work of the Lord, and cause unnecessary hardship and suffering to His servants?

Just as we are used of the Lord to supply the need of those going out, so should we be exercised about the

need of those who for health and other reasons have to return for furlough. How encouraging it is to read of faith and patience of our brethren and sisters on the field! May the following extracts stir our hearts to more earnest prayer on their behalf.

From Africa, one writes:

Numbers of friends write about our furlough. Evidently our Father wants us here, for He has not yet provided means sufficient for the journey. We are not at all concerned, for this year has been the most blessed in all our lives in Africa.

Another writes:

The other day, —— told us it was just eight years ago that she had sailed from New York. Neither she nor her husband speak of going home in the immediate future, and of course if they did, it would be a heavier load for us; nevertheless, they are frequently ill for a couple of days and seem to be in need of a rest, and we trust the Lord will open the way for them to return in His own good time and way.

And from another missionary concerning the same couple, we read:

On my return trip I spent a day or two with the ——. Both had been very ill the week before and looked bad, humanly speaking. They are much in need of a furlough.

A brother in China, seven years since last furlough, writes:

You mention our going on furlough. Of course it would be nice to see the homefolks, but as at the present time it is almost out of the question we have decided to brush these desires out of our minds.

* * *

The following letters and extracts are of interest:

AFRICA—

Brother Harlow writes:

We have heard no more about the samples of quartz found on our station property, but one day an official drove up and said that he wanted to make a "magnetic survey." He took some of our men and went to the top of the mountain and was away most of the day. This may not mean a thing, but we wondered at the time.

One can see Dr. Woodhams' reason in wanting more of Lowder's translation of John's Gospel, for it will be the end of this year at least before we can hope for the new Testaments. In the meantime, hospital patients come in, are taught the word by memory, some are saved, and go back home, many miles away, without a particle of the Word to feed on except what they have learned by heart. (By the way, this is a very interesting part of the Doctor's work. We were down there for three days last month to have our teeth attended to, having been away from home for a year now, and we learned that the Doctor takes the meeting himself, at six a.m., three days a week, and it is great to hear them quoting Scripture after Scripture. He says that they are very interested and he tells them they are to tell everybody these words. When they get back home, they are to tell all their friends; when some one is dying, they should repeat these words to them, not sprinkle them with water or kill a goat, Roman Catholic and heathen customs, respectively. The R. C.'s teach that anyone can sprinkle a dead man and save his soul from final perdition in that way. Thus the Doctor is making evangelists out of those who perhaps have not accepted the words themselves, and we know that God will honor His Word in any case).

To return to the subject of the Kingwana Scriptures—the new translation will be much superior to the Lowder translation, excellent though that is in many ways. In the first place, many blemishes will be removed, for example, in John 2, where it says, according to Lowder, that Christ turned water into beer. But more important

perhaps, is the form of the Kingwana, which is much more flexible and expressive in the new. In the Lowder translation there is only one negative form for past, present and future, thus "mie hapana kwend"—"me no go," leaves us to surmise what tense is meant. In the new, the time is also expressed in a neat one word form, and there is a subjunctive form as well. I believe that the vocabulary will be much larger also.

We have been busy all this last month, the holiday month, with the work of burning bricks. Our grant of land from the government depends upon our improving the property, and burnt bricks are much more permanent than the sun-dried. All the buildings here are of the latter, former attempts at burning having been unsuccessful. Brother Deans has been making the bricks for some time with a machine, turning out two at a time. These were stored to dry and recently I have been buying wood to use in burning them. Last week, we got the fires started, having built the kiln the week before, and gradually built them up to top heat. If they are allowed to cool at all they are liable to be ruined, and so one or the other of us slept in a tent near the kiln every night to see that the men kept on the job. The bricks have not cooled enough yet to open the kiln and see if we have been successful, but as far as we can tell, there should be many good ones at least.

The Lord kept off rain almost completely all the time we were building the kiln and burning the bricks, which otherwise might have been ruined. But the day after we finished there was a very heavy down-pour which was very welcome as the gardens were in need of it. Also, just at this time both the Deans and ourselves received packages of seeds which were ordered some time ago, and so now we are busy planting. *Thus the Lord looks after us in every detail of life and we are learning to depend more and more on Him.*

Last month we had a little blessing which the Lord was pleased to show us. Three of the girls in the Home confessed the Lord, bringing great joy to us all, I assure you. Another man also accepted Christ, having been a very hard character, a rejector for years, and was

raised up from a bed of sickness almost over-night, although at the point of death, apparently. Three others were restored to fellowship after having sat back for some time. Others have been saved in the out-schools and in one they have begun to break bread, as you no doubt know."

Brother Bill Deans writes:

This is just a note kind of letter as my hands have the palsied tendency of malaria. I got my dose when we burned a kiln of bricks a fortnight ago and were forced to spend considerable time during the night out in the mosquito-infested air. By the Lord's grace the 32,000 bricks are properly burned. We are burning as Dr. Woodhams has done at Mombasa for eventual economy, and to satisfy Government requirements for retaining the mission site.

Miss DeJonge writes:

The Lord has graciously sent out the Harlows to "hold the fort" at Nyangkundi should the Deans leave for home. While with the Deans I heard about the severe testing our friend the Christian Adminisrator is passing through in his Christian testimony. The enemy of souls is close on his track, and he sorely needs our prayers.

I am glad I was able to open the present school term on Monday, getting the roll call in order, etc., for now the boys must carry on as best they can. I have not been very well for two months or more and have been abed for four days.

The work at the hospital here continues to be heavy. More surgical cases are again coming in after a lull of some months. Besides, numbers of mines' natives are being sent in for examination and treatment, as a strange epidemic has developed among them while working in the forest as prospectors for gold, several white men having a gang of natives under them in different sections about us.

WESTCOTT MISSION

We are glad to have the following report of the work of our brethren of the Westcott Mission at Inkongo:

I am glad to say the work is going on very steadily at Inkongo and the stations connected therewith. The introduction of the hospital under the care of Dr. Allan has been approved, and in order to make things better we are arranging for a water supply to be laid on to the Hospital from a spring which is about one mile distant. In spite of so many difficulties and opposition too, the work still continues to prosper, for which we are indeed truly thankful.

CHINA—

Brother Foggin writes:

Sorry I do not keep you as well informed as I should, but not moving around, things seem almost at a standstill with very little news to tell. However, "the Lord's mercies are new every morning."

I am kept quite busy every day and now I am taking lessons in Turki, which I hope will be useful for the future, if the Lord should tarry. There is a Chantou here from Hotan. He sells cloth up the street and has agreed to teach me. He writes in Arabic very well, and is also teaching me to write. Although the grammar is very difficult, it seems to be coming easier than the Chinese did. I told him that the Roman letters were simpler than the Arabic characters, so he asked me to write a few and let him have a look. I wrote capitals and small letters both in printing and writing, and I tried to show him how simple they worked. He took a good look, and then replied, "After all, ours are better. You have four kinds of letters to worry about and we have only one kind." A little later he was telling the Chinese that the Arabic was easier than the English, for he said, "all their letters are alike, and you can't distinguish one from another, but the Arabic goes up and down and every letter is different." I usually get him to translate Chinese into Turki, but there was one question which I found difficult in getting him to translate. He has not been like a true Moslem, saying his prayers five times a day, and I wanted to know how to say "Have you said your prayers today?" It took a lot of working to get that question out of him. A Chantou came in from Kashgan

the night before last. His mind was not clear and he is really a travelling beggar. He squatted in front of my teacher's store in real Chantou style with a fancy Oriental brass waterpot by his side. I passed a little present on to his fellow countryman. The traveller bowed his head, clasped his hands and prayed, thanking God, and my teacher followed suit closing his eyes, clasping his hands and prayed also. It was quite a touching sight with a crowd of Chinese standing watching.

The few simple medicines and remedies I am able to give seem to be breaking down prejudices and give good contacts with the people, and I trust that it may be instrumental in bringing many to our Lord and Saviour Jesus Christ. Mr. Kuo, who has professed the Lord, has been coming along fairly regularly for Bible reading on Lord's Days.

Brother Robert Tharp writes:

I very much appreciated the book sent me, "The Making of a Pioneer."

The section of country where Percy Mather labored is of particular interest to me, as in the back of my mind I am always holding on to a desire to go up to that section some time, or rather not particularly that section but a distance to the East of it, in a direction due north of us here, where the grass plains start. The best time of the year in that country is from June till about August or the beginning of September, a period when outside work here is more or less at a standstill owing to the majority of the population being busy on the land all the time. So that is the time I would like to go up there by car (which we can do from here) and spend the summer amongst the Mongols. Any books that have information on Mongols and their customs are consequently of great interest.

The Chinese have a saying "Plans are made by men, but the carrying out of them is done by heaven." One would have thought that Percy Mather with his knowledge of the language could have done many years of useful service for the Lord, but the Lord knew better

and took him away, and we can never know what results there will be from his death.

Work amongst children is spoken of continually in the book. This work, though discouraging and seemingly without result at the time, yet doubtless will bear fruit. We have had a baptism within the last day or two, when nineteen obeyed the Lord. Of this number, 10 were women, and five girls under the age of twenty, and four out of this number were direct results of Christian school work here. It was most encouraging to see this.

We have had excellent weather for over a month past now, which has helped considerably in the country work. During this month (the Chinese fourth month), there is a succession of temple fairs and heathen festivals, most of them accompanied by an open air theatre which lasts for six days. We have been enabled to visit a number of these, and have had tremendous crowds of people to preach to.

HARBOR WORK—NEW YORK—

Brother West reports that a young Portuguese West African whom he has met twice has definitely confessed the Lord and is seeking to go on consistently as a Christian.

Some eight or ten English seamen have gone to the James Slip Mission on invitation and there heard the gospel. One Christian seaman goes regularly and takes part in the gospel services.

Brother West says:

I have been impressed with the importance of faithful personal work with men and sometimes spend one to two hours, as opportunity is mine, to press the gospel appeal home.

He asks prayer for the many men to whom the Word has been thus given.

HARBOR WORK—BOSTON—

Brother Gibb writes:

Through the kindness of the Massachusetts Bible Society, I am able to secure Bibles free for placing on the ships and giving to individual men, and also Gospels

and New Testaments (foreign and English) are sold to me at half price. This I really believe is an answer to prayer, for I have been constantly praying that the Lord might open their hearts and show them the need for the Word of God to be given to these men who come into our port.

We bespeak your continued prayer for the gospel seed which is being sown among the seamen, and also for the new privilege I have opened up to me in the Chelsea Marine Hospital, which I visit one evening a week and have a real free and happy time speaking with men and leaving with them gospels.

ITEMS

Our brother Robert Deans, now on his way East from the Pacific coast, is visiting assemblies in Chicago and district. We would ask continued prayer and fellowship of the saints on his behalf and that of his family.

Prayer is requested for our brother Gordon Searle, brother and sister William Deans, and Miss DeJonge, that the Lord may restore them to health and strength.

Prayer is requested for the Christians in Spain and Morocco, that the Lord may preserve them during these trying political disturbances and civil war. Brother Steven and his wife are at present in England, but expect to return to Morocco shortly.

BIRTHS

At Mombasa, Congo Belge, June 12th, to Doctor and Mrs. Woodhams, a son, William Charles.

At St. John, Antigua, B.W.I. to Mr. and Mrs. James Annan, a daughter, Audrey Yvonne.

"If we are simply to pray, to the extent of a pleasant and enjoyable exercise, and know nothing of watching in prayer and of weariness in prayer, we shall not draw down the blessing that we ought. We shall not sustain our missionaries, who are overwhelmed with the appalling darkness of heathenism. It is ever true that what costs little is worth little." —J. HUDSON TAYLOR.

MEPHIBOSHETH

(Continued from p. 319)

WE have seen Mephibosheth, brought into fellowship with the king's table, and seated there as one of the king's sons. This is the place of highest privilege, but now let us think of the responsibility this entails. With such an honor conferred upon him, he would be careful about his associations, and would not do anything beneath the dignity of a king's son. We are brought into fellowship with the Lord's table; we refuse every other fellowship, and would do nothing not in keeping with this table and fellowship.

He was a most humble man. Such grace bowed him in the dust and kept him there. He was afraid when he came into the presence of King David, spoke of himself as a "dead dog" and his father's house as "dead men." Such grace as we have tasted ought to keep us humble, for apart from grace we would have no standing before Him.

He was a satisfied man, perfectly satisfied with the provision of David's table, and content to live like a king's son, he would not crave after the husks of Lo-debar. Are we satisfied with the goodness and fatness of God's house? Do we let our souls delight in fatness?

There came a time of severe testing for Mephibosheth and his fidelity towards David was tried. Absalom had stolen the hearts of many in Israel. He sat in the gate and by fair speeches drew away many after him. They listened to his flattery. However, he did not capture the

heart of Mephibosheth, for David had won his heart. Many great men sided with Absalom,—"Two hundred going after him in their simplicity." They did not know why they went; some because their friends liked Absalom, some because they were invited to go. They did not know what lay behind the movement. Many are like that today, ready to follow others. Mephibosheth would not follow a man; he followed the Lord's anointed King. If you follow a man, when the man goes wrong, you go wrong. Lot followed Abraham, and when he went down to Egypt, he went down with him there. David had shown Mephibosheth grace, why then should he turn to another? If we have affection for Christ, it will be tested. When the Lord was here He tested His followers and many went back when the test was applied. Hear His voice saying, "Will ye also go away?" Do not turn aside, do not follow the crowd.

Mephibosheth was slandered by his own servant. If we are true to Christ we must expect to be persecuted. Ziba was a wicked man. His name means "statue." Was he not a lifeless statue? He had a large family, fifteen sons and twenty servants, plenty to continue this wicked work and this generation is with us unto this day. Never allow yourself to say anything to damage your brother. If you speak evil, God's hand will be against you for this wicked work.

Ziba lied to David about Mephibosheth to belittle Mephibosheth in David's eyes. A slanderer always tries to lower his brother to exalt himself. When someone comes to you with such a story against his brother, it is self-exaltation he has in view. As Ziba did, we may deceive our brethren, but we cannot deceive God. David answered the matter before he had heard Mephibosheth;

he heard but one side and was deceived. It was folly and shame unto him. Mephibosheth was loyal to him, did not seek the throne, but mourned during the absence of the king.

There came a day when all were tested, for the king came back. He had been in rejection but now returned, and all the city is moved for him. Mephibosheth came out to meet the king. Look at that devoted soul, his beard untrimmed, clothes unwashed, feet undressed since the day the king left Jerusalem. He had been true to his lord during his absence; he was one who had mourned, now he is comforted. When our Lord was here He was asked, "Why do the disciples of John fast often, but Thine eat and drink?" And He said unto them, "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days" (Luke 5: 33-35). The Bridegroom is absent today and we must fast. There are certain things lawful for us to do, but are they expedient for us now in His absence?

Mephibosheth did not try to vindicate himself, he could leave that with God. He knew that in due time matters would be straightened out, and he could wait until then. Can we, if slandered, leave it with the Lord? How often we take matters into our own hands and press for our rights! The judgment-seat of Christ is the place where all will be straightened. Can we not wait until then?

When the king came back things were made right; Mephibosheth was vindicated and Ziba exposed. Mephibosheth was not ashamed before the king at his coming, he did not need to hang his head in shame.

When our Lord returns, will we be ready to welcome Him, or will we be ashamed before Him at His coming?

The applied test brought out his affection and loyalty to King David. When the king heard his story he said, "Thou and Ziba divide the land." Mephibosheth said, "Let him take it all, forasmuch as my Lord the king has returned in peace." He did not want land; it was the king's presence he wished. Telling him they could divide the land brought out what Mephibosheth's heart was set on. When David's son, Solomon, in a later day wanted to determine who was the mother of a child, he said, "Bring me a sword. Divide the child." The mother yields her rights and says, "Give her the living child." So Mephibosheth says, "Let him take it all." This exposes Ziba. His heart was set upon land, he had little heart for David. Slanderers have little heart, "They serve not God but their own bellies."

Mephibosheth means "exterminator of idols." There was no idol in his heart, he had kept himself from idols. He is called Merib-baal in 1 Chron. 8: 34; 9: 40, "one who contends against Baal." The kindness of God had so won his heart that there was no room for idols, and now he contends against Baal. If our hearts are won by the grace of God, we too will have no room for idols, and will contend against aught that would usurp the place of Christ. —JOHN WATT...

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 314)

CHAPTER EIGHT

IN our journey through this epistle to the Hebrews, we reach the high point in the opening verses of chap. 8. All that has been unfolded in the previous chapters is summed up in the first verse.

"Now of the things which we have spoken this is the sum; We have such an High Priest, who is set on the right hand of the Majesty in the heavens."

Having had our eyes directed heavenward in the course of this letter, they are now fixed there. All that might have demanded our attention has been displaced by Christ, the glory of the Man in heaven eclipses all other. *Christ in glory* sums up all our faith. In Him we reach the blessed goal of all our heart's desires, the summit of hope's aspirations, the acme of all blessedness.

Four precious things are suggested in this verse.

1. *Possession.* "We have." Though distant in the heavens, Christ is not lost to us; unseen by human eyes, still He is ours. On earth loving hearts mourned His absence, they thought they had lost Him when He descended into the gloomy grave. He appeared again to their joy. Then the cloud hid Him from their view as He ascended into glory, but faith sees Jesus there, and "we have Him" now as we never could have had Him while He was here on earth.

Israel had everything here on earth. Priest, and sanctuary, and inheritance were all down here. We have nothing here; Christ's cross has severed ties that bound us here, "Himself our treasure in a brighter sphere."

2. *Attraction.* "We have such an High Priest."

In the one word—"such" are summed up all the glories, beauties and moral qualities seen in our blessed Jesus. He is the incomparable One. There is none beside Him, He is altogether lovely. Aaron may have been attractive, clothed in his garments of beauty and glory, but we sing

"There is none Lord Jesus, there is none like Thee.
For the heavy laden,
For the broken hearted,
For the soul that thirsteth, there is none like Thee."

3. *Satisfaction.* "Who is set."

The high priest in Israel found no seat in the sanctuary, he could never rest there. The altar demanded his constant attention, his work was never finished. But our Christ *sits* in glory. He has been to the altar once never to return to it again. The sanctuary is occupied because the altar is satisfied. In virtue of His finished work, Christ is enthroned on high, and where He rests, we rest—satisfied with Jesus.

4. *Exaltation.* "The throne of the Majesty in the heavens."

In what a glorious setting we see Jesus. Never were the heavens so garnished as when He entered them. They did ever tell forth God's glory, now there is added glory. A Man sits enthroned where only Deity can sit, and that Man hung in deepest shame on Calvary's cross for us.

"Lord we rejoice that Thou art gone,
To sit upon Thy Father's throne;
Thy path of shame and suffering o'er;
Thy heart shall grieve and mourn no more."

Having thus been occupied with our glorious High Priest, we are introduced to the heavenly sanctuary in which He serves. Indeed this chapter is a sort of vestibule to the rest of the letter. It bids us look back over the ground already covered, and indicates to us what is yet to be unfolded. Let us consider the two great themes presented here.

1. THE HEAVENLY SANCTUARY AND ITS MINISTRY (vers. 2-6).

High in the heavens is the sanctuary, from which God made the "blue prints" for Moses to copy. The earthly tabernacle was patterned after the heavenly. Israel had the model, we have the original; they had the picture, we have the Person; they had the shadow, we have the substance. The Israelite had very little or nothing to do with the heavenly, for him the earthly building was the center of all his activities. The existence of the heavenly sanctuary was no secret, but the presence of a High Priest serving there was indeed strange news to a "Hebrew." There was no place in the earthly picture for our High Priest "seeing there were priests that offer gifts according to the law." He is of a different order and His is "a more excellent ministry." He had somewhat to offer for He gave Himself, and now He "stands by His burnt offering," and represents His people in the very presence of God. Christ is our Aaron, He is also our Moses, He is the Mediator of a better covenant. This brings us to the second great theme of our chapter.

2. THE NEW COVENANT AND ITS BETTER PROMISES (vers. 7-13).

The old covenant was faulty, (vers. 7-9) the new covenant is final (vers. 10-13). The old covenant had prom-

ises, but its blessings were dependant upon absolute obedience on the part of the second party. Not one with whom the contract was made, could possibly meet the requirements, for they were all sinners, and so there was an end to the whole thing. But a new covenant will be made. Jeremiah was the first to announce it. His words are quoted in this chapter (vers. 8-13). He was aboard the wreck of Judaism as it sailed into Babylonish waters. He declared the charter under which Israel sailed as obsolete. The contract, being conditional and having been broken, was not binding. But God would bind Himself by another. This one would be unconditional. What characterizes it are the "I wills" of a covenant-keeping God. This promise Jeremiah held out to captive Israel.

For many centuries no more was heard about it. Then one night in an upper room in Jerusalem, where a small group were assembled to eat the Passover, after supper, the Lord Jesus took a cup in His hands, and said "This cup is the new covenant in my blood, which is shed for you." It was His death that met the old obligation, and laid the foundation for the new covenant.

Again, after a number of years, Paul points out the Man of Calvary as *the Mediator* of that new covenant, and lays down its terms.

The days of which Jeremiah spoke are still future. Neither Israel nor Judah are enjoying the administration of the new covenant. Meanwhile, we associated with Christ the Mediator and Administrator of the New Covenant enjoy its blessings within the veil. (See 2 Cor. 3: 6).

The summing up of its promises is sevenfold. Let us endeavor to extract sweetness for ourselves out of these fair flowers that shall yet bloom in Israel's garden. We

have here a rich cluster of blessings, each one the fruit of the toil of Christ's soul, and the gift of God's grace.

1. *Obedience* heads the list. "I will put my laws into their minds." Here we have not the cold tables of a relentless law, but the warmth of a regenerated heart, beating in unison with God's because partaker of His own nature. "I delight to do Thy will," was the word of our Lord Jesus, and "we have the mind of Christ."

2. *Devotion* follows. "I will...write them in their hearts." "Cut a little lower, Doctor," said the dying veteran of Napoleon's army, as they probed for the bullet which had sunk deep down into his breast, "and you will find the emperor there." God has written Christ on our hearts. The writing may not always be legible, and the dust of this world may at times hide it from view, but it is there.

3. *Satisfaction* lies in these words, "I will be their God." No one but God Himself can satisfy the infinite longing of our souls. St. Augustine said, "Thou hast made us for Thyself and only Thou canst satisfy." Our God is El Shaddai, the God Who is Enough.

4. *Sanctification* is implied in "They shall be to me a people." Once our name was "Lo-ammi," that is "not My people." Now we are "Ammi," that is "My people." We are a people whom God has formed for Himself and set apart for Himself, "a people for a possession, that we should show forth the excellencies of Him who has called us out of darkness into His marvelous light." Happy in this relationship, we should seek to render to Him all we have and are.

5. *Unity* also marks the new covenant. They "all shall know Me, from the least to the greatest." What can ex-

ceed this? Knowing about God is good, but to know Him is far better. To enjoy Him we must know Him. Abraham knew God, and to him God revealed His mind, not to Lot. Moses knew God, and he beheld His glory and knew His ways. Paul knew Him and committed all to Him.

6. *Mercy* is what God delights in, and that is promised in the sixth article of the new covenant. "I will be merciful to their unrighteousness." The blood of Jesus has removed every cloud from the sky. The favor of God rests upon us,

> "His face of radiant grace
> Shines now in light on us."

7. The last of these blessings is really the foundation of all of them. *Forgiveness*. There can be no entering into blessing apart from the sin question's being settled. Christ died for our sins. God remembers them no more, for they have been put out of His sight. His eyes rest with infinite delight upon the One who removed them. If there is no cloud without, neither is there a stain within. The blood of the old covenant was a continual reminder of sins that were not put away. The blood of the new covenant was shed for the remission of our sins. We remember the One whose finished work has placed us spotless in the very holiest of all.

—PETER J. PELL, JR.

(To be continued, D.V., in next number.)

WHY CHRISTIANS SUFFER

THERE are various reasons why believers suffer. It is part of their calling, as we read in Phil. 1: 29—"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." To suffer for Christ's sake is a "grant" or privilege given from God to His people; but this is not the only reason why they suffer. Indeed, most of our suffering is from other causes, mainly due to ourselves, our negligence, disobedience, etc. Suffering for the Lord's sake, sad to say, is a rare thing among many believers in this favored land. In some other parts of the world, it is a common, a daily thing for Christians to suffer "for His sake."

We have three persons brought before us in the Scriptures, who illustrate for us three types of suffering found among the people of God. They are Joseph, Jonah, and Job. In these three men of the Old Testament times, we may see three types of suffering from 1st, the World, 2nd, the Flesh, and 3rd, the Devil.

1st.—The Scripture says—"Marvel not my brethren, if the world hate you. We know that we have passed from death unto life because we love the brethren." 1 John 1: 13-14. In Joseph we see one who was hated and persecuted, first by his own brothers and later by the world. But he was hated and suffered from the hands of others not through any fault of his, but through the evil hearts of those who afflicted him. In the midst of it all, Joseph displayed the utmost patience and fortitude, and withal a spirit of love to his own flesh and blood, in spite of their cruelty toward him; and never gave up his faith

in God and His pledge to him, as evidenced in the two dreams which God gave to this youth. Joseph found comfort too in the love of his father toward him, and when he was separated from his aged father, he did not forget him, but patiently waited for the day when he should once more look upon the face of the father he loved and obeyed.

At last, after the course of years, suffering great indignities and hardships, even to that of slavery, Joseph was exalted to supremacy over Egypt and the surrounding world. But whether in his humiliation or his exaltation, there was no change in this lovely character, as regards his deep loyalty and affection toward his aged father, and neither was there defection toward the God who exalted him, even the God of his fathers. It is concerning that which was near the time of his end of which the Spirit of God testifies that "*By faith* Joseph when he died made mention of the departing of the children of Israel and gave commandment concerning his bones." Even his greatness in Egypt did not destroy in his soul that faith which God implanted, concerning His promise of the Inheritance. Joseph, whether suffering or reigning, kept faith with God, and his heart was where the God of his fathers directed it, where he had led his father Abraham, and where He had preserved Isaac and Jacob. Not Egypt, but Canaan—not the world, but heaven, where Christ is, is where the believer's heart should be. "If then ye be risen with Christ seek the things above, where Christ sitteth on the right hand of God" (Col. 3: 1).

2nd.—Jonah too was a great sufferer, but unlike Joseph, his sufferings were the result of his own disobedience and rebellion against the Lord. We read, "If ye be buffeted for your faults, and take it patiently, what reward have

ye?" (1 Pet. 2: 20). Jonah illustrates the believer under the power of the flesh, suffering as a result of following his own will. If Jonah had fulfilled God's will, and gone to Nineveh when first God spoke to him, he had been spared much humiliation and affliction. God's hand was outstretched toward his disobedient servant to recover him, and Jonah must needs pass under the rod because of his sin and rebellion. And we too, if we permit the flesh in us to rule and control our lives, rather than the will of God, must experience sooner or later the stroke sent for our blessing. It is written—"And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pet. 1: 17).

Jonah found deliverance, when in the "belly of hell," he cried out—"Salvation is of the Lord" (chap. 2). But what a trying experience to pass through, brought on by his own perversity and pride! For he tells the Lord afterwards why he was angry and why he "fled before unto Tarshish." And why was it? "For I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness." Think of giving this as a reason for refusing to obey His will! Jonah was afraid that God would spare Nineveh, and he would rather see that wicked people destroyed. But while God will by no means "acquit the wicked," He "delighteth in mercy," and it is His prerogative "by the foolishness of preaching to save them that believe." Now we read that when finally Jonah did go and preach God's message to that guilty people, "the people of Nineveh believed God." Therefore also we read that "God saw their works, that they turned from their evil way, and God repented of the evil which He said He would do unto them, and He did it not." But it was not merely that they repented. God

thought of those too, "more than sixscore thousand persons that cannot discern their right hand from their left (the poor helpless children) and also much cattle." There is scarcely any statement in all Scripture which gives us such an insight into the heart of God as this one. It makes known to us that our God regards the work of His own hands, and will not suffer harm or destruction to come to it, if there be any means consistent with His own will and character to prevent it. And this is one reason why He gave His own Son, that in the day of wrath, He might spare all who look to Him in their helplessness and need. Jonah himself found mercy from God's hand because God was not like Jonah, but was like Himself. May the Lord preserve us from *suffering* as Jonah did, because of his pride and selfish concern for his own reputation, while careless as to the character of God, as the God of all grace, of all mercy and compassion.

3rd.—Perhaps the strangest and most mysterious suffering is what we behold in the person of Job. And what makes it more so is that the Lord is the One by whom it was brought about. At least this is what appears on the surface, for we can know only that which divine revelation makes manifest of such deep things. Here is a man borne witness to by the Lord Himself, that "there is none like him in the earth, a perfect and an unright man, one that feareth God and escheweth evil" (1: 8, 2: 3). In this unique manner God speaks to the adversary concerning His devoted servant. And why? What did the Lord have in mind in bringing Job to the attention of the enemy? He was about to give Job into the hands of Satan to be afflicted—first in the loss of all his possessions, and even of his whole family. Stripped and

bereaved of all, we behold this man of matchless patience bow and worship the Lord, saying, "The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord." Surely this sight touched the heart of the Lord, who is of infinite compassion, and yet strange to say, He not only does not punish the enemy for his cruelty and temerity, in laying his hands upon one who is dear to Jehovah as the apple of His eye, but even allows the trial to go further. When the adversary again appears in the presence of the Lord, again the question goes forth —"Hast thou considered *My servant* Job, that there is none like him in the earth?...and still he holdeth fast his integrity, although thou movest me against him to destroy him without cause."

This time the Lord permitted Satan to touch Job's skin and flesh, but even so, the patriarch remained true to God and Satan was dismayed. From this point he disappears, but the Lord is not through with His faithful servant. Job has three old "friends," and they hear of his sudden and terrible disasters, and come to "mourn and to comfort him." Had they been content to weep and lament, that were true sympathy, but they stayed too long with him, and during their stay concluded together that the sufferer was "receiving the due reward of (his) deeds." God had found him out, and this accounted for his calamity. They wait for Job to speak, to "curse his day" and then accuse him of hypocrisy, etc.! This was too much for even Job's patience, and he breaks down under the strain, and learns in this way what he before was ignorant of, that the flesh was still there, only waiting for a suitable occasion to break forth and to defile him. But God saw in Job the need for that great trial, although He stood beside his devoted servant, even when Job thought he had been forsaken of

Him. Great as was the sorrow and suffering of Job, the "need be" was greater, (1 Pet. 1: 6) but greatest of all was the Lord's power and grace to sustain, and to deliver His servant when his lesson was learned. In the end, Job is found happy in the Lord, with his prosperity and comforts restored in larger measure than before. And thus was fulfilled the word of the apostle James—"Ye have heard of the patience of Job and ye have seen the *end* of the Lord, that He is very pitiful, and of tender compassion" (5: 11).

In these men, Joseph, Jonah, and Job, we see illustrated how the Lord brings His people through trial, and blesses them through the experience, making even our own failure (as in Jonah) work for our good. Joseph is an example of the Scripture—"Humble yourselves under the mighty hand of God that He may exalt you in due time, casting all your care upon Him; for He careth for you" (1 Pet. 5: 6-7). In Jonah, the Lord has the last word with this petulant man, who thought more of his own reputation than of the Lord's character. In this history we learn that "Mercy rejoices over judgment," and that only the knowledge of God's grace can overcome the meanness and littleness of our selfish hearts. Jonah must have lived to rejoice in that grace in order to write the history of his former ignorance of it, for men do not like to "give themselves away" in such fashion. But in the presence of God, enjoying His favor, we can speak for His glory when He gives us to do so. Lastly, in Job, we see that whatever the spiritual attainments of God's people, there is nothing in self to rest in, but only in the goodness and the love of God. If pride lurks in the soul, or finds a root there, the Lord in faithfulness must expurgate it, even though the process be a painful one, as it was to Job. And there is no pride

so subtle nor so dangerous as that which would glory in one's "good-self." If this superiority-complex is present in a saint, he is on dangerous ground. How different the words of the Apostle Paul, written too in the midst of great trial and suffering and reproach—though from a different cause—"Rejoice in the LORD alway, and again I say, REJOICE" (Phil. 4: 4).

There are many other causes of suffering among God's people than those found in these three saints of old; but whatever the reason, we can always find the strength and comfort we need in Him whose love can never fail His people, and whose "throne of grace" is always at the disposal of His saints in every "time of need." And even if we may have brought upon ourselves sorrow and suffering, through departure from Him, He knows how to restore the soul, and to make all work for our blessing as we humble ourselves before Him. Scripture nowhere teaches us that we are exempt from the common trials of this life. Besides, the fact that many of the godliest are subject to these things, is substantial proof that God does not withhold trial from His people now, while passing through the world. But we are taught that in the midst of these trials which are common to mankind, "God is faithful, who will not suffer you to be tempted (tried) beyond what ye are able to bear, but will with the trial make a way of escape, that ye may be able to bear it." We cannot escape the trials incident to a world like this; but we can escape the chafing and anxiety and fear, etc., which the world adds to its cup, through faith in our God and in submission to His will. God may be pleased to hear and answer prayer for deliverance from sickness or trial; or, He may and will send strength and grace to bring us through. —WM. HUSS.

NINE WONDERFUL WORDS

"REJOICE EVERMORE.
PRAY WITHOUT CEASING.
IN EVERYTHING GIVE THANKS."

WHY should believers do thus? "For this is the will of God in Christ Jesus concerning you" (1 Thess. 5: 16-18).

This is what God has made provision for His people to do, it should be their mark, their characteristic. There is to come a time when Satan will put his mark, through his agent the Beast, in the right hand or in the forehead of all his subjects (Rev. 13: 16, 17). The penalty for not bearing this mark is to be death. But see how infinitely Christ's mark goes beyond Satan's mark. Rejoicing all the time; praying unceasingly; "giving thanks always for all things" (Eph. 5: 20). And to know that this is what Christ has made provision for in the daily lives of His people!

Paul tells us that he was "sorrowful, yet always rejoicing" (2 Cor. 6: 10). In Eph. 6: 18 the direction is: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Paul's prayer habits as revealed in his letters are a subject that give much light on what should be the prayer life of the children of God. And what encouragement to every believer to call upon God at all times and in all places. Note the term "all prayer" which is an exact rendering of Paul's words. Our God bids us ask. Christ urged those to whom He spoke and all who should hear or read His words to

ASK, SEEK, KNOCK, with the promise of answer (Matt. 7: 7, 8).

But let us consider the three things included in the nine words. Christ will have a rejoicing people as is shown by His words in John 15: 11. They were to have His joy, and their joy was to be full. Pagans and followers of false religions are not joyful. What is false cannot give true joy and rejoicing. They have nothing in their religions to be joyful about. But how much those who are Christ's have to cause them joy, saved forever from how many things which are a dark pall over the lives of unsaved people who may have religion, but have never been saved. But "Rejoice evermore" goes into eternity. To please God in this we have to learn one of the great truths of Christianity. Christ's last words to His disciples made it known: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16: 33). We must go to Heb. 12: 5-11 to get the full revelation: we are to expect tribulation-chastening, and must not murmur when we are chastened. Committing to memory what the 12th of Hebrews says about chastening will be a help to us. It is a great victory to be able to "Rejoice in the Lord alway" (Phil. 3: 1; 4: 4).

This discloses the place of our joy; it must be in the Lord or it will not be real Christian rejoicing. And what a sure foundation for eternal joy is Christ, the Son of God. The more we come to know Christ the greater will be our joy in Him. It is also true, and must be considered that one's physical condition may have something to do with his spiritual joy. It is a comfort to know that Christ can deliver from this; that in all things He can do what is best for His people.

Now His people's eternal blessing is what Christ has in mind in all His dealings, and if answering their prayers means harm to them, they must expect better answers than they have requested. This was the way He dealt with Paul about the thorn in the flesh in 2 Cor. 12. Paul prayed three times to have the thorn removed, but Christ did not remove it. It was not chastening for evil allowed, but was to to keep Paul from pride, and how Satan's wrath must have been kindled to find he had done Paul a real service, instead of harming him as he intended.

"In everything give thanks." "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5: 18-20). This is the program that Christ has for the daily lives of those who are His, while they are here in this world. In Phil. 4: 6, 7 it is put a little differently; "Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth [surpasseth] all understanding, shall keep [guard] your hearts and minds through Christ Jesus."

This was how the Holy Spirit told the believers in Philippi almost two thousand years ago to live; and it is how He tells the believer today to live. There is not a false religious system on the earth, and never has been one with such a program. Compare any man-made religion with Paul's words — Christ's words to His people. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." This is the God and Saviour we have. This is how the newly-saved sinner

feels. Are you a Christian, reader? Well, this is how you ought to be living, how you will be living, if you are living as He asks His people to live. Christ is a wonderful Saviour, giving a wonderful salvation, just the salvation needed by mankind in this dark and threatening day of evil. Always rejoicing; always praying; always praising. This was what conquered the great, powerful Roman Empire: it is what Christ needs in the world to make Him known today, just three blessed glorious manifestations of and testimonies to the power of the living Christ. Not only a doctrine but the daily lives of His own showing forth His praise.

—J. W. NEWTON.

PATIENCE. . . LONGSUFFERING. . . WAITING

READER—find what *He* says to you, in every scripture reference:

The *God* of Patience—Rom. 15: 5. His divine attribute—Exod. 34: 6; Psa. 86: 15; 2 Pet. 3: 9.

The blessed *Lord*—"patience of Christ"—2 Thess. 3: 5; "My patience"—Rev. 3: 10.

SPIRIT'S fruit—"longsuffering"—Gal. 5: 22.
"acceptable with God"—1 Pet. 2: 20.

Divinely given examples:

JOB—Jas. 5: 11; PAUL—2 Tim. 3: 10; ABRAHAM—Heb. 6: 15; PROPHETS—Jas. 5: 10; JOHN—Rev. 1: 9.

Divinely stated Source:

"Trial"—Jas. 1: 3; Tribulation"—Rom. 5: 3.

Divinely certified fruit:

"Entire, wanting nothing"—Jas. 1: 4; Experience —Rom. 5: 4; "Strength renewal" — Isa. 40: 31; Hope—Rom. 15: 4; Desire—Isa. 26: 8.

Divinely specified accompaniments:

"Godliness"—2 Pet. 1: 6; "Faith"—2 Thess. 1: 4.
"Longsuffering"— Col. 1: 11; "Joyfulness"— Col. 1: 11.
"Deliverance, Gladness"—Isa. 25: 9.

Divinely directed exercise:

"Running the race"—Heb. 12: 1; "Bringing forth fruit"—Lk. 8: 15.
"Well doing"—Rom. 2: 7; Gal. 6: 9; "Tribulation"—Lk. 21: 16-19; Rom. 12: 12.
"Waiting to be heard"—Psa. 40: 1; Psa. 37: 7.
"Waiting for help"—Psa. 33: 20; Psa. 62: 1.
"Waiting for the hope"—Rom. 8: 25.
"Waiting for Christ Himself" — 2 Thess. 3: 5; 1 Cor. 1: 7.
"Not in doing, but in *'bearing'* "—1 Pet. 2: 20; Heb. 13: 13.
To be "followed after"—1 Tim. 6: 11.
To be "shown to all men"—1 Thess. 5: 14.
Ministry to be approved—2 Cor. 6: 4.

Divine encouragement:

"Inherit promises"—Heb. 6: 12.

Divine Reward: "Receive the promise"—Heb. 10: 35, 36.
"The things prepared for him that waiteth for Him"—Isa. 64: 4.

Now—"Kingdom and patience of Jesus Christ"—Rev. 1: 9.
HEREAFTER—"Kingdom and glory"—1 Thess. 2: 12.

Our Lord's loving desires:

Luke 12: 36—Our attitude—"like men that wait for their Lord."

Hab. 2: 3—Our keeping in view the "end"..... "thought it tarry, wait for it...it will surely come." —Isa. 30: 18—Our acquiescence in *His waiting*, comforted by His words, "Blessed are all they that wait for Him."

Lam. 3: 22-26 — Our cherishing His "mercies" — "compassion"—"faithfulness"—Himself our portion"—"Hope and quiet waiting, bringing our souls "rest and patience" satisfying to Him and to us— Psa. 37: 7—That rest in Him may free us from "fretful" impatience, viewing as we may the passing of worldly prosperity; while the true riches are ours for all eternity.

2 Pet. 3: 15—The Lord's "longsuffering is salvation."

1 Tim. 1: 16—He would have believing souls show forth longsuffering "for a pattern to them which should hereafter believe on Him to life everlasting."

Psa. 39: 7—"Now, Lord, what wait I for?" the Psalmist said, and we, in prospect of soon seeing Himself "OUR HOPE"—1 Tim. 1: 1, may sing

"I'm waiting for Thee, Lord, Thy beauty to see, Lord,
I'm waiting for Thee, for Thy coming again."

Weeping only "endures for a night—Joy cometh in the morning"—Psa. 30: 5.

For present endurance "Seeing Him Who is invisible" (Heb. 11: 27) suffices; and, for our hearts' assurance we are told:

"His mercy endureth forever"—Psa. 118: 1-4.
"His praise endureth forever"—Psa. 111: 10.
"His righteousness endureth forever"—Psa. 112:3.
"His truth endureth forever"—Psa. 117: 2.
"His word endureth forever"—1 Pet. 1: 25.
"His Name endureth forever"—Psa. 135: 13.

So, in the path we are treading, we may draw by faith from our

"Everlasting God"—Isa. 40: 28.
"Everlasting love"—Jer. 31: 3.
"Everlasting joy"—Isa. 35: 10.
"Everlasting kindness"—Isa. 54: 8.
"Everlasting Consolation"—2 Thes. 2: 16.

Surely "heavenly enduring substance" eclipses all the vain, transient shadows of our earthly sojourn!

"For how will recompense His smile,
The sufferings of this little while."

"If such the sweetness of the stream,
What must the fountain be?"

—E. J. CHECKLEY.

FOR YOUNG BELIEVERS

WHICH MENU?

WHEN passing through the City of Toronto at an early hour the other day, we dropped into a restaurant for breakfast. After giving the waitress our order, we noticed this line on the menu-card, "Tell me what a man eats," wrote an ancient observer "and I will tell you what kind of a man he is." The café followed up the remark with this bit of advertising: "Tell us *where* he eats and we will help you complete the picture!"

May we not say with equal truth, Show us what a *Christian* eats and we will tell you what kind of a man he is?

It is an obvious fact that our spirits require food just as much as our bodies, and the young believer who eats

at the restaurants known as "The World," "The Flesh," or "The Devil" will soon become a victim of self-poisoning.

Did you ever notice that when the murmuring people of Israel turned back in heart to Egypt they referred to just *six* articles of diet on Egypt's menu? In contrast to that, sometime later, when Jehovah pointed them on to His Canaan, He enumerated *seven* articles of diet as being prepared for their appetites. We all know that seven is God's number of perfection, and thus it is obvious that He supplies for His hungry people meals that are, shall we not say, "full-course." Egypt's bill of fare is not only unsatisfying, but damaging to good health. Look at the list; we have it in Num. 11: 5: "We remember the *fish*, which we did eat in Egypt freely; the *cucumbers*, and the *melons* and the *leeks*, and the *onions*, and the *garlick*." Surely a queer combination! How many young believers have suffered from spiritual indigestion by eating the world's cucumbers, and how many more have advertised their worldly living by that which answers to Egypt's onions! To hear a Christian singing the world's popular songs, speaking with apparent interest of the world's sports, or referring with approving enthusiasm to the world's entertainers, is a sad evidence that the appetite has been indulged in Egypt's diet. The spiritual breath is heavy with her garlick.

"We did eat these things *freely*" they cry. But did they? Did they really get these unwholesome things freely, without cost? No, certainly not! It cost them the cruel bondage of Pharaoh's task-masters, and the stinging lash of their oppressors. But the Devil is careful not to remind them of this. Nor does he remind the young Christian of the sleepless nights and times of soul-anxiety that were his in his unconverted days. He would have us think that the passing "pleasures of sin" really cost us nothing, when the truth is that we paid a bitter price for them.

But what an excellent bill of fare our gracious God provides for His own. He lists the seven foods of Canaan in Deut. 8: 8:—"A land of *wheat*, and *barley*, and *vines*,

and *fig-trees*, and *pomegranates;* a land of *oil, olive,* and *honey.*" Is not our Lord brought before us here in various aspects of His work and worth? In the wheat and barley our thoughts turn to Him as the single grain who, in order to bring forth many grains just like Himself, "fell into the ground and died." The grapes would remind us of the precious blood upon which all the blessings of the New Covenant are based. And then may we not say that the figs and pomegranates suggest the lovely fruits of His death which His Spirit, implied in the oil, produces in the life of the yielded believer? And then what a flood of light Scripture throws upon the significance of honey. It is likened to the Word itself. The Psalmist cries, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (Psa. 119: 103). And again, "Eat thou honey because it is good." That is a splendid reason; we should eat the Word for the sheer goodness and sweetness that it yields to our souls. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24).

And honey is sometimes found in strange places. For example, the day after Samson slew the lion that roared upon him he found a good supply in the carcass of the beast. Not only was his own appetite satisfied, but he carried some to his parents. And have we not found fresh supplies of God's honey in the very places where He has enabled us to overcome some besetting temptation? In submitting ourselves to God we have resisted the Devil and he has fled, just as James said he would (ch. 4: 7) and with the victory some special portion of Scripture has become fraught with new significance to us. We have eaten the honey for ourselves and felt the urge to carry the surplus to some others.

Let us each ask ourselves the question, Which menu am I choosing, Egypt's or Canaan's?

—C. ERNEST TATHAM.

THE TRACT DISTRIBUTOR

Whoever gives away tracts to-day finds his work anything but easy. But he also finds it necessary, for it serves to reach thousands of souls who might otherwise never be reached.

What is tract distribution? It is a quiet way of witnessing for Christ. Often it is a way of bearing His reproach. To the unsaved it is a pin-prick to the conscience and a spur to his deadened soul. To God it is spiritual refreshment. To the seeking sinner it is "Good news from a far country."

That the world believes in this form of propaganda we we know, for there is scarcely an organization, business, political, social or otherwise, that does not regularly send out for wholesale distribution, large quantities of folders and handbills advertising its goods. Shall we Christians do any less? "The children of this world are wiser in their generation than the children of light" said our Lord.

When shall we give out tracts? Always! "Be instant in season, out of season." The tract distributor should be *everlastingly at it*, for the whole year is his "season." Especially, however, is the summer *the season* for this work. What unlimited opportunities present themselves at the beaches, summer resorts, lakesides, mountains, etc. What an excellent way of spending part of our vacation, serving the Lord in this blessed seed-sowing!

The good Gospel tract is hard to find. It has been said, "There are tracts and *tracts*." This is true. Quite often ardent souls go in for a line of work for which they have no call, printing a variety of tracts which may not be suitable. A really good tract should have five qualifications: 1st, Truth; 2nd, Readability; 3rd, Appeal; 4th, Cogency, or convincing power; and 5th, Timeliness. (The letters of these words spell "TRACT").

Discriminating tract distributors will be on the lookout for such a tract. Beginners, however, should get in

touch with tract depots, and they will be glad to furnish any with a well selected assortment.

Do tracts bring results? Yes, most assuredly. Sometimes even here in this world the Lord gives fruit that is realized. Eternity itself will bring to light what results were achieved through this avenue of approach to souls. It is His word and will not fail to accomplish the purpose of God. As an instance of present results, there is the tale of a young girl in New York City, who tired of life, determined to end her existence by her own hand. Just as she was about to fulfil her dreadful act, a Gospel tract fell into her possession. She read it and was immediately brought to the Lord. She yielded her life to Him and today is a happy Christian and has had the joy of leading her whole family to Christ. Another case came to notice very recently. A backsliding negro Christian, riding on a city subway in New York, receiving a tract from a young Bible School student was restored to the Lord and is again preaching the Gospel. The writer himself, years ago, while under conviction, found peace in reading a simple Christian paper and has since thanked God for the one who gave it him. How many others there are who have been thus reached, saved and blessed and are today living upright, consistent Christian lives!

That the time for this field of Christian labor is getting shorter is quite clear. The Lord of the Harvest is about to descend. His servants are soon to give an account of their stewardship and what will the day of rewards be to many? So then, even though the work be hard, let us be up and at it, while the day is ours. Eternity will soon be upon us, and opportunities for such service, however humble, will have passed forever. And who knows what a dollar's worth of tracts may not do in bringing precious souls into the light?

Go on Sowing
  Though yet no life appears
The seed is incorruptible;
  Tis working thru' the years.

Go on Sowing
Thou may'st not reaper be
Yet with the reaper shalt rejoice
Throughout eternity.

"He that goeth forth, and weepeth,
Bearing precious seed, will
Doubtless come again with rejoicing,
Bringing His sheaves with him."
—Psalm 126: 6.

—RALPH A. WEST.

CURRENT EVENTS

BY ROGER B. EAMES

THE latest crisis in Europe is Spain's civil war which is the most bloody and relentless war that any Western European nation has experienced for decades. The "government" that is under attack is communistic, while the "rebels" are the ousted Catholic-Fascist party which seeks to regain control. Each side represents a coalition of divergent elements temporarily united in the presence of the enemy. Moscow wholeheartedly supports the "Spanish comrades" who, at present call themselves the Government, and with them also are the sympathies of the Popular Front Government of France, under the new Premier, Leon Blum, who is a radical Socialist. Opposed to France and Russia are Italy and Germany who will support the rebel Fascists if neutrality is not maintained among the outside nations. The sympathies of Great Britain and Greece are also with the Fascists and it is doubtful if these major powers will sit calmly by and permit a communist regime to become seated in Spain. The circumstances call for extreme caution and a statesman has said, "All Europe may be likened to a boiling volcano. Just how soon millions will move on to conflict, God alone knows,

but a crisis is impending. The foreshadows of it are manifest and ominous."

A DICTATOR FOR GREECE. By consent of King George of Greece, who foresaw a storm gathering in the uniting of the communist forces to overthrow his government, a dictatorship has been created in the person of one, General John Metaxas, Europe's latest "strong man." Having assumed control of the government, after the pattern of Mussolini in cabinet affairs, he has taken over the portfolios of the army, navy, air and foreign affairs, declaring, "We are on the eve of a communist revolution upsetting the social order. Parliament is useless, powerless."

The rise of this Grecian dictator will be hailed by some students of prophecy as pointing the way to the fulfilment of scripture.The description given in Revelation 13: 2 of the ten horned beast who will be the leader of the revived Roman Empire is, "And the beast which I saw was like unto a leopard," etc. This is the well known symbol used by the prophet Daniel (7: 6) as applying to Greece, and has led some commentators to believe that the leader of the future empire of Rome will be a Grecian. For this reason the activities of this most recent figure to arise on the European political horizon will be intently studied.

"RUSSIA SHALL NOT HAVE CONSTANTINOPLE." That was the refrain of the famous jingo-song all England was chanting when war with Russia was threatened in the seventies. Recently at Montreux, Britain signed an agreement giving Turkey the right to remilitarize the Straits, and giving the Russian fleet free access to the Mediterranean. By this pact, signed by several nations, Turkey regains much of her old power, and Russia more freedom in the Black and Mediterranean Seas than she enjoyed under the Czars. Britain thus yields the principle of keeping Russia out of the Dardanelles that has been one of the consistent elements of her foreign policy for over a hundred years.

RUSSIA AND THE MEDITERRANEAN. An assertion made by a London publication is that "*Russia must obtain direct entrance to ice-free ports.*" And in commenting upon this, *Prophecy* says, "Therefore Russia must emerge from her internal barriers, and become a Mediterranean power." The paper continues, "Russia has a twofold object in the Middle East; first always the desire to get down out of the frozen north into more congenial climes. Secondly, it used to be that Russia desired to possess and control the central point of the Christian world, namely, Jerusalem. The latter reason is still uppermost as an incentive to the invasion of Palestine, although *the reason is reversed.* Russia has become anti-God. The leaders of this group in Russia know that Jerusalem is the center of the Jewish faith, the central point of the Christian faith, and one of the centres of the Mohammedan faith. The leaders therefore have conceived the idea of capturing and destroying Jerusalem as a testimony to the idea that God cannot defend His own capital. They might save their labor and simply point to the fact that Jerusalem has already been destroyed again and again in history. The present city is built upon the debris of many a former city. But such is their thought, and they have planned the campaign."

Russia is digging canals which will connect her rivers, making possible the passage of a vessel clear across Europe from the Baltic to the Black Sea. She is also working upon a canal and locks to enable vessels to pass to and fro between the Black and the Caspian Seas.

WHAT HAPPENED IN ROME on May 9, 1936? An article by Louis S. Bauman, in *The King's Business*, entitled, "The Reappearance of the Empire on the Fateful Hills of Rome" asks this question: "We wonder whether even devout believers realize just what happened in old Rome on May 9, 1936. Mussolini stood there on his balcony at the Palazzo Venezia, in Caesarian pride and glory, conscious of the fact that he had not only subjugated Ethiopia, but conscious also of the fact of infinitely greater importance—that he had subjugated the

League of Nations and had *successfully challenged the nations of all the earth.* He stood there, supremely alive to the fact that he had accomplished in seven months a task that the ancient Caesars, mighty as they were, had failed to accomplish—he had conquered the fabled kingdom of the Queen of Sheba!...Then, with tumultuous cheers resounding from the throats of tens of thousands of Italians whose exultation was akin to worship, the new triumphant Caesar shouted:....*'After fifteen centuries, salute the reappearance of the Empire on the fateful hills of Rome!'*"

A SUGGESTIVE IMAGE. "A bronze statue is to be erected in the Forum Mussolini in Rome" says *Revelation,* "to commemorate *the foundation of the Empire which was proclaimed in May.* It is said that the statue will be symbolic of Fascist Italy and will stand 265 feet high. While it is uncertain whether the statue will be a portrait or not, it appears to be identical with one which was originally intended to represent Mussolini. The parts already cast for this latter project will be used. Unless a fresh head is substituted for the one previously made, which stands 30 feet high and is as big as a house, the figure will strongly resemble Il Duce.

"The golden image of himself which the Gentile king, Nebuchadnezzar, erected to be worshipped was between 100 and 115 feet high (Dan. 3: 1). That image, as is this one now being planned in Italy, was but a *foreshadowing of that abominable image of the Beast* (Matt. 24: 15; Rev. 13: 15) before which all that dwell upon the earth in the tribulation period must worship, when the Antichrist sets up this image in the temple at Jerusalem."

THE ARABS AND PALESTINE. "In late June came a noteworthy dispatch from Amman, Transjordan. After meeting together, over 200 sheiks, leaders of desert tribes, announced to their ruler, Emir Abdullah of Transjordan, that their Bedouin bands numbering 1,000,000 were ready to march to the aid of their blood brothers the Arabs of Palestine. 'We must go,' they declared, 'to the aid of

the Arabs of Palestine. We are all one people. These are our lands.' "

"One of the saddest consequences of the Arab strike in Palestine is the effect upon the health of the Arab villagers, and in particular on their babies. Medical attenance in the Arab villages was mostly provided by Jewish doctors, but for the past months it has not been safe for a Jew to visit the Arabs. In a number of cases villagers sent delegations of their notables with the fees collected in advance to Jewish doctors, who, however, were unable to respond to their call, because their safety could not be guaranteed. For many years there has not been such a terrible death rate among the children in the Arab villages."—*Revelation.*

WARFARE BY FIRE. The frequent use of incendiary bombs and the consequent burning of towns and villages is noted in the press dispatches from the civil war in Spain. In relation to these we quote an interesting item as follows:

"When the Armistice was signed the French found in German ammunition depots an enormous number of small aerial bombs weighing only about 2.2 lbs. Examination showed that they contained thermite, which would be ignited on striking and produce a small but intensely hot blaze. General Ludendorff's *Memoirs* published in 1919 explained that these small bombs were intended to set London and Paris on fire but were not ready for distribution until late in August 1918, and by that time the German situation was so hopeless that the high command decided not to employ them. They figured that peace terms would be made harder if the two capitals were in ruins.

"The small size of these bombs may appear almost ridiculous, considering the tons of gas that are required to produce lethal concentrations; but here comes the essential difference between gas bombs and incendiary bombs that makes the latter far more dangerous to a large city. Gas *dissipates* while fire *propagates*. Each of these small bombs held within itself the devasting

possibilities of Mrs. O'Leary's cow (which kicked over the lantern, starting the great Chicago fire). Such small incendiary bombs are particularly fitted to airplane raiding. They do not have to be aimed; they can be scattered over the general area attacked. A single two ton bomber could carry nearly 2,000 of them. In fact a bomber is not needed, they could be dropped by any plane."

WORK IN THE HOME-LAND

MUSKEGON, MICH., Aug. 6.—The work in and about Muskegon continues to go on, though we cannot boast of great numbers yet we are greatly encouraged over some manifest blessing. Last Lord's day we had a baptismal service in Half Moon Lake, near Bailey, where there is a small assembly. There was a large gathering to witness it, coming from Bailey, Wooster, Grand Rapids and Muskegon.

We had anticipated only 10 to be baptised, but 6 more came out after the messages from the Word and after listening to the simple testimony of these 10, it seems these 6 could not restrain themselves and all gave their first public testimony as to their faith in the Lord Jesus Christ.

These were not just from one locality, but from Bailey, Wooster, and Muskegon,where we are privileged to preach the gospel each Lord's Day. We hope and pray that all these may stand true to Christ and that others may be brought to the Saviour as well.

It has been a great encouragement to our hearts to see this fruit, and we praise our Lord for it.

Recently on my two weeks vacation, my wife and I made a trip to the Upper Peninsula of Michigan. We had meetings at Bellaire, Harbor Springs and Calumet. It was a joy to meet saints in these out of way places and to find them faithfully plodding on. There is a

small assembly at Bellaire and at Calumet and the brethren appreciate any help from others.

So the Lord is gracious, giving us opportunities and we trust He will give the increase. —A. H. HARTSEMA.

SAN ANTONIO, TEXAS, July 30.—For the past three months we have been conducting Vacation Bible School among Mexican children, at four different points. What wonderful opportunities are open to us to evangelize these neglected youngsters! Let us give them the Word of Him who said "Of such is the Kingdom of Heaven" and "It is not the will of your Father which is in Heaven, that one of these little ones should perish."

We have been having good hearings in the gospel meetings almost nightly and souls have been saved and are being established in the truth. We are very much encouraged in our testimony but would like to go further afield, using our Gospel Car to take the gospel to the many neglected towns and even into Mexico now that they have a new highway leading down nearly a thousand miles. Multitudes are still waiting for some one to tell them the finished work of Christ. May our hands be strengthened to serve Him whose hands were pierced for us. —ERVIN D. DRESCH.

SAN DIEGO, CALIF., Aug. 11.—We are in our 9th week in the tent and purpose going on two weeks longer. Attendance has not been large but saints have been refreshed and three souls have confessed Christ, for which we thank our God. Brother Don Charles was with us the first six weeks and his ministry of the Word and in song was a fine help. We purpose, [D.V.,] going to Oakland for conference Sept. 5 to 7, then to the Central states for a couple of months. —E. A. BUCHENAU.

ST. LOUIS, Mo., Aug. 14.—I left Miami about seven weeks ago, and have visited a number of assemblies since, ministering the Word at every opportunity. It is a joy to renew acquaintance with the Lord's people and to share together the precious things of Christ. There are many open doors and so few to enter them. Here and

there I have met some very hungry souls, both among the unsaved and among the Lord's people. It is a joy to minister Christ to those who want to know Him or want to know more about Him. While in Des Moines, Iowa, I was asked to preach at the funeral of a young married sister, whose husband is a Jew. The husband definitely accepted the Lord as his Saviour during a private talk with him, and a sister of the departed sister also confessed faith in Christ at the cemetery. How we thanked God for this token of His power and grace.

Am now at St. Louis for a week or so and then hope to go to Michigan, Grand Rapids, Holland, Muskegon and Detroit. Will very much appreciate the prayers of the Lord's people. Just had a letter from my wife saying that our brother A. M. Scott celebrated his 84th birthday. —AUGUST VAN RYN.

SEATTLE, WASH., Aug. 20.—Recently I have been in work among children and young people in the open air. We had the joy of finding results from previous years and also in hearing of blessing this season.

After next Lord's Day I am off to California for the Oakland Conference and for two weeks there and in San Francisco, etc.

Just lately I had a letter from a lady who told me of blessing received 54 years ago at one of my open air services. "After many days" this is encouragement to go on and to go out. —INGLIS FLEMING.

MIAMI, FLORIDA, Aug. 13.—Have had a profitable two or three weeks visit from our brother McMurdo MacKenzie, his first visit in these parts. The young people keep up their Sunday School work morning and afternoon, also Jail and Hopital and Prison Camp once a month. —A. M. SCOTT.

BLACK CAPE, QUE., Aug. 15.—Brother S. Irvine and I have just been over in northern New Brunswick for a couple of weeks. We visited several out-of-the-way places, and had a good time sowing the "good seed."

This past week I had meetings in Cullen's Brook with good interest.

In a month's time my wife and I purpose to leave here, where we have made our home for the past six years, and move to Grand Rapids, Mich. We have been looking to the Lord for guidance, and trust this is according to His will. —S. STEWART.

LAKEFIELD, ONT., Aug. 8.—I had a happy time at Cedar Lake Girls' Camp (near Chicago, Ill.) recently. Several trusted Christ as Saviour. Expect, D.V., to be at Greenwood Hills, Pa., Conference over Labor Day, and then go to Boston. —C. ERNEST TATHAM.

GRAND RAPIDS, MICH., Aug. 8.—We had a good Sunday School Teachers' Conference in Holland, Mich., last week. Teachers from both meetings in Grand Rapids, also Grand Haven, Muskegon, and Bailey were present.
—PETER PELL, JR.

[Our brother also mentions the blessing in the gospel referred to by brother Hartsema.—Ed.]

GUELPH, ONT., Aug. 17.—We are here at the Summer Bible School for over three Lord's Days. Some forty or forty-five students are registered, and so far the fellowship has been very sweet to our souls. Mr. Lockett, of Hamilton, is giving us "Studies in Genesis" in the mornings, while I am responsible for the evening messages.

Recently we attended a Conference at Lakeview, Ont., a small assembly in the rural districts some sixty miles north of our home. The Lord gave us a blessed time.
—C. ERNEST TATHAM.

COSMOPOLIS, WASH., Aug. 15.—For the past five months my wife and I have been working slowly up through Northern California, Oregon and Washington, looking up isolated saints and ministering among the small companies which are so often passed by, and preaching in school-houses wherever there was an opening. Saints have been thus cheered and encouraged and the Gospel given out both by preaching and tract distribution.

Brother Bailey had his new tent pitched for a month at Monroe where several were saved. He then moved to West Hoquiam where the Lord's people have responded well but it has seemed almost impossible to induce the unsaved to come to the tent although it is well located. We have enjoyed the fellowship of the saints in these parts and it has been mutually helpful. We expect (D.V.) to visit the new converts in Monroe for a few meetings, then to other places as the Lord may guide and would value an interest in the prayers of His dear people.

—R. B. EAMES.

WORK IN THE FOREIGN FIELD

SPAIN—

Some months ago a brother writing from Spain, telling of special efforts being made to distribute the Scriptures over well-marked areas, says:

This and other similar efforts may be the beginning of God's answer to our earnest prayers for revival during so many years. As to the future prospect, the outlook is not encouraging from either the political or social standpoint, but "our help cometh from Jehovah" and our trust is in Him. In spite of all man's opposition to the truth we go forward confidently believing there will yet be a great harvest of souls won for Christ in dark, indifferent and priest-ridden Spain.

The happenings in Spain during the last few weeks have made us think of our brother's words and cause our hearts to rejoice as we think of God's mercy in allowing such a wide-spread distribution of Scriptures before the beginning of the civil war with the resultant loss of life. May we not ask that much prayer be made, first of all for the missionaries who may still be in Spain, secondly, for the many native Christians (we understand that there are about fifty assemblies of believers in the country) and last of all as our brother writes: "that there may yet be a great harvest of souls won for Christ in dark, indifferent and priest-ridden Spain?"

We are glad to have the following report of work from three countries once dominated by Spain and still to a certain extent under the power of Rome: also letters or extracts from workers in other parts of the world.

DOMINICAN REPUBLIC—

Brother Duncan M. Reid writes as follows:

It is good to see the number of those in fellowship grow and we pray that many more may be added to the assemblies in this country. Some people at home seem to have become very pessimistic and some even to have lost their faith in missionaries, thinking that the results do not justify the cost and sacrifice. We wish some of them could come here for a few weeks, then they would go back home with a new vision and a firm determination to do all in their power to help forward this glorious work of winning souls in these dark and needy lands. We missionaries here in Santo Domingo are certainly not discouraged. How could we with such experiences as the following:

Some days ago a young man told me that recently in one of the Gospel meetings he accepted the Lord during the preaching. Such news always gives joy to a preacher. Last Friday in our regular prayer meeting we had one of the happiest meetings we have ever had. After a number led in prayer a man who has been attending regularly for more than six months stood up and publicly confessed having accepted the Lord as his Saviour. His prayer that followed was most touching and it gladdened our hearts to hear his thanksgiving to God for such a wonderful Saviour and for a such a great salvation. A little later on in the meeting another young man, who has attended for years and for whom we have prayed often, stood up and said that he too had definitely decided for the Lord since hearing the testimony of the other. You can imagine the joy of the native believers; some actually wept, and we all went home with a new song in our hearts and praising God.

Do people actually say that missionary work is not worth while? Perhaps they have never known the joy

of winning a soul for the Lord or maybe they have never learned that "he that winneth souls is wise." Here in Puerto Plata alone we have four Sunday Schools with well over 500 names on the roll. Last Sunday the attendance was 390 which we consider good for the summer months when so many of the regular attenders are on holiday. In all our Sunday Schools in Santo Domingo we have close to one thousand children, and is this not a marvellous opportunity in a Roman Catholic country? Sunday School work has been one of the most interesting sections of the work here and one of the most fruitful.

ARGENTINE—

Brother Montllau writes:

We had continual fall weather during this winter, with many fine days for open air meetings. There is a great activity all over the city, in halls and plazas, the people listening attentively to the Gospel message. We have been quite busy in several halls and in the open-air. Invitations come from the city and outside. They invited me for a series of meetings in San Antonio, then in Munro to start another series for one week, followed by another week in Villa Adelina, a town near by, and another week in a hall near us. After these series of meetings, I expect, D.V., to visit Cordoba. Some brethren there are considering the sending of workers to some parts of the country where there is no testimony of the Gospel and I desire to attend some of the sessions they will hold as to this intended effort. Will value your prayers.

CHILE—

Brother Donald Rigg writes:—

The Lord has been pleased recently to show us new fruit for our encouragement and His eternal honor and glory, and so it is our joy to tell you that eight precious souls have been saved within the last three weeks. These were almost entirely from amongst the younger ones in Sunday School and Church. Their ages ranged from 9 to 27 years. We are happy indeed for this revival

amongst the young people for we have labored long and patiently, teaching and praying for them, and now, thank the Lord, they are His and His forever.

One of these recently saved, a young lady of about eighteen years has had to suffer for her convictions already. Another (27 years) was going to be a nun. A sister in the meeting showed me a recent letter to this effect from one of the convents in the south, where her aunt is a nun. Thank the Lord she is now saved and will serve Him in the world.

AFRICA—

Mrs. Harlow writes:

We are gathering materials for a new building for the girls and hope to start work on it tomorrow. It will be a burnt-brick building, very plain but much superior to the present two mud buildings. Since writing last we have had three more girls come to the home who had not attended any bush school. They had not heard much of the Gospel before coming to the station but last Sunday after the Gospel service they came to Mr. Deans and said they wished to confess that they had accepted Christ as their Saviour. That evening, as I was rather tired, Edward went over to have evening devotions with them. As he was leaving one of the girls said something which he did not catch and another girl informed him that the first one wanted to accept Christ. She came over to the verandah and after a talk and prayer, she accepted Christ. She seemed quite bright and clear as to the way of salvation and of her need of a Saviour.

In order to reach the Babira tribe around us, who are almost entirely Catholic, we have been accepting girls who come for work on the understanding that they enter the girls' school to sleep and thus hear the Gospel twice a day. Last month Bill had 11 working for him and we had two, so we had quite a household for three weeks. It was a trifle cramped. We have just accepted two more for work and two who are daughters on the station have come to sleep in the girls home with the possibility of their entering the home on the same footing

as the regular girls. A similar opening has come for the young boys of the villages who sleep together in one house, attend school and have devotions with Bill's school-boys. We are rejoicing at this opportunity to reach at least the young people, for the Babira have been much before us of late.

INDIA—

Brother Rowland Hill writes:—

I value the opportunity given to direct the attention of praying saints to the needy land of India once more. I suppose it is difficult to make comparisons among lands in this day of increasing darkness. Things must be bad enough in the U. S. Still each of us gets the notion that his place is the neediest and the hardest.

The Theosophists had a big convention yesterday. They emphasize that they have a kind of eclecticism that embodies the best elements in all religions. They stated in their manifesto that the very heart of Christianity is the Brotherhood of Man and the Fatherhood of God. Since they have adopted that into their system they have the very core of Christianity, they say. I do not think I have heard an Indian preacher in connection with any of the missionary societies who has not based all his preaching on that doctrine. In mass movements the people are taught by the thousand to learn the Lord's prayer by heart and recite it on all occasions. In it, all call God their father.

In all the wild babble of sound that goes up from this land in the name of missionary work we count it a privilege to repeat the story o'er and o'er of grace so full and free. The days will come when it may not be allowed, even as those days may come in the U.S. Meanwhile and till the Lord comes, we have the glad privilege of telling those who will listen the message the Lord sent His disciples into all the world to preach.

We are having a good interest in the meetings in our hall but there is much indifference amongst the village people. God works now and then and encourages us. Recently we had an example of the power of God in

restoring fellowship and healing backsliders. Two separate families and with no connection and backsliding in different directions have been penitent and restored. We feel that a hindrance to the Spirit's work has been removed and that we may go forward better now.

Please pray for the Indian believers that they might be preserved from error of all sorts that hinders the work.

CHINA—

Brother Kautto writes:—

At present we have not much news to tell you, working in a dry desert. Since I wrote last we have moved the tent into a large village of four hundred homes. In the first village there were three, an aged woman and two men, who confessed the Lord. How really they believe I do not know, the reality of their faith can only be seen in years of perseverance. In this second village we at first had the tent packed and one or two hundred outside, but after the first week or so when they found out that it was mainly eternal things with which we were concerned they did not come in such great numbers. Nevertheless there are from one to two hundred people in every evening and many sitting outside in cooler places (with the weather quite warm) where they can listen just as well. But in this village there seems to be a marked indifference. The only way to keep them listening at all is to use entertaining illustrations, but when plain things are spoken there is a restlessness and some leave, or there is a general disturbance.

Reading of the storms, drought, and insects in the United States, our sympathy goes out to those in distress and we pray for their turning to Him who is not willing that any should perish, and for those whose trust is in Him we praise Him that in Him is "everlasting strength" and "grace sufficient," and for the hope of His soon coming.

In this district there has been a shortage of rain and the people are just waiting to see whether the rainy season is to start on schedule; if not, they will begin the "rain processions," but in all probability they will not

have to. How merciful is the One whom they know not but who gave Himself a ransom to be testified in due time.

OBITUARY

BLOOMFIELD, N. J.—On Aug. 5th our sister, Miss Gladys L. Field, of the assembly here, departed to be with Christ. Well known to many in these parts, beloved by all who knew her, and held in high esteem because of her devoted life of unselfish service, both to the Lord's people and in the circle of her professional duties as a nurse, she will be greatly missed. It could be truly said of her, "She hath been a succourer of many." Funeral services were held on Lord's Day afternoon, when a large company gathered including many of her professional associates. The word was ministered from John 10, Psalm 23, and 1 Thess. 4 by brother John Bloore. The body was laid away the following day in the presence of our sister's immediate family and a few intimate friends. There, by the reading of portions from 2 Cor. 4 and 5 and 1 Cor. 15, we were turned from the darkness of the grave to the brightness of the glory, both as known already by our sister and hoped for by her and us at His coming for His own. Such partings surely stimulate our hearts' longing for "our gathering together unto Him"; and meanwhile our comfort, though our loss be very deeply felt, is found in knowing that our sister enjoys in the Lord's presence the "far better" portion of being absent from the body and with Him.

* * *

LACHUTE, QUE.—Duncan McGibbon has been called home at the advanced age of 80 years. He was one of the first gathered out to the name of the Lord in the early days of the revival of the truth in Canada.

OSGOODE, ONT.—Arthur Smith, son of Sam Smith, one of the older brethren in the Osgoode assembly, has gone to be with the Lord, leaving a widow and family of young children.

THE PRINCIPLES OF THE WORLD AND OF FAITH

TO those who believe that God has written His Word to set forth principles which rule in the world of moral relations, and that it is ever the spiritual character of things that He aims to teach in that Word, it will not appear strange if in the history of the earliest men we find forecasts of the course which will be followed throughout the ages, by man in the flesh and the world he builds, on the one hand; and by the man of faith who does not build this world but looks for that world which God Himself builds and into which He brings on the principle of faith alone. It is lessons along this line that we may gather from what is recorded of Cain, Abel, and Seth in Gen. 4 and 5.

There is the greatest of contrasts between Cain and his family, and Seth with his, and this contrast comes to light as we trace the genealogies God has given of them. Abel, without family, is a figure like to Him who was "cut off out of the land of the living," and of whom it is asked, "Who shall declare His generation?" As we look upon this lone man's slain lamb, God's declared acceptance of the sacrifice, and the favor in which the offerer stands in virtue of it, we see in type the truth of salvation through faith in Christ Jesus—God's appointed Lamb whose precious blood redeems, and through whom the believer stands accepted in His value, taken into God's favor in the Beloved "in whom we have redemption through His blood." That blessed strand of silver en-

twined with the cord of red is thus brought out by the hand of the Master-Weaver at the beginning, and it enters into the whole fabric of His revelation. But it is Abel and the sacrifice he brings to God which determines, we may say, the course pursued by both the Cainite and Sethite families. That is the point of divergence—the one going out of the Lord's presence, the other identified with it. Even so, it is Christ and His sacrifice to which faith is attached which is ever found to be the great deciding factor—the attitude adopted toward Him leads along either the Cainite or Sethite line, there is no middle line, and there is no compromise. God does not mix these lines, they stand boldly distinct in these chapters. The one is in the darkness where God is not found, the other in the light which God is. It is thus that John speaks, for him Cain was of the wicked one, and his line will show us the serpent's trail, "and the whole world lies in the wicked one." Fearful identification of that system in which men glory, which is their boast! But its wisdom, its highest forms of self-expression, are not of God; its source is far different, and that is the reason it is found to be in opposition to God even though garbed as an angel of light. Christian, beware! Love not the world, nor its things; the only antidote to such love is to have the Word of God abiding in you, for thus the wicked one is overcome (1 John 2: 14-17). Remember that faith puts us into identification with Him whose one weapon was: "It is written." Cain hated his brother. Why? Because he stood identified with God's accepted sacrifice. The world hates you, Christian, because you are Christ's through faith in His sacrifice. That is the point of divergence between you and the world. Christians form that company to which the Father's Word has been given, and that company the world hates, the world

which knows not the Father, for as the Lord said: "They are not of the world, as I am not of the world;" hence the truth alone can sanctify (John 17: 14-19, 25).

But let us trace a little the principles of man and his world as we may learn them from Cain and his seed. In Cain we see unthankfulness, indifference, and open rebellion to God. Though having mercy shown in the promise of security, and notwithstanding his self-confessed character and position, he turned his back upon God, and directed his efforts to make things as pleasant as possible, to indulge and magnify himself though under God's judgment. This has been, and is, man's way. He alienates himself from God by wicked works. Though Cain knew God, he did not glorify Him as God, neither was thankful, but fell into folly in his thoughts, and his heart without understanding was darkened. Compare Rom. 1: 21, *New Trans.* His sons were begotten in his likeness, and the world they built, and which was again developed after the Flood, bears their impress—it carries the Cainite image and superscription; and the lawless one, who in his open defiance of God will have the world at his feet in a day drawing very near, is the consummate expression of Cainite character and power under Satan's inspiration. In him the three great principles of the world will come to their fullest manifestation, and then will the withering breath of God bring in his destruction. To this end the world moves on—its march not now to a watery overthrow, but to cataclysmic fire. "Beloved, knowing these things before, take care lest, being led away along with the error of the wicked, ye should fall from your own stedfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and to the day of eternity. Amen!" (2 Pet. 3: 17, 18, *New Trans.*).

In Cain's line five sons are mentioned, but only the history of the last one is enlarged upon, doubtless as giving us the completion and full result of the line. From these sons we may learn the principles which rule from the beginning to the end of world-history as made by fallen man. The first is Enoch, "dedicated"; but how and to whom? Not to God, for Him they would not have in their knowledge (Rom. 1: 28), and so to the creature instead, to man himself, to his will, his way, and his worship. The second son is Irad, "a wild ass." How aptly descriptive of man in his dedication to self, and so to lawlessness, to the refusal of restraint, especially that of God. With the knowledge of God refused, men become bestial; even the outward array of this twentieth century cannot hide it, much more overcome it. But God has never left Himself without witness—witness given in creation and by revelation in many parts and many ways, but men have met this (and never more than today) with the spirit which Cain's third son appears to stand for—Mehujael, "Blot ye out that Jah is God." So shout the leaders of world-science, world-philosophy, world-government. What need have we of God, we evolving men, we who have already reached such heights toward Godhood We only need to press on, the goal is near, and soon we shall know as God a man who has come from beneath. What? Jehovah and His Anointed? "Let us break their bonds asunder, and cast away their cords from us!" Listen, ye who despise and mock: "He that dwelleth in the heavens shall laugh, the Lord shall have them in derision."

> "Because I have called, and ye refused; I have stretched out My hand, and no one regarded; and ye have rejected all My counsel, and would none of My reproof: I also will laugh at your calamity, I

> will mock when your fear cometh; when your fear cometh as sudden destruction, and your calamity cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they will seek Me early, and shall not find Me. Because they hated knowledge, and did not choose the fear of Jehovah" (Prov. 1: 24-29).

Seeing the place Cain's third son fills, it is little wonder the fourth is Methusael, "Man who is of God"—it is not a confession of origin, that man is God's creature, it is not at last a return to truth that is suggested here, but rather man boldly declaring of what he is made. The elements of his being are God-elements, hence his lonely, unhelped climb from depths so low to present heights, and still on and up until the "of" is omitted and behold, "man who is God"! Then comes Lamech, "to the smiting." Yes, men will reach, as they think, the place where they can at last rise in their might and smite from them the last shackle and so attain full freedom, every man a God in his own right. But on the contrary, the smiting to which they are rushing forward is that of the God they have refused and defied. Of that day the book of Revelation fully treats.

Should we study the details given concerning Lamech's family, we would find that they confirm the lesson of this genealogy, but we forbear. What a world this is in which we live! What a scene of conflict and evil in the midst of all the high development of those arts which, as here recorded, began in Cain's family. Thank God for separation from it and its awful end in the smiting of all with judgment. The Christian's place and association is in the family of Seth. What are its principles?

It is recorded in connection with the beginning of Seth's line, "Then began men to call upon the name of the Lord." How great the contrast in this to the commencement of Cain's history. And is it not suggestive that in immediate connection with this God should mention again the creation of man in His own likeness? Does it not seem as though God dwells upon this here because in Seth's line, the line of faith, He anticipates the full development of what is implied in man's being created in His likeness? Seth's line is that of the woman's Seed—Christ, the Second Man, through whom comes the new creation, that new race in which God has His complete victory over the results of the first man's fall, so that what "likeness" means is realized on a higher plane. As a note of contrast we read that Adam "begat a son in his own likeness, after his image"—a fact true both physically and morally. That means that the consequences of his fall are carried through to his race. But there is happily the counterpart to this with the Second Man and Last Adam, for the family of faith is morally like Him through new birth and the gift of eternal life, and every one of that family shall also be physically like Him—changed to His image, for flesh and blood cannot inherit God's kingdom.

But now as to the present things, what does the line of Seth teach us? First, it is worthy of note that there is no record of Seth's family seeking, or trying, to avenge the blood of Abel. They observe the Lord's prohibition. They keep the word of His patience. For the present its cry for vengeance is not to be answered. And, hence, since the earth is blood-stained and the judgment of the guilty lingers, the believer must of necessity recognize his place to be that of separation from the world-system, and act as a pilgrim called with a heavenly calling. Then,

too, we do not read of the Sethites being city-builders, or those who aid in the development of such things as interest Cain's family. The principles which rule them are suggested to us in the names given.

Enos, "mortal man," is the first son. In this there is a confession of human frailty and nothingness, of being subject to death. Thus the truth of God's Word is owned, its sentence bowed to—"Thou shalt surely die;" and Satan's lie—"Ye shall not surely die"—refused. Already faith is saying in this:

> "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40: 6-8).

Little wonder that with this is connected the calling upon God. It is only when we come to the end of ourselves that we turn to Him who is the only Source of true strength. Upon this follows Cainan, "their acquisition." This name seems near akin to Cain, which, however, gives only the thought of "acquisition," especially as striking for it—a suggestion of what is acquired through self-effort, and this we see to be characteristic of Cain. Cainan is traceable to another derivation which gives the idea of "nestling," and "the nest." And so it is an Enos who finds that he can nestle himself in the Arms of infinite love and find the very presence of God his home of rest. Of the children of faith it can be said that this is "their acquisition." How easy to enlarge upon this as we think of all the wealth of grace, with peace, joy, and hope, into which we are brought as blessed with every spiritual blessing in Christ. No wonder the third

son is Mahalaleel, "praise of God." Faith learns not to glory in man, but in the Lord. It learns no song that pleases proud flesh, or chants the praise of man's achievements. Faith's principle is to rejoice in the Lord always, turning from all fleshly confidence, to honor and glorify the true and living God in a life of daily sacrifice to His will and praise to His name continually (Rom. 12: 1, 2; Eph. 5: 19, 20; Heb. 13: 15, 16). What a contrast to Cain's third son!

In the fourth place we have Jared, "descent." If faith knows the mountain-top, there is also the path on the plain—our walk through the world, the world which Cain represents. This "descent" can only rightly be made in the strength and blessing derived from the mountain-top. Out of the strength of praise, a maintained spirit of worship in which prayer has its part, will issue those ways among men which will glorify our Father who is in heaven. We are to bring down—shall we not say?—from the plane of heavenly fellowship and worship the heavenly character, so that in this "descent" we may answer in our practical pathway and its relationships to what Enoch means, "dedicated." Dedicated to God that as walking with Him we may have the testimony that we please Him (Gen. 5: 22; Heb. 11: 5).

The Enoch character develops the soldier character, and so we next have Methuselah, "man of the dart," or perhaps "weapon," one able to wield the sword of the Spirit in the spiritual warfare to which the man of faith is called in this Cainite world. The weapons of our warfare are not carnal, we are not to fight as using the things of the world, for its votaries are much more skilled in their use than the man of faith could be; he gets along much better with five smooth stones out of the brook and no armor of Saul, and the ark is better carried according

to God's order than upon the new cart of human device. "Not by might, nor by power, but by My Spirit, saith the Lord." In these things, too, flesh is not to be permitted to glory in His presence, lest He find it needful to sanctify His name through judgment.

Now comes Lamech, the same name as occurred in Cain's line, and meaning the same, "to the smiting." To this the principles of faith ever lead, if in activity with us. First as to ourselves—self-judgment, and for this our weapon is useful too—and then to smite down the enemy in his numerous assaults, which he all the more directs against us when we are men who carry the divinely provided panoply of God. On the other hand, we shall be associated with our blessed Lord when He comes forth to smite down and put all enemies under His feet. Thus will Enoch's prophecy receive its final and complete fulfilment. And the result in any case is what Noah means —"rest," for faith finds in the present, and in fulness in eternity, "comfort concerning our work and toil of our hands."

> "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."
>
> "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."
>
> —JOHN BLOORE.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 354)

CHAPTER NINE

WE continue to notice the contrast between the old and the new covenants in this chapter. We travel from the blood-stained altar, enter through the many-hued door of beauty, and find ourselves within the holy place. Its golden glow reminds us that here we have the prophecy and picture of better things to come. Its service typified the ministry of our High Priest in a better sanctuary, the heavenly one. Let us look at the better things in this portion.

1. THE BETTER SANCTUARY (vers. 1-10).

The tabernacle of old was separated by the beautiful veil into two compartments, the first was called "the sanctuary," and the second "the holiest of all." In the contents of these chambers we behold rays of divine glory, for in His tabernacle every whit of it declares His glory.

The candlestick, mentioned first, prefigured Christ as the Light that dispelled our darkness.

The table was the symbol of that fellowship which is enjoyed in the light of His presence.

The shewbread spoke of Christ as the food of His people, satisfying our soul's hunger forevermore.

These all were in the first room, the place of communion.

Entering the second, seven things are mentioned. They speak of our worship within the veil of heaven (vers. 4, 5).

The golden censer containing the sweet, fragrant incense from off the golden altar, speaks of the worthiness of Christ. We draw near to God in all the sweet savor of His blessed Person and work.

The ark of the covenant, overlaid round about with gold, tells of the glory of His Person in whom we have found our Center.

The golden pot that had manna, suggests the remembrance of that life of grace here below that satisfied God's heart and ours.

Aaron's rod that budded reminds us of the glorious resurrection of Him who lay in death for us. Death could not hold Him.

The tables of the covenant declare that all of God's holy requirements have been met in Him, and by Him.

The cherubim of glory over which the Presence-Cloud rested speak of "righteousness and judgment, the foundation of His throne" (Ps.97: 2, *R. V.*). Their satisfaction is found in the glory of accomplished redemption set forth in

The mercy-seat, blood-stained, glory-crowned, telling us that God rests in Christ, and there too we have found our rest.

"God is satisfied with Jesus,
We are satisfied as well."

In these earthly pictures what a lovely foreshadowing we have of heavenly realities! But we also notice one great contrast. Although the priests in Israel had access always to the first chamber where they served continually, they were excluded from the second by the veil that hung between. Once every year the high priest passed the barrier with blood, only to hasten out of that holy place when his services were completed. The way to the

holiest was not yet made manifest, the blood of those sacrifices offered then could never put away sin. But all that is different now. A rent veil and an open sanctuary characterize Christianity. It is the blessed privilege of every believer to draw near unto God, through the removing of every barrier by the blood of Jesus.

"Within the holiest of all,
Cleansed by His precious blood,
Before the throne we prostrate fall,
And worship Thee, O God."

2. THE BETTER SACRIFICE (vers. 11-14).

Christ is the fufilment of all the Old Testament shadows. They all have their end in Him. They were figures for the time then present. Now we have reached the time of reformation, that is, the time of setting things right. Christ has entered the "greater and more perfect tabernacle," the heavenly, as the High Priest of "good things to come." For the unsaved there are no good things to come, there remains only the wrath of God and all its terrors. Christ having entered into the good things, faith possesses them in Him. By Him we have access into the very presence of God, where all these good things are enjoyed. We share them with Him because He entered heaven through His own precious blood (ver. 12, *R. V.*). The glory He has acquired through obtaining "eternal redemption," He shares with those who are "sons" under His captaincy. Unto all them that obey Him He is the Author, or Cause, of eternal salvation (ch. 7: 9, *R.V.*). His blood opens the way for us to the glories of heaven.

"Our title to glory
We read in His blood."

Not only has the blood of Christ opened the sanctuary to us, it has also fitted us for that place (vers. 13, 14). Two illustrations from the Old Testament are used. The one picture is of the great day of atonement, when the high priest entered the holiest with the blood of the offering and sprinkled the mercy-seat. The other is that of the red heifer, whose ashes were used for the daily cleansing of the defiled Israelite (Num. 19). Since our High Priest has entered in once into the holy place, and His blood assures for us that cleansing that enables us to enter as happy worshippers into the presence of God, we can sing:

"Conscience now no more condemns us,
For His own, most precious blood,
Once for all has washed and cleansed us,
Cleansed us in the sight of God."

3. THE BETTER INHERITANCE (vers. 15-17).

Under the old covenant a people journeyed through a desert to their inheritance in Canaan, struggling beneath the burden of their sins. The blood of twice ten thousand sacrifices could never remove one of them. It is not so with us. The blood of Christ has removed every incumbrance, the old accounts are all settled, the past is all "under the blood," and the glory shines before us. His death has relieved us and enriched us.

In the parenthetical portion here (vs. 16, 17) we have an illustration from legal affairs. Here lies a document entitled, "A last will and testament." That paper is powerful, for in it lies the disposal of a vast inheritance. But as long as the testator lives it is invalid, nothing more than a mere "scrap of paper." Only upon the death of the testator can it be put into effect; then the heirs

receive their due portions. Christ died to put into effect the will of God concerning us. By His death we inherit that wealth which God has made ours in His gracious purpose.

4. THE BETTER BLOOD (vers. 18-20).

In these verses we notice three things with regard to the blood.

1. *The blood is the foundation of the covenant* (ver. 18).

In olden times a covenant was ratified with the blood of a victim. When God made a covenant with Abraham, there were the cloven carcases of the slain beasts forming a ghastly blood-stained avenue. It was down this lane of death that God went to meet Abraham. At Sinai the necessity of the blood was not forgotten. There Moses sprinkled both the book and the people, thus binding them to the terms of that covenant. At Calvary we behold the blood of the new covenant, the blood of Jesus. His precious blood is of infinite value in the sight of God, and to its efficacy we owe every blessing and privilege we possess.

2. *The blood cleanses from defilement* (ver. 21).

Not only were the people sprinkled with blood, but the tabernacle as well, and the vessels of its service. God must have His house clean as well as those who serve in it. Apart from this cleansing sinful man could never feel at home in the dazzling light in which God dwells, nor could God welcome us there.

3. *The blood removes guilt* (ver. 22).

"Without shedding of blood there is no remission," or "forgiveness." The bringing in of a people into the presence and service of God involved the removal of sins.

No arrangement between a holy God and a sinful people was possible except on the ground of the shed blood. The blood tells the tale that judgment is past, sins are gone, and the Worshipped and the worshippers are together in divine harmony.

5. THE BETTER APPEARINGS (vers. 24-28).

1. *His present appearing as our High Priest* (vers. 24, 25).

The holiest was the goal of the high-priestly work in Israel. There for a brief moment Aaron appeared as the representative of the people. Our eyes follow Jesus as He appears in the presence of God for us, every ray of that glory showing the value of His finished work. Our great High Priest bears our names on His bosom, upholding us by His power; nor is the least forgotten by Him.

2. *His past appearing as our Surety* (vers. 26-28).

Christ never could have entered the glory to appear there for us if He had not first entered the judgment-cloud and borne the wrath of God that was our due. He met our appointment when in the "consummation of the ages He appeared to put away sin by the sacrifice of Himself."

3. *His future appearing as our Saviour* (ver. 28).

At His first appearing Christ settled the sin question. When He comes again it will be "without sin," that is, He will not open that question again. He comes to take us into the full enjoyment of all that He won for us by dying on the tree.

We who love Him "look for Him." We lovingly lift our eyes to heaven and in response to His parting words, "Surely I come quickly," respond, "Even so, come, Lord Jesus."

—PETER J. PELL, JR.

THE RUBBISH-HEAP AND THE PALACE TREASURES

EVERYONE who has read Bunyan's immortal story must have felt sorry for the man with the "muck-rake," the man who, though "there stood one over his head, with a celestial crown in his hand, and proffered to give him the crown for his muck-rake, did neither look up nor regard, but raked to himself the straws, the small sticks, and dust of the floor." Foolish man, and apt picture of those who choose the world instead of Christ!

But let me illustrate another kind of folly. Yonder is a magnificent palace: the rooms of it are filled with priceless treasures, and there is one in attendance who knows every treasure perfectly, and finds a great joy in showing them to all who care to view them; indeed, it is his business to do so. A banquet is prepared also, and the tables groan beneath the weight of the choicest viands, and the doors of the banqueting-hall are open to all. But in the stable-yard there labors a man with a pitchfork; he labors at a self-imposed task, and his labor is in vain; for if you watch him closely you will see that he does nothing but turn over a heap of rubbish as though he expected to find some jewel there. He finds nothing, and groans in his disappointment, and yet he continues in his search—hungry and tired, too. He is a joyless and dejected man.

Is the man a menial, a stable-boy, working for a mere pittance? No; his, as we have said, is a self-imposed task; but that is not all the truth: he is a son of the palace; his place is in its glorious rooms; he is an heir to its splendid wealth; and the banquet is spread for him;

and the guide, counsellor, and friend who knows the place so well is there to show it all to him.

Allow me to interpret my parable. That man has been born again. He will tell you, if you ask him, that Jesus is the only Saviour and he has put his trust in Him for heaven at last. But he is held in the bondage of self-occupation. He has often read the words: "I know that in me, that is, in my flesh, dwells no good thing," but he does not believe it. He searches his heart and tests his power and feelings: he concentrates all thoughts on the rubbish-heap of his own evil nature, hoping that he may find some good there, or change that which is bad into good; and he is miserable because he is disappointed—a truly *"wretched man."*

And Christ, the mighty treasure-house of every good thing, is open for him, and the Holy Spirit of God waits upon him to take of the things of Christ and show them to him, and to feed him with the fatness of God's house. But he continues to search the rubbish-heap; and he will continue to do so until he acknowledges that there is no good in him, and that all good is in Christ.

"But you don't mean that I am nothing but a rubbish-heap?" said a young lady who was miserable with self-occupation, after listening to my parable; and the tone in which she said it proved that her pride had been touched. She did not believe that she was quite as bad as that.

The learning of the inherent and unmendable badness of the flesh is a bitter lesson; it were quickly learned if the truth of God as to it were fully believed, but until it is learned we are not wholly free to be led by the Holy Ghost into the knowledge of the glories of Christ, yet only on this line is the full liberty and joy of the Christian life known.

Christians, God's richest treasures lie open for you, the fulness of His grace is revealed in Christ; waste not the time in a vain search for good in the rubbish-heap in which no good dwells, but lift your eyes to Him who rightly sits on heaven's highest throne—your Saviour and mine. He is the preciousness, and He waits to be everything to you that the Word of God says He can be.

—J. T. MAWSON.

FEEDING ON CHRIST, ONE AS MUCH AS ANOTHER

IN Leviticus 7: 10 is a most precious thought for the humble child of God. We read: "*And every meat offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.*" This offering is the meat or food offering spoken of in chapter 2. The word "meat" is here used for "food," as we sometimes use the word "bread;" *e.g.*, "Give us this day our daily bread."

In chapter 2 we read: "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons, the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord: and the remnant of the meat offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the Lord made by fire."

As the Burnt offering brings before us the *Work* of Christ Godward, so the Meal, or Food, offering presents His Person, the perfect Manhood of Him whom men knew then, and many only know now, as Jesus the Galilean, but who, before Heaven, is the Man of God. The fine flour speaks of His perfect humanity, with no coarseness, no grit, no unevenness, but a perfectly balanced life and character. The oil upon it speaks of His anointing by the Holy Spirit. The handful burnt upon the altar is God's portion in, and appreciation of, His beloved Son, whose life was always a sweet savor unto God, as typified by the frankincense.

But God has called His people to share in His delight in His beloved Son, so the priests, Aaron's sons, have their portion also. This means us, for all the children of God in this dispensation are priests, the Lord Jesus alone being our High Priest. "Unto Him that loves us and has washed us from our sins in His own blood, and hath made us kings and priests (or a kingdom of priests) unto God and His Father . . . to Him be glory forever and ever" (Rev. 1: 5, 6). "Thou hast redeemed us to God by Thy blood...and hast made us unto our God kings and priests" (Rev. 5: 9, 10). "Ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood" (1 Peter 2: 5, 9). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ" (Rev. 20: 6).

So every believer in the Lord Jesus Christ is a priest unto God, with right of access to God, and having a sacrifice to offer, even the perfections and beauties of our Lord Jesus Christ, and the finished work of the Son of

God. The Meat offering speaks to us of the perfect humanity of the Son of God, manifest in flesh, as brought before us in the four Gospels. Upon Him alone could God open the heavens, and looking down, say, "This is My beloved Son, in whom is My delight . . . hear ye Him." We share this delight in the blessed Son of God. As we read of Him in the Word of God, who is the Bread of Life come down from heaven, we have life, and our eternal life is sustained also by the Living Bread from heaven, the true Meat Offering. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3: 18).

"The man who feeds upon Christ does not hobble on crutches on the heavenly road, for from this holy feeding he gains an inward strength!" Feeding upon Christ is reading of Him in the Word, meditating upon Him, praying to be like Him, having Him ever before us as our Example, Pattern, and our spiritual food and drink. We meditate upon His holy Person and blessed work. Thus we grow to be like Him.

It is said our physical bodies are made up of what we eat. So our spiritual life becomes like that upon which we meditate. Some, especially young or humble brethren, think that only the older or better-taught Christians may fully feed upon Christ and become like Him. But this verse in Leviticus 7: 10 has its blessed message to such: "Every meat offering mingled with oil, and dry, shall ALL the sons of Aaron have, ONE AS MUCH AS ANOTHER."

In whatever condition the meat offering was, whether mingled with oil or dry, the sons of Aaron should have this remnant. So in whatever way the Lord Jesus Christ is presented, He is for the priests of God.

ALL the sons of Aaron should feel. So every child of God is free to feed upon Christ. One was to have as

much as another. So there is no portion in Christ which is not for the most humble child of God as well as the oldest or most learned in the Word of God. All are to share alike. All are welcome to all there is in Him. We are "blessed with every spiritual blessing in the heavenlies in Christ" (Eph. 1: 3). Righteousness before God; sanctification unto God; crucified, risen, ascended and seated in the heavenlies in Christ; satisfied, complete and glorified in Him—every blessing which the heart of a loving God could desire for His own is ours in Christ. And all that God has in Christ is for each of His people, not for a select few.

God promised to give to Israel every place upon which the sole of their feet should tread. All they needed to do was to take possession of that which God had freely given to them. That is how we are to feed upon the true Meat Offering today.

May God lead the most feeble, the most humble, the youngest of the babes in Christ, all the priests of God, into a true feeding upon the Lord Jesus Christ by faith, *"One as much as another."* —F. L. FRENCH.

"In Everything Give Thanks"

(1 Thess. 5: 18)

"IN everything give thanks!"
My God, is this Thy will?
Give thanks for disappointments given
For prayer unanswer'd still!

Give thanks! in vain I've pray'd
That I might useful be,
And by Thy Spirit's helpful aid,
Bring many souls to Thee.

Give thanks! when in the place
  Of health and usefulness,
Through sickness Thou hast paled my face
  With pain and weariness.

Give thanks! if 'twere Thy will
  Submission to demand,
I then might bid myself be still,
  And bow to Thy command.

But hush, beneath my eye,
  I see in words of blood,
"Will He Who gave His *Son* to die,
  Refuse thee *any good?*"

Give thanks! Yea, Lord, I *do*,
  And by Thy help I *will*
Give thanks for blessings not received
  Although expected still.

Give thanks for mercies given,
  Unnoticed oft by me;
Give thanks for sins forgiven,
  Known only, Lord, to Thee.

Give thanks in word and deed,
  For Thy surpassing Love,
That sent Thy Son on earth to save,
  And now to plead above.

Give thanks for tender love,
  That our Redeemer show'd,
Who, in the absence of *Himself*,
  A *Comforter* bestow'd.

O grant me by Thy grace
  To walk by *faith* alone!
Until before my Father's face
  I know as I am known.

—J. G. BELLETT.

THE CHILDREN OF GOD AND THEIR HOPE

Read 1 John 3: 1-3 (*New Trans.*, J. N. D.)

AS the intimacy of the relationship into which we have been brought is prominent in John's First Epistle, rather than the dignity of sonship, the word employed therein is not "sons" (as in the A.V.) but children. Dr. C. I. Scofield calls attention to this in the margin of his "Reference Edition" of the Bible, and J. N. Darby's Translation so renders it. We will, however, adhere to the A. V., while using the word "children."

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

"*What manner of love.*" God asks us to consider it, so that its warmth may possess our hearts; a love expressed in our being called "the children of God." There is a possibility of getting so used to certain expressions that we lose the significance of them; it seems as though a crust forms over them in our minds—this needs to be broken through. While it is well to seek to grasp the purport of a book or chapter, we may sometimes fail to give proper attention to a phrase or word. Let us then carefully consider the phrases of the Holy Spirit in the passage before us.

Sometimes we see a father returning to his home in the evening after a day's work. He has just turned the corner of a street when an expectant look comes into his face, for he is now within a short distance of his home.

and *he has children there.* At last they see him, they have been expecting him. What a delightful clamor there is now! Yes, they are running, they are eager to reach him! And he? "Ah," the neighbors say, "how fond Mr. —— is of his children!" He hugs them with delight, perches the youngest on his shoulders, while the entire family clutch at him and tell him all the happenings of the day long before his wife can get in a word.

Now when we are told of that love which God our Father has for us, may there not be a reserve in our apprehension which gives no pleasure to the Father? While revering Him as God, would we also entertain the thought that He is *fond* of His children, that He "likes" them, that He finds pleasure in their company? If we have seen in our "fathers after the flesh" manifestations of affection such as have been described, may we not be missing contacts with our gracious Father by a mistaken reserve? And may we not thus stunt our growth and lessen the pleasure which God our Father would find in the circle of His family? In the scene we have portrayed, is there irreverence in the rapture of the little ones? Not a trace of it. On the contrary, they think their father the most wonderful man in the world; they believe he knows everything, and think he can do anything. But the spring of all this delightful intercourse lies in the conviction imbedded even in the mind of the youngest, that *their father loves them.*

But if this be true in human relationships, surely there must be deep contacts of holy affection in the relationship with God into which we have been brought. And no quality such as righteousness, knowledge, ability, pity or kindness can be absent therefrom.

It may be asked, however: Do not we sometimes grieve our Father by our ways? Alas, we do. But He loves us

too well to pass this over and will correct every fault. But may we not also ask: Do those dear little children we saw running to their father not require correction sometimes? They do. But these things are not normal in a well-regulated family; they are abnormal. And it is necessary that we entertain in our minds the normal spirit and conditions proper to that family into which we have been born, and in which our Father and God takes pleasure. That relationship, however, *cannot be taken account of by the world*, even as it is said: "Therefore the world knoweth us not, because it knew Him not."

It knows us as tradesmen, employers, neighbors, and in various capacities; but it has *no conception of us as the children of God.*

When we speak of "the world," we do not merely refer to the people, although of course we include people in the expression. The text, "God so loved the world," does refer to the people. But the world as we are now considering it, is a system characterized by the *lust* in it. As such a system, it contains no "love of the Father," but rather "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2: 16). By this the devil engages the attention and perverts the affections of a people intended to give pleasure to God. By the fall, they are alienated from the life of God through the ignorance that is in them; they are alienated and enemies in their minds by wicked works. Such an alien system cannot recognize nor know the family temporarily resident in their midst.

The reason for this ignorance is, however, expressly said to be *"because it knew Him not."* Let us insert here an illuminating remark by Mr. Darby:—"I have noticed . . . the striking way in which God and Christ

are spoken of as one Being or Person, not as doctrine as to the two natures; but Christ, as before the apostle's mind, is spoken of in the same sentence, now as God, now as Man. Thus in chapter 2: 28 He comes" (referring to His second coming). But "in verse 29, the righteous man is *born* of Him, and we are children of God" (in result). It is this glorious One then who, when here, was unknown and remains unknown to the world.

Thus Bruce Barton, in his book, "The Man Whom Nobody Knows," reveals by his disuse of Christian phraseology respecting Christ, and by an emphasis upon another form of language than that used by the Christians, that he does *not know* the children of God nor speak their language. But he also exhibits the fact that this is so because he has no conception of WHO it is of whom he writes.

"Beloved, now are we the children of God." It may be objected that notwithstanding the inexcusableness of the world's ignorance of the family of God, it ought to be owned that we do not exhibit the traits which should characterize the children of such a Father as ours. This latter is surely only too true. Nevertheless, when we are translated to glory without sin, we shall not be the children of God any more than we are now, nor will the Father acknowledge us more than He does now. "Beloved, *now are we* the children of God," and *beloved* children. And in the unclouded bliss of our Father's presence on high, we shall not be loved any more than we are now.

Why then, it may be asked, does the Father leave us where we often behave unwisely? He leaves us therein to develop by spiritual exercise of heart, and that individuals in the world may see sufficient of His ways in us

to provoke in them the desire to know Him. This will lead them to "the Son" who makes the Father known, and to whom the Father will draw them. But "the world" exhibits no such desire, and goes on with the lusts which the devil fosters therein. Nevertheless individuals may be delivered from the world by seeing in the family the character of the Father. That this character is insisted upon in the children of God is made plain by our Lord in dealing with the plea of the Jews that "Abraham is our father." He says: "If ye were Abraham's children, *ye would do the works of Abraham.*" In other words, they would exhibit the traits of their father.

But now let us note that in 1 John 2: 1 it is shown that, even if we should sin, we are not therefore disowned as children, but corrected because we are such, although disobedient ones. Manifestly we are not repudiated as children, seeing that Jesus Christ the Righteous, in His advocacy for our recovery, intercedes with *"the Father,"* the relationship remaining unbroken. There is no change in the love bestowed upon us, although this very fact should tell us of the grief we must cause such a Father when our ways are unworthy. Moreover the advocacy of Christ with the Father is the evidence that right conduct on our part is insisted upon, and that recovery must be brought about in a right way.

Thus the children of God are distinguished from those outside the family by their ways. Looked at normally they are a people who practise righteousness and who love God and one another. In this way they reveal the nature and character of the Father and give Him pleasure. Thus too they gain outsiders to the family. This is our present privilege and, if properly considered, ought to make us thankful that we are alive where we may grow and manifest ways descriptive of our Father. How-

ever, "It doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

While our relationship to God is a present spiritual reality, the world attaches no value to it because there is no outward show connected with it, the time of our manifestation not having arrived. But a time comes when that which is known to faith will be manifested to sight; a time when the children of God will be publicly displayed in glory like the Lord. When He is manifested before every eye in His august majesty, where He was put to shame, they will be associated with Him in a condition of glory derived from Him and suited to the occasion. Then that order of things called "the world" will be superseded by "the world to come."

There is a reason given, however, why "we shall be like Him." And that reason is: *"We shall see Him as He is."* We shall be made like Him in order to see Him (*as He now is*), hence we shall necessarily be like Him when publicly displayed.

When a royal couple are in their apartments, they comport themselves as husband and wife, but on a State occasion the King is officially and publicly honored, and even the Queen will address him as "Your Majesty," even while sharing the splendor of the occasion. Similarly, we shall see our Lord "as He is," in the intimacy of the place He has occupied for nineteen centuries, having been made like Him previously (as described in 1 Cor. 15 and 1 Thess. 4). Afterwards we shall be manifested with Himself before every eye in the splendor of His appearing.

"And every man that hath this hope in Him purifieth himself, even as He is pure." Thus the hope of being made like Christ in order to see Him as He is,

and thus be ready for manifestation in the day of display, is a hope which has a purifying effect. We shall say: If I am going to be like Christ then, it is only right that in my ways I am like Him now. And the purity of Christ in glory, as we know Him now, is the pattern whereby we may purge our ways of everything we would be ashamed of at His coming.

—R. J. REID.

RESTORING IN MEEKNESS

"BRETHREN, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted (or tested)" (Gal. 6: 1).

From the above we rightly conclude that the credentials of one who desires to be used in the restoration of the erring are not connected with great insight to character; but love for souls, which is the integral feature of spirituality, is the great requirement. We shall desire above everything else that souls may be growing in grace.

The word translated "restore" is used in various contexts in Scripture, *e.g.*, "mending nets," "perfected;" and, as "perfectly joined together," it conveys the idea of perfect articulation of a joint, as when an arm may be dislocated. If it is properly set its function will not be impaired. So the restoration of a brother should not result in any half-hearted re-establishment, but that he may perform his previous functions in the sphere of Christian responsibility in an unimpaired manner.

In the background in the mind of anyone essaying to be used in restoration there will always be the consider-

ation that one might have been found in a similar position to the one overtaken in the fault, if it had not been for the abundant mercy of God.

A nineteenth-century incident may be aptly related in this connection. A brother had been overtaken by intemperance, and another was proposing to visit him with a view to helping forward his restoration. An old servant of the Lord said to the latter, "Do you think you are capable of doing the same thing?" He received the reply, "God forbid!" The observation was then made, "You are not the man to go to see him!"

If we realize the significance of that incident we shall be found very tender-hearted, and thus there would be more intercession on behalf of those who have stumbled, and many more instances of restoration than are at present in evidence.

—T. OLIVER (Galashiels).

FOR YOUNG BELIEVERS

The Garden of Sleep

NOT far from my native city is a charming stretch of country much visited by tourists, called the "Garden of Sleep." A prominent feature of the landscape is an old church, with its burial-ground whence it takes its name.

The world has many such seductive gardens to which God's people are allured; and, alas, many are found there asleep. There was one such garden in or near Rome, for the Apostle Paul wrote (13: 11) to the saints there that it was "high time to awake out of sleep." There must have been one at Thessalonica too, for he wrote (1 Thess. 5: 6), "Let us not sleep as do others."

The professing church on its way to meet the Bridegroom, "*all* slumbered and *slept!*"

It seems incredible, yet Scripture affirms that the disciples were asleep on the Mount of Transfiguration and also in the Garden of Gethsemane. In the midst of such momentous, soul-stirring events—and asleep!

Natural sleep makes us insensible to the condition of things around us. It is equally true in the spiritual realm.

Times of testing will be upon us in the near future. We are in the latter days. Thrones have been overturned, and dictators have taken control, thus preparing the way for the greatest of all dictators, the Antichrist. War-clouds are gathering over the world, the hearts of statesmen are filled with perplexity and fear; evil men wax worse and worse, and none can say how soon our priceless liberties may be taken from us.

No! This is not the time to sleep, or take our rest, for "the night is far spent, the Day is at hand." "Let us put on the armor of light," and "Watch ye, stand fast in the faith, quit you like men, be strong;" "Go ye out to meet Him."

—W. E. EARL,

from "Marching Orders."

The Slippery Way—Beware!

(Ps. 73:2, 17)

O CHRISTIAN, what does this world hold
That charms thy soul away,
That fills your heart with longings old
For pleasure's glamorous day?

It lured you first from secret prayer,
Communion with your Lord,
Robbed you of joy in fellowship
And reading of His Word.

Where saints for prayer were wont to meet
  Then empty was your chair,
And soon your service waned and died,
  Your zeal became despair.

O Christian, what has charmed thy soul
  With all this world doth hold?
Has wealth or name, earth's joy or fame,
  Thus made your heart grow cold?

Or has your eye of faith lost sight
  Of Him who died for you?
Ah, has His suffering on the cross
  Completely passed from view?

Have you forgotten all His love
  In saving you from Hell?
Forgotten is the pit from which
  You have been digged as well?

Oh, what ingratitude is yours
  To treat your Saviour so;
To let your love for worldly things
  With rapid progress grow!

Ah, see in Jesus' look of grief,
  That look which Peter saw,
The sorrow felt by Him when you
  Your love from Him withdraw.

For, Christian, there is naught to gain,
  And everything to lose,
In seeking in this world for fame
  Or that which will amuse.

Then turn again to Christ your Lord—
  He is the Fount of Joy—
With heav'nly bliss He'll fill your heart,
  Pleasures without alloy.

The joy and wealth you'll find in Him
  Surpass the world's by far;
He'll scatter wide your night of care,
  He is your Morning Star.

The Christian seeking pleasure in
The things of earth can't know
The joy of leading one to Christ,
The greatest joy below.

—R. G. C.

"For Demas hath forsaken me, having loved this present world" (2 Tim. 4: 10).

"Love not the world, neither the things that are in the world" (1 John 2: 15)

CURRENT EVENTS

BY ROGER B. EAMES

THE eyes of the world continue to be focussed on the Mediterranean area where, at both ends of the Great Sea, the strife rages. In Palestine it is Arab against Jew, while in Spain an impoverished country is destroying itself by political strife. Eight years ago the Kellogg-Briand Peace pact was signed by fifteen nations, outlawing war as an instrument of national policy. According to this pact, "Wars are outlawed—ended—forever." Since then it is said, Europe has gone back two decades, and today every nation is feverishly training and arming its young and still younger manhood in preparation for the inevitable conflict.

Civilization is but a thin veneer, and when man turns away from God he quickly reverts to savagedom. One has said, "The recognition of God is the essential difference between a man and a beast. The Gentile nations, spite of God's gift of supreme power, are without any adequate recognition of Him in their governments." As Nebuchadnezzar lost his reason and was driven from among men until seven times passed over him, so the leaders of the nations in their determination at all costs to acquire great and still greater kingdoms, are becoming

as the savage brute beasts. They must learn, as Nebuchadnezzar did, that, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4: 32).

RED TERROR IN SPAIN GRIEVES POPE. All the world has been shocked by the barbarous treatment of enemies on both sides of the conflict in the civil war in Spain. *The Literary Digest* sums it up as follows: "Priests and nuns killed, bishops burned alive or chained in the streets during bombing raids, churches put to the torch and the Holy Sacrament desecrated. Nowhere do the horrors of the Spanish civil war strike more heavily than in a palace high among Italy's Alban Hills, where an aging man has grieved to the verge of illness. At times Pope Pius XI, supreme ruler of 300,000,000 Roman Catholics, breathes and speaks with difficulty." As Papal Nuncio to Poland before he became Pope, he acquired a loathing for Communism, and is called a "Red Hater." And as Pope, he saw the Church in the Soviet Union, Mexico, and now, Spain and South America, menaced by the Reds, and launched a battle against the "doctrine of the godless" which made him and the church the doctrine's foremost antagonists. At his direction, all priests and members of religious orders pray incessantly for the return of peace in Spain, and hope for a Fascist victory over the Left, and Spanish and foreign prelates have contributed their funds to that cause. Rome's power and influence are declining in other parts of the world, and the present onslaught in Spain is but a portent of what will finally befall that system at the hands of infidel nations.

MOORS IN SPAIN. Along the dusty roads of Lusitania, Spanish peasants recently saw what white men had not seen for centuries—bearded Moorish tribesmen from Spain's African Colony, brought over to ravage a Christian land as their ancestors did twelve centuries ago, but this time under so-called Christian leadership. With their long brass-mounted rifles they have been landed by hundreds on European soil to war on the Socialist Government in Spain.

As during the World War, so again the European nations are bringing in colored troops from their colonies in Asia and Africa to help them defeat and destroy their own race, and this action has a demoralizing effect on the colored peoples who see the white men, whom they thought their superiors, destroying each other with the aid of their colored brothers.

THE BRITISH NAVY. The Mediterranean has again become what it was in the Middle Ages, the center of the world. Developments in air-transportation since the World-War have greatly enhanced its importance. The air-route from France and England to the Far East and India is over the Mediterranean. The last few months have seen a complete change in Britain's naval policy. Instead of being kept at Gibraltar, the navy is now being concentrated within the Mediterranean. It is divided into two distinct fleets. One is kept at Alexandria to protect the water-route to India and Egypt. The other is being concentrated at Haifa to defend the ends of the Iraq oil pipe-line and the new Far Eastern air-route over Palestine, which displaces the old route over defenseless Malta. The harbor at Haifa will soon be enlarged to accommodate at least twelve men-of-war and an equal number of merchant vessels, and plans have been drawn up for building an oil-refinery to provide fuel for the Navy. Mount Carmel, towering majestically above the important harbor of Haifa, will soon be a ridge of concrete artillery bases.

PALESTINE. According to *Time*: "A crisis of the most extreme urgency in the opinion of the British residency in Palestine, was emerging from the Arab General Strike, now in its 21st week. Abruptly 15,000 British troops... were rushed to Aldershot where overseas war equipment was issued to them, and shown to transports for Palestine ...enough troops to squelch the Arabs and in due time make Palestine a real 'Jewish Homeland.'" Arab raiders recently cut the 12-inch oil pipe-line leading across the desert from Iraq to Haifa. The line is owned by the Iraq Petroleum Company, which is owned jointly by

British, French, Dutch and American interests. This is the second time the pipe has been cut. The riots of the past few months are estimated to have cost about $14,000,000. The destruction of property includes the uprooting of 250,000 trees, the blowing up of 48 bridges, the derailment of 32 trains, the starting of many fires, and 300 cases of telephone-wire cutting.

TRANS-JORDAN. In Trans-Jordan Britain has conceded the demands of the Nationalists that the Zionists be kept out, and has announced a law prohibiting the sale of land to Jews. The promulgation of that law will be not only a conciliatory gesture toward Trans-Jordanian nationalists but a manifesto of its new policy for the whole Arab world. In Palestine, however, the situation is not so simple.

GIBRALTAR. It is said if Mussolini could secure bases at Ceuta in Morocco, directly across from Gibraltar, and another in the Balearic Islands, he stands likely to achieve his ambition to turn the Mediterranean from a British into an Italian Sea, as he would thereby render Gibraltar useless to Britain as a protection to Empire communications, thus practically assuring the success of his Near Eastern amibtions.

THE WORLD'S IRON AGE. Mussolini is building an empire; Hitler is off on a mad armaments' race and is mending his alliances; Japan is closing in on China and Russia; the new workers' energies in Spain and France have stirred the latent class tensions in all Europe; Russia feels it must gird itself for the most crucial struggle of its life—a struggle whose terrible and unyielding quality is presaged by the Spanish events. For such a struggle it must be unified with every opposition stamped out, hence the death by a firing squad of sixteen of their once prominent political leaders, killed for a conspiracy to assassinate a large group of the present leaders in that country and to overturn the government. "Nebulously an international European Fascist solidarity seems forming to counterbalance the Communist International."

A MAD WORLD. "Spain, with a total population of only 29,000,000, was estimated to have lost in seven weeks of civil war 85,000 dead and 300,000 wounded, with many small towns totally wiped out by succeeding massacres as they changed hands between merciless Whites and Reds. The Archbishop of Canterbury says, 'It would be a great thing if the leading European powers would attempt Mediation, but this might lead only to dissension among themselves... Disquieting signs that the world seems to be going mad have come from this horrible civil war in Spain.' "—*Time.*

WORK IN THE HOME-LAND

ST. MARTINSVILLE, LA., Aug. 3.—The Lord has greatly blessed and encouraged during the week's evangelistic services and Bible study in meetings held in Pecan Island. Many Catholics attended the meetings daily. Souls professed conversion, and Christians testified of receiving spiritual blessing. I was privileged to hold an open-air meeting in French which was very favorably received by the French Catholics. Gospels were distributed to all, Bibles and Testaments sold, good tracts given out, and the fundamentals of the gospel presented with much liberty and simplicity. May the Lord water the seed thus sown, for His glory.

With Christian love to all, from us all,

—A. P. DUCHESNEAU.

PINE RIDGE, KY., Sept. 11.—I have been enjoying this season's work, having brother Charles Van Ryn as a companion in the gospel. We have searched out a few new places for the preaching of the Word. The Lord has opened these doors and we have had several good hearings. One opening which has been a blessing in the past has been closed because of the bad behaviour of a few young men. We fail to understand, perhaps, why God should

have closed the door, but we thank Him for the ones He closes as well as the open ones, so we go on seeking to make known the glad tidings of salvation as far as possible. God has been pleased to bless, especially during some meetings for those young in the faith, so we continue as weather and roads permit, trusting the Word will be further used to His glory. —KARL J. PFAFF.

SALT LAKE CITY, UTAH., Sept. 16.—The Oakland conference was well attended, and a nice spirit prevailed throughout. Bros. Inglis Fleming, E. K. Bailey, Tom Carroll, J. P. Anderson and E. A. Buchenau ministered the Word. Robt. Deans, E. B. Craig and J. P. Anderson gave brief accounts of their work at the Missionary meeting, which was of universal and real interest. Three were baptized at the close of conference. After a week in the Bay region I came on to Salt Lake, where our brethren Simpson and Adair, with a little group of sisters, are standing by the cross and holding forth the Word of life. They have a nice Sunday School, which is cheering, but the field in this Mormon district is a very hard one, and they will welcome any of God's servants to add their bit. I go to Denver, D.V., and a little farther east, as the Lord may direct. —E. A. BUCHENAU.

MONROE, WASH., Sept. 16.—We received a very cordial reception among saints in Everett where we have been each Lord's Day morning and Thursday evenings. They have given me the Bible Class after the morning meetings, and look for ministry the last half of the prayer-meeting hour on Thursday nights. There are fifty to sixty in fellowship. They show a real interest in the results of brother Bailey's tent-work in Monroe, where we engaged rooms for three weeks. On Sunday nights I have a meeting here in the Moose Hall, and in homes during the week. While the tent was here the Mennonites and Nazarenes came to it and enjoyed the Word spoken. A few of them have come to our meetings. Some young people who professed to be saved at the tent have come also, and we trust a real work has been wrought in their souls. The brethren from Everett are

quite attentive to meetings here and drive out (17 miles) during the week. —R. B. EAMES.

NASSAU, BAHAMAS, Aug. 23.—As the assembly at Spanish Wells feels the loss of our brother Knowles, owing to his removal to Nassau, I was glad to remain there for three weeks. Gospel interest has been splendid, many unsaved young men attending the Hall. Now I am at Harbor Island, a strong Roman Catholic settlement, seeking to help the saints by delivering some practical message each night. After a few days at the Current, I hope to visit places in Eleuthera, and would value prayer for this. —R. A. C. JEWERS.

WORK IN THE FOREIGN FIELD

LINES OF COMMUNICATION

When one considers the long, lonely trails through the forests, it is amazing that we do not lose letters or parcels. Runners and carriers are constantly coming and going between Mwanza and the far-distant missions and out-stations.

The woolly heads and bare brown shoulders bear our parcels and letters in perfect safety. Often scores of pounds' value in books and school-materials, groceries, etc., often the most important news, sorrowful or triumphant, counsels, arrangements, demands, are pouring in and out from this mission headquarters.

One of our biggest chiefs has recently been imprisoned for sending his soldiers to waylay and murder lonely wayfarers, that their spirits might serve his old father in the spirit world.

Only last week one of my carriers had to take refuge in a tree from two lions. It appears that these had just killed and eaten a woman and baby, for he soon met a mob of infuriated villagers, with guns and spears, looking for the lions that they might take vengeance on them.

A caravan of our carriers recently stopped to buy food at a cannibal village. They then went on, feeling somewhat giddy. One had left a knife, so ran back for it, and overheard the village captain boasting that "Those carriers will not go far. We shall get them alright, for I have put some stupefying bark into their food." A few of these carriers were Christians, and wrestled in prayer for the whole party. They spent an awful night of agony beside a forest stream, but in the morning were all able to continue their journey.

Last month some of the runners had to turn back and wait, because a herd of elephants was on the path ahead of them. These are some of the difficulties of forest traveling, yet our carriers always turn up smiling. How graciously God protects the lines of communication!

But in precisely the same way He keeps the lines clear between us and His heavenly headquarters. Night and day the calls for help, requests for guidance, yearning for these lost, dying souls, prayers for the provision of our needs, cries for healing and deliverance, all go up to the headquarters on high, *not one lost on the way,* for all are transmitted in Jesus' name. The answer is assured. Prayers are often sent up on our behalf, and how much the prince of the power of the air would like to frustrate the work, bar the message, or prevent the needed succor from arriving. Yet he never can, for the communication line is safe.—From *Congo Mission News.*

CHINA—

Our brother E. J. Tharp writes:

We recently witnessed harrowing scenes when several hundred farmers with their wives and families, headed by Buddhist priests beating tom-toms, wended their way to various temples praying for rain. With weeping-willow wreaths around their heads symbolic of their feelings, they lifted up their voices to "heaven" calling on "The Heavenly Grandfather" to send rain. Many of the men were barefooted, and these deliberately kicked jagged rocks until blood flowed. This was done in order to show

the rain-god how sorry they were for their sins, for they firmly believed the god was angry with them on account of something some, or all, of them had done, either in the way of omission or commission. So earnest were the suppliants that one could but realize they were persuaded prayer is a very potent factor in obtaining supernatural intervention even in natural things. We longed for them all to know *the only living and true God* with whom the Christians were interceding on their behalf. Our God as Creator is infinite in compassion and mercy, and He sent the rain just in time to save the struggling crops from being scorched to death, but the worst of it is, as far as the heathen are concerned, He is robbed of the glory of answering prayer. However it is heartening to know that year by year many thousands are turning from idols and superstition, because of the magnetic power of the Person of Christ as He is presented to them through the Gospel.

Last month the name of our Lord and Redeemer was both magnified and exalted when nineteen believers in Lingyuanhsien and eight in Tuchiawoapu were baptized. Some of these are wonderful trophies of grace, having been delivered from very great darkness. We are very thankful for the peaceful conditions which obtain all throughout our province, and are looking forward hopefully to a good fall and winter's work both in the city and surrounding country. The Gospel car is still in good running order, and Robert and his Manchurian helpers would like to cover a good deal of territory before the extreme cold sets in. We trust to hold special Bible teaching sessions both in Tuchiawoapu and Lingyuanhsien, seeking thereby to fit the local Christians to become both evangelists and teachers, for it is becoming more and more imperative that the native believers should be in a position to eventually assume all responsibility of the spread of the Gospel and of founding assemblies. Pray that men "with full purpose of heart" may be raised up to minister Christ with Holy Spirit power both to believers and unbelievers. All with me salute you and also join me in sending warm love and greetings in the

Lord. We all seek and greatly need a continued place in your daily intercessions.

Brother Foggin writes:

Here I am at Kaotai, having returned from Suchow about two weeks ago. There I spent three weeks, enjoying happy fellowship with the Christians, and brother Liu and I were out daily on the street preaching the Gospel with good interest. Our brother Liu is getting on in years, and not as strong physically as he used to be, but he has a heart for the Gospel, and when opportunity affords itself he taxes himself to the limit. I had the pleasure of meeting some new converts whom Mr. Liu has earnestly sought to help. A carpenter, by the name of Kao, and his wife have been converted during these last four months. They are very bright Christians, and almost daily the brother was to be found at their place teaching them the Word, and they never seem to get tired of it. They have a little girl of seven who has memorized many long portions of Scriptures, including the first Psalm. One evening after supper I was returning to the inn from Mr. Liu's home and coming along a back street I heard several voices singing, "Jesus loves me; this I know." It was from Mr. Kao's home, and they were having family worship. I looked through the window. A lamp was lit, and I saw six people gathered. Two were neighbors from next door who also profess the Lord. It was a grand sight, and I lifted my heart and thanked God.

Before leaving Suchow I had the pleasure of meeting the three ladies, the Misses French and Cable. They arrived about five days before I left. They had put up a tent and intended to start nightly children's meetings. I expect they are now in full swing. They give the children tambourines, and start them singing choruses and repeating Scriptures. Of course the grown-ups come in to see, and get the Gospel too. At Kaotai things are not so encouraging, but I cannot but feel the seed sown will bring forth fruit. The R. C.'s are strong here. Yesterday I was invited to see one of their church-members

who is the head of the Church committee and he seems to have real faith in Christ. However, he seemed anxious to tell me that he believed the R. C. Church had gone astray, and hoped that things could be revised and ultimately the Protestants and Catholics could come together. I told him he had the Pope to deal with first, and then he began to think it was rather futile.

God willing, I hope to leave here the first of the week for Kanchow, and then may go on to Shantan which is a needy place.

PORTUGAL—

Our Brother V. Sobral writes:

In spite of the closeness of the two countries, the situation in Spain has not, as yet, affected Portugal. Many people here are afraid that the Communists may win and then invade Portugal. This is most certain if they win, but it may redound to greater blessing in the spreading of the Gospel here. Whereas if the Fascists get in they will, undoubtedly, help to make the situation worse for the preaching of the Gospel in both countries.

Perhaps you remember that sometime ago I wrote of Enterraja, a village not far from here, and said that we were praying that the Lord may lead us into it. A few weeks ago, Mr. Smith, a new worker from England, and I went there, but the Lord seemed to close the door for the present. We cannot understand this, but He knows. I scarcely could undertake more than I have at present, for I have to do all the speaking in the three places under our responsibility, besides teaching our brother Smith the language. But we hope to expand our sphere of labor when he is able to take meetings.

In Ilhavo we have had glorious times in spite of the opposition of our Catholic friends. The day after the meeting, a group of fanatical women walked up and down before the hall singing Ave Maria, and then insulted some of those who were listening to the Gospel as they went home. Mr. Smith and I believe that the Lord is working in this village. Next Lord's Day we shall have, D.V., a convention for the few Christians scattered in this dis-

trict. We are praying for a revival. Please join us in this.

We hear of another young brother in England, whom Mr. Smith knows, who has been called for the Lord's work here, and whom we expect shortly. May God thrust many yet into this neglected field.

MOROCCO—

Brother R. G. Steven and wife have just returned to Tangier after a visit to England. He writes:

We are glad to be back in our own little home and to the work to which the Lord has graciously called us There are no war activities in Tangier. This is an international and, therefore, a neutral zone, or at least, it is that according to agreement. In Tetuan, about 50 miles from here, where there are about half-a-dozen women missionaries, there is a state of war. There is not any fighting at present, for the most part of the Spanish element are with the Rebels. All that is taking place today is putting forward the hand on God's clock to *the* hour, which will soon strike according to His plan and purpose. How glorious to know we are in His keeping "for He who hath delivered us...and doth deliver us...will yet deliver us" (2 Cor. 1: 10; Gal. 1: 4, 5).

Brother Steven requests that all mail sent to him should be marked "*via* England," as all mail going *via* Spain is likely to be lost or delayed considerably.

THE RELATION OF INDIVIDUAL GIFT TO THE ASSEMBLY

THERE is nothing in Scripture more beautiful than the truth as to the Church of Christ. It is called "His Body, the fulness of Him that filleth all in all." Our risen and glorified Lord is the Head, and all believers are united to Him by the Holy Spirit, and thus baptized into the one Body. This determines the dignity, permanence, and heavenly character of the Church. Let us never forget this holy and wondrous truth, nor let us ignore the responsibilities connected with it.

Our Lord has made ample provision for the "nourishing and cherishing" needed by His Church during His absence. "When He ascended up on high, He led captivity captive and gave gifts unto men." These gifts are as varied as the needs of the Church, and are included under the general heads of apostles, prophets, evangelists, pastors, and teachers. These three last would include the various activities which remain until the Lord's coming—the supernatural gifts of apostle and prophet being connected more particularly with the foundation, or still active through the "prophetic Scriptures" (Rom. 16: 26, *R. V.*).

The special gifts above referred to are for "the perfecting of the saints to the work of the ministry" (Eph. 4: 12). That is, special gifts are for the preparation of *all* to the general exercise of a mutual ministry in which each one in the Body of Christ has his share. "The Head, even Christ, from whom the whole Body fitly joined together and compacted by that which every joint

supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love" (Eph. 4: 15, 16).

There is nothing more contrary to God's truth than clericalism, nothing that quenches the Spirit of God more effectually. What is evidently contemplated in the scripture just quoted is a vital organism, where each one has a distinct function. It may be truly said there can be no testimony to Church truth which does not hold and exhibit this fact. Every member of the Body receiving and giving; mutual edification in love! How beautiful! What a privilege to be connected with the feeblest testimony of this kind!

But it would be the greatest folly to ignore the special gifts which our Lord has bestowed through the Holy Spirit. To do so would be to introduce the principles of Socialism into the Church. "Are all apostles? are all prophets? are all teachers?" (1 Cor. 12: 29). "Having then gifts differing according to the grace that is given to us," etc. (Rom. 12: 6). It is the purpose of our present inquiry to ascertain the relation between the special gifts, as evangelist, pastor, and teacher, and the assembly as a whole, and with the local gathering as an expression of that assembly. We wish to learn the mutual responsibilities of assembly and gift, and of each to the Lord with regard to the other and themselves. It is an inquiry of great practical importance and not a mere theoretical question.

The source and authority for all ministry is our Lord in glory. He calls, and bestows the gifts, and to Him is the responsibility for their exercise. The Holy Spirit is the agent and power; all ministry is through Him alone. No man or men dare intrude between the Lord and His servant, between the Spirit and those whom He uses "as

He will." It is therefore true that the servant is responsible to his Lord, and to Him he stands or falls.

The usual thought of ordination is a contradiction of all this. Here a man, or body of men—it makes no difference which—undertakes to pass upon the call and fitness for service of those purposing to enter upon "the ministry." If they decide the person is qualified, he is ordained, set apart to the work, by his fellow-men. We say nothing of the intrusion into the priestly functions—the common portion of all the saints—but confine ourselves to this ordination to ministry. It was something even apostles did not do. No gift of ministry was ever hampered in this way. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (1 Pet. 4: 10). This is the simple and apostolic provision for their own and all time.

But we are creatures of extremes. In the reaction from human ordination, the tendency is to ignore entirely those divine safeguards against merely human energy. *Most certainly the opposite of ordination by man is not self-ordination.* Were we compelled to choose between the two, we would undoubtedly prefer the choice of the many rather than the self-appointment of the one. But we can thank our blessed God that we are shut up neither to the one nor the other. The Word of God makes a sufficient provision here as everywhere. A careful examination will show the provision.

In physics all action necessitates reaction; in the animal organism every organ that ministers must also receive nourishment. The heart, the wondrous organ of circulation, has a circulation which supplies it with that which renews its waste. So it is with the whole body—*all activities are mutual and reciprocal.* The equilibrium

thus preserved is what we call health. Wherever there is failure sickness comes in.

Now the Spirit of God has used the natural body not merely as an illustration, but as a type of the spiritual Body. The details of the twelfth chapter of 1 Corinthians and the fourth chapter of Ephesians forbid our thinking of the Body, the Church, as superficially and not really a living organism.

Let the reader carefully examine the passages referred to, particularly 1 Cor. 12: 12-31. He will find here the unity of the Body, with diversity of members and of function. He will note too the interdependence of the various members, and the sovereign disposal by the Spirit of the members in the Body. Thus all are affected by the suffering or the health of any one member.

But it is not our purpose to dwell upon that which is well known by every one with even an elementary acquaintance with Church truth. We wish however to show how this means the closest vital connection between individual gifts and the entire Church. The evangelist is not merely an individual servant of Christ, but a fellow-member with all saints in the Body of Christ. So with the pastor and teacher. These not merely give to, but receive from the Church all needed nourishment. All flows from the fountain-head — Christ our Lord — but through every channel in the Body. Thus responsibility to the Head does not mean the overlooking of the will of the Head as expressed through the agency of other members.

Let our readers elaborate the truth barely hinted at. They will find that the "gifts" are just as dependent upon the other members of the Body, as these are upon the "gifts." They will find that it is just as true for the humblest member of the Body of Christ that he is re-

sponsible to the Lord, as for the gift. *In other words, to distinguish thus between gift and private member is the essence of the clerical system.*

Nor let it be thought that this will in any way degrade the servant of Christ in the eyes of the saints. No official position can add to the honor of one who serves the Lord and His people, nor is that truly honor which belongs to him in contrast to the humblest believer. All who are Christ's are dear to Him, and honored by His people. We may and should value those specially useful to the edification of the Body, but the esteem and honor will not differ in *kind* from that given "to one of the least." We recognize those who take the lead among us and admonish us, and "esteem them very highly in love for their works' sake," but this does not give them a "place." Their work will bring love and esteem, as will the work of every child of God, but it will not put them in a class as distinguished from the mass of the people of God. This is always adjusted where there is spirituality and subjection to the Word of God.

The "gifted brother" is therefore simply a member of the Body of Christ, dependent upon and responsible to the Head, as is every other member of the Body. He will exercise his gift, just as every other member will exercise *his*, subject to the limitations and benefiting by the ministries provided by our Lord. It is for us then to see what these ministries and limitations are. His gift is larger, more prominent, and in a certain sense more useful than that of some quiet, humble saint, whose voice is never heard save in the priestly function of prayer or praise; but he takes his place simply as any other saint in the Body of Christ.

The local Assembly is but the local expression of the whole Church. *If it be truly an assembly, it will pos-*

sess the features that mark the entire Body. The chief of these are the recognition of the Headship and Lordship of Christ, the unity of the Body and of the Spirit, with all that goes with these—subjection to the entire Word of God, the maintenance of godly order and discipline, and the freedom for the Spirit of God to act unhampered by human restrictions. The local assembly will also acknowledge, on the principle of the unity of the Body, all other local assemblies gathered in the same way, each assembly being but one of many expressions of an absolute unity—which includes the entire Body of Christ.

Even in these days of ruin and confusion there is still the path for faith to walk in as to these truths, and a testimony to be maintained, feeble though it be, to these essential characteristics of all Church order. It may be called high-handed exclusivism to seek to maintain these truths practically among a little circle of those who in their souls bow to them, but that can safely be left to the Lord, who marks the path of obedience for His saints, and sees if their desire is to walk in it. But we must return to our theme.

The local assembly, then, is but one of a number of such gathered in various places throughout the world, who are seeking to maintain a testimony as to the Church of God. The brethren of gift may, or may not, be confined to one such assembly; they may pass in their service from one to another of these companies, and reach out, as the Lord enables, to His beloved people everywhere.

From what has been said, it will be seen that there is no such thing as separate membership in the local assembly. *All membership is in the Body of Christ; we can join nothing else than that to which we have been joined by the Holy Spirit* (1 Cor. 12: 13). *But it follows*

equally, that if one recognizes his place as a member of the Body of Christ, he will also see his place with those locally gathered to the Lord in any one place.

Thus the evangelist, pastor, or teacher, is like all the saints of God, a member of the Body of Christ, and, wherever he may be, is locally connected with the assembly at that place. He simply falls into his place as naturally as though he had long lived among these saints, and takes up in his measure whatever of service or responsibility the Lord may put into his hands as one of the assembly. *He is also as subject to the discipline and order of the assembly in exactly the same way as any one else in it.*

No doubt as to details there will need to be care as to undue activity in matters or with persons with whom he may not be familiar, and similarly the assembly will recognize that their acquaintance with the brother has been limited. But the general facts remain as stated, and it will be a great relief to see and act according to them.

We disabuse our minds entirely, then, of any thought of difference between "visiting" and "local" brethren—save with the limitations intimated—and will again ask, What is the relation between the assembly and the individual gift?

The assembly is the home of all the Spirit's activities. Every act of service has effect, and receives influence from the assembly. Gospel work, even if done outside, pastoral visitation, Sunday-school work and all else, is, or should be, done with the fullest fellowship of the assembly. So far from quenching the Spirit, this but furnishes fresh opportunities for Him to act through the various channels He has at His disposal. How much of cheer and brotherly counsel and practical fellowship does this suggest. No one stands alone to do his work as

best he may, but is assured of loving fellowship in prayer, counsel, and all that may be needed.

We have a beautiful scriptural illustration of this in the first missionary journey of Paul and Barnabas from Antioch (Acts 13). There was the normal, perhaps we may say more intense, work of the Spirit, among the gifted men and the assembly at Antioch. The Spirit of God made known His will for Barnabas and Saul, who are sent forth from the assembly, with fellowship, prayer and fasting. On their return they narrate God's work to the assembly, who unite in thanksgiving for the blessing.

So it should ever be. There are special features, what we might call "supernatural," yet the prayer and fasting, the ministering to the Lord, the asking and receiving His mind, the fellowship and prayer should mark the Spirit's work today as always. When we think of the vast fields of labor practically untouched, of the needs that cry aloud, of the fewness and feebleness of the laborers, do we not see the need for assemblies to come thus before the Lord in prayer and expectation for rich and lasting blessing? Might we not expect to see one and another separated unto special service to "the regions beyond?"

But we need to trace from the beginning this mutual relationship between the assembly and the "gift." We have already seen that all activities are exercised in fullest fellowship with the assembly. In fact, we would not be far wrong were we to say that the assembly will be the first to recognize the beginnings of a helpful ministry. A young brother shows a love for souls, an aptitude for speaking a word in season, or a grasp of divine truth and ability to state it plainly. His brethren see and rejoice in this perhaps before he is conscious of it himself.

Just here is where the divine provision of mutual helpfulness comes in. One may have his future usefulness

marred by undue praise or blame, be puffed up or crushed. But if the assembly wisely meets its responsibilities, how such a gift may be nourished and developed by the Spirit under the faithful counsel and prayers of the saints.

The apostle warns against any of God's people engaging in work while still novices. The quiet of the assembly is the divine school till the young servant has gained experience, knowledge, and prudence, and where he profits by the encouragement and counsel and prayers of the saints. How much sorrow would saints be spared if this were always remembered. There is real danger in despising this time of training, and of having a restless spirit which would be "out in the work." Let us never forget that most of God's work is done by those who never go "out," that souls are saved, saints taught and cared for, and much other service done by quiet saints, who never dream of having "gift." It may be trying, but it will work "peaceable fruits of righteousness," for brethren to "bear the yoke" in the assembly, and "first be proved" before attempting to give up work with hands to devote themselves exclusively to "prayer and the ministry of the Word."

We would emphasize this matter, and seek to press upon assemblies their responsibility as to these things. If the Lord has called out "gifts," He has also provided assemblies to help, counsel, uphold in prayer these gifts in their service. How many a servant of Christ craves the fellowship and counsel of his brethren. How it cheers him to be assured of their prayers and loving interest. How he would profit by their advice, and, if needs be, correction. There need not be a spirit of criticism in this. In fact, criticism is far more apt to flourish where the responsibilities to which we have alluded are neglected. How often has a work of God been blighted by

fault-finding, which would have been advanced by a few faithful words to the ministering brother. We do not enter into details, which will suggest themselves to most, but would affectionately point out the vital principles involved here.

Summing these up, we would point out that the scriptural and usual way for the manifestation of gift would be in the local assembly, which would encourage and help the brother by loving counsel and prayer, seeking to develop what was of God, and by wise counsel to correct any mistake to which those are liable who engage in the Lord's service.

The local assembly is at all times responsible for the walk, doctrine, and associations of the Lord's servant. This responsibility may be, and ordinarily will be, met by loving and prayerful counsel and fellowship. Any error in teaching may be pointed out, and part truths supplemented, thus preventing him from becoming one-sided in his ministry.

We are quite aware that this will seem to many impracticable and needless, a menace to freedom for the Lord's servant on the one hand, and a heavy yoke upon the assembly on the other. It will at once be admitted that there are dangers in both directions indicated, but is there not the greatest danger of all in ignoring or neglecting the grave responsibilities which must be apparent to all?

We are persuaded that the Spirit of God already exercises both assemblies and the Lord's servants in these things, and we rejoice at every evidence of mutual care. But let it abound. Should not assemblies be much engaged in prayer that God would raise up, equip and maintain the needed gifts for His Church? Should they not be looking for an answer to these prayers? And may

they not expect the answer to come in connection with fresh exercise as to the whole subject of the relation of the gift to the entire assembly?

And for those who are engaged exclusively in the Lord's service, may we not have the deepest sympathy, the fullest fellowship and confidence, and the most ceaseless prayer and care. May our God lead us into His mind regarding these things. —S. RIDOUT.

(*Italicized by Editor.*)

WALKING IN THE LIGHT

IN the first Epistle of John, the apostle, after speaking of the Lord Jesus as the "Word of life" who, he says, "was manifested unto us," goes on to speak of the "message which we have heard of Him and declare unto you . . . that God is Light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we *walk in the light,* as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1:6, 7).

It is evident from the language of the apostle here, that he had to do with those who while professing to know God, and to possess the knowledge of Himself in a superior sense, in reality were partaking of the "lie," for "God is Light," while these were walking in "darkness." How then could they know Him? But what is it to "walk in darkness" and to "walk in the light," as the apostle here speaks?

To "walk in the light," as the language here shows, is the same thing as to "have fellowship with Him" who *is* light. But, then, what is it to have *fellowship* with Him? When the Lord was on earth, He said to the Jews: "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8: 12). The Lord here makes it no question of the degree in which one may be walking, but of the place. It is "he that *followeth Me*" who shall not walk in darkness. Therefore the test is whether one accepts or rejects Christ. The one who believes on Christ, according to the Lord's declaration, is not "walking in darkness," and therefore is "walking in the light." That is to say, it is first and foremost a matter of faith in Him who has come from God. To receive Him is to be in the light. To reject Him is to walk in "darkness."

The Jews to whom the Lord spoke claimed to have fellowship with God. They said, "We have one Father, even God." But they said this while rejecting the One who came from the Father, and whom the Father had sent to them. How then could they really be in the light? Were they not rather "walking in darkness?" By their rejection of His Son, the Jews manifested that they knew not God, that they they were in a state of heart which denoted darkness and enmity toward God, inasmuch as they hated Him who came from and who spoke that which the Father had taught Him.

We see then that "walking in darkness" does not at all refer to a believer whose walk is bad, whose conduct dishonors his profession, though it is quite true that one who is *in the light* should manifest it by an upright walk. But those of whom John is speaking were *not children of God* with a careless or bad walk; he is referring rather to those who do not know God at all, never

did know Him, however much they may have made a profession of "fellowship with Him." Can we suppose that anyone can have "fellowship with the Father, and with His Son" while denying the Son? And when we speak of denying the Son, we mean denying Him in the sense that the devil himself denies Him. As there is nothing whatever in common between the Son of God and the devil, neither is there anything in common between God, as revealed in Christ, and those of whom he here speaks as "walking in darkness." They are walking in darkness because of the fact that they are at a *distance from God* who is Light, and in whom is "no darkness at all." And they manifest that distance from God in which they are, by the rejection of Him who has made God the Father known to all who believe in Him.

But there is another thing of which the apostle here speaks, and that is the effect to the believer, of his walking in the light. For we read: "But if we walk in the light, as He is in the light, we have fellowship one with another, *and the blood of Jesus Christ His Son cleanseth us from all sin.*" Walking in the light, that is, receiving Him whom the Father hath sent, puts us where we have fellowship with those (the apostles) who have made these things known to us, but there is more than this. All who are in the light have assured to them that "the blood of Jesus Christ His Son cleanseth us from all sin."

It is only when we come into His Presence that we realize our sinfulness. For "that which makes manifest is *light.*" And as the light reveals not only what God is, but also what I am, conscience demands that which is consistent with the purity of His Presence. Therefore we are told that this too is provided for us in the blood of Jesus Christ His Son, which "cleanseth us from all sin." But we need to note especially the order of that

which is here presented to us. If it were a matter of our walk before men, our walk through the world, the "blood" would be put first. For it is evident one must be cleansed by His blood, and consciously so, before one can walk uprightly before the world. But what we have here is that "walking in the light" results in our being cleansed from all sin.

This is because "walking in the light" is identical with receiving Christ into the soul by faith. "He that followeth Me shall not walk in darkness, but shall have the light of life." Now if following the Lord, as here spoken of, if walking in the light were something referring to the believer's walk as such, how could it be said that the *effect* of such a walk is that His blood cleanses us from all sin? Such a view of the apostle's words would make our being cleansed from sin before God the result of our conduct! This could never be. We are first of all cleansed from our sins through that precious blood, and given the new life, the "light of life," and only then can we live and walk pleasing to God through the world. But before any of these things are reached at all, there is first of all that of which the apostle here speaks, namely, our *walking in the light,* or as the Lord Himself elsewhere puts it, "He that doeth truth *cometh to the light,* that his deeds may be made manifest that they are wrought in God."

Christ has come into the world as sent by the Father, to reveal God to man. Those who receive Him, who come to Him, are those who "walk in the light." All others are "walking in darkness." This gives special force to the Lord's parting words to the world, as He closes His testimony before men. For as to this He says: "I am come a Light into the world, that whosoever *believeth in Me* should not abide in darkness." Thus we

see that the true believer is "in the light," and as in the light, "the blood of Jesus Christ His Son cleanseth us from all sin." But to reject this Blessed One is to "abide in darkness," and it is also to abide in the defilement and guilt of our sins. Nor is there any guilt or wickedness so great as the rejection of Him who is "the only begotten of the Father, full of grace and truth."

It may be well to remark, as has often been pointed out, that John in this Epistle is dealing wholly with a true or false profession of Christ. He says in chap. 4, "Many false prophets are gone out into the world." John does not compare a faithful walk among believers with one less faithful. There are but two classes before his mind, true believers and mere professors, or apostates. They are clearly set forth in Cain, the apostate, and Abel the true worshipper. Abel walked in the light and so had fellowship with God, and a testimony from God Himself as to his acceptance before Him. "Cain was of that wicked one," and "walked in darkness," because he refused God's sentence upon him as a sinner, and also refused God's gracious provision of the "sin offering" while presuming to be a worshipper of God.

—WM. HUSS.

HOW DO WE LOOK?

IT was in a public meeting of the most solemn character. A young woman opened her vanity-case, and taking out her mirror examined her face and hair. Her simple act set me thinking, and thinking seriously.

She was anxious to know how she appeared in the presence of others. She wished evidently to be at her best before them. I wondered how far she was wishful, and how far I was wishful, to be right and tidy spiritually in the presence of our Lord at all times, and especially when gathered to His holy Name to partake of His holy Supper. "Let a man examine himself," it is written, "and so let him eat of that bread and drink of that cup."

Is there not carelessness oftentimes as to our condition in the sight of our Lord when coming together to partake of the memorials in remembrance of Himself? Perhaps our general use of the words, "breaking bread," lessens in our eyes the solemnity of eating "the Lord's Supper." The introduction of His glorious title LORD might solemnize our hearts and cause us to regulate our lives.

"We are going to meet the Son of God," said an aged servant of the Lord to me one day, as we walked to the meeting, and it gave cause for serious reflection. The very frequency of our celebration of the holy feast may endanger us, and it may be that it becomes to us in a manner common.

The Word of God is our mirror in which we may see how we look. And our examination should be before we come, and in the light of that Word we should order our walk and ways that we may be acceptable in the sight of our Lord, our Strength, and our Redeemer.

Let us remember too that we are associated with the Lord's table always. "What manner of behavior" agrees with this! "Christ our Passover has been sacrificed for us, let us therefore keep the feast . . . with the unleavened bread of sincerity and truth."

—INGLIS FLEMING.

HE EXCELLETH

The Bridegroom's love "is BETTER (S. of S. 1:2).
Than wine"—or earthly joy!
Such words her heart expressing,
The bride's fair lips employ.

But HE, in stronger language,
Declares that, for HIS part,
Her bridal love's "MUCH BETTER (S. of S. 4:10).
Than wine," to cheer HIS heart.

How passing strange, the value
He sets on love like mine,
Declaring from the Heavens,
"MUCH BETTER 'tis than wine."

His love, not mine, excelleth;
'Tis ever thus I learn,
For His first love to me-ward,
To make heartfelt return.

To HIM (so great in Glory)
My soul, in homage bow;
My feeble love HE values,
Yea, dearly prizes now.

Oh, give this heart, responsive
To that dear love of Thine,
To yield Thy Spirit gladness,
"MUCH BETTER," Lord, "than wine."

—E. J. CHECKLEY.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 403)

CHAPTER TEN

THE ninth chapter of Hebrews closes with our High Priest appearing within the veil of heaven where we behold Him. We are "looking steadfastly toward heaven," for we expect to see Him soon coming out from the glories of that heavenly sanctuary. When He comes it will be for our eternal salvation. He will bring us back with Him into all the blessings of that heavenly place.

In chapter ten we learn that we are now set down amidst those glories, entering through the veil into the holy place. Our approach to the subject is by way of the crimson highway of the Old Testament types and shadows. We follow them until we reach the goal towards which they all point, the one perfect Sacrifice by which alone we can enter the presence of God.

1. THE AVENUE OF THE SHADOWS (vers. 1-4).

For many centuries, year after year, sacrifices were offered in Israel. These offerings were like finger-posts pointing to Calvary. They all were "shadows," Christ is the substance. They were "continuous," repeated year after year; Christ's Sacrifice was once for all. They were for a "remembrance"; they could never remove the sins thus brought to remembrance. Now we remember a Sacrifice that has put all our sins away.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain.

"But Christ, the heavenly Lamb,
Took all our guilt away,
A Sacrifice of nobler name,
And richer blood than they."

2. THE ONE PERFECT SACRIFICE (vers. 5-18).

Over against the background of the many Jewish offerings we see Calvary. There we trace a pathway that leads from the brightness of heavenly glory to the foot of the cross. We are reminded of the time when Christ came out from heaven. Coming into this world we hear Him say, "Sacrifice and offering Thou wouldest not, . . . Lo, I come to do Thy will, O God." Thus there was the setting aside of all the shadows by the one perfect Offering of Christ Himself, for He came to die.

Three things we needed: We needed someone to think of us, and this is what God did. We needed someone to act for us, and Christ did that. And then we needed someone to tell of the accomplishment of that work, and the Holy Spirit does that. This is simply set forth in this portion.

1. *The source of our salvation is the will of God* (vers. 7-10).

The first man, Adam, did his own will, and man was separated from God, lost in sin. The will of God was our salvation, and this involved the coming and death of the Second Man, our Lord Jesus Christ. By that will we are brought back to God.

2. *The means of our salvation is the work of Christ* (vers. 10-14).

The body He received at incarnation (ver. 5) He offered up as a Sacrifice for sin on the cross (vers. 10-12), and by His one Offering we are perfected forever. Think of the thief on the cross going to paradise the very day Jesus died! He was only fit for hell. What made him fit for heaven? Only the work of Christ dying at his side.

3. *The assurance of our salvation is by the Holy Spirit's witness* (vers. 15-18).

The Spirit of God points to the past work of Christ forever finished, assuring us of that fact. Our sins can be remembered no more because they are removed out of God's sight.

3. ENTRANCE INTO THE HOLIEST (vers. 19-25).

When we stand beside the altar, we see the end of all our sins, and discover a way open whereby we can draw near to the very innermost shrine of glory. The way is Christ Himself, it is by Him that we draw near to God, Christ in death, for the approach is through the rent veil. Thus having access through Jesus' blood, and being in association with the priestly house over which Christ is High Priest (ver. 21), we are admonished to appropriate these blessings. Three times we have the words "Let us."

"Let us draw near" in the full exercise of faith, like John on Jesus' bosom, perfectly at rest in His presence (ver. 22).

"Let us hold fast" our confession in the assurance of hope (*margin*), like Stephen in the face of his foes (ver. 23).

"Let us consider one another" in the warmth of love, like Epaphras with entire absence of thought of self (ver. 24). Thus will the atmosphere of the sanctuary prevail in the company of the saints down here.

How sad to turn from such a lovely scene to the dark picture that follows! The dark clouds of judgment are seen gradually rising on the horizon of the world. The company of the saints is in the midst of the doomed scene, but in touch with heaven, and bearing testimony to an absent and glorified Christ. He sits in highest heaven (ver. 12), "expecting" until the day of His power and glory (ver. 13). In spirit the assembly is to be seated and expecting as He is. But now and again someone slips away from that circle, forsaking the assembly, as Judas did the gathering in the upper room. The apostle warns us not to follow in their footsteps. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching" (ver. 25).

4. THE DOOM OF THE DESPISER (vers. 26-39).

Another "red lantern" warning is found in the closing verses of this chapter. As we look outside the holy happy place where God brings His own near Himself, we see only a "wilderness of woe." How terrible the very thought that one should wilfully forsake the group of glory-bound pilgrims, returning to the dark shadows of Judaism with wrath impending. Its sacrifices could not shelter from the wrath to come. Before him looms the vengeance of the living God, certain and terrible. More dreadful than the fate of the law-breaker is that of the despiser of grace. The Son of God, the precious blood, and God's gracious Spirit all interposed, but this despiser disregards them all, pursuing the path of rebellious self-will.

Our chapter closes with a backward and an onward look. The dark picture of apostasy is relieved by a lovely scene out of the past history of the Hebrew Chris-

tians. Amidst the dark shadows of fiery persecution their faith had shone brightly. They had been robbed of all their earthly store, but what mattered it since they had in heaven "a better and an abiding substance?" They had their eye on heavenly glory, and earth faded out of the picture. The record of their past sufferings and their love and sympathy towards the afflicted apostle was a challenge to them and an encouragement to go on. A reward awaited them at the end of the road. The day of "illumination" marked the beginning of the way, the day of glorification would mark the end. The will of God was the road that lay between, and in that they were to walk with patience. This they would need, for the way was weary and long, but hope brightened the path (ver. 37). "Yet a little while, and He that shall come will come, and will not tarry."

Blessed hope! Glorious prospect! The outlook is dark for this poor world, but the uplook is bright for those who know the Man who has gone within the holy place to return again for the joy of His people. Thus while the warning sounds, and we shudder to think of coming wrath, the morning star appears in the eastern sky; we point to it and say, "The day is dawning."

"A little while, Thou'lt come, O Lord,
Thy waiting people cheering;
Thus hast Thou said; we lift the head
In joyful expectation,
For Thou wilt bring salvation."

All who rely by faith upon the One whose promise cheers us, are sure of reaching the goal. "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

—PETER J. PELL, JR.

Perfection Only Found in Glory

"Temporal" and "eternal" things in contrast (2 Cor. 4: 18). *"That which is first is natural, and afterward that which is spiritual"* (1 Cor. 15: 46).

IN time we look on "temporal things"
With eyes which suit the sphere,
But cannot see "eternal things"
With sight we need down here;
Across the Jordan stands that scene,
That natural sense, however keen,
Can never see or know.

Thus, natural eyes for natural things,
And natural things for time;
So Heaven has its native springs
That match well with its clime,
Where all is set in perfect love
In never-changing scenes above,
Where "Christ is all in all."

"That which is first is natural,"
But *first* things cannot last;
That which to come is "spiritual,"
And bears an endless cast.
Oh, to enjoy that world of light
Which knows no change, decay, or blight,
While ceaseless years roll on!

O soul of mine, stretch forth thy wings,
And plume them for that flight
Which leaves behind earth's trying things,
For that glad scene of light
Where I shall see His blessed face,
And His eternal glories trace
In richer stores of love.

—C. C. CROWSTON.

FOR YOUNG BELIEVERS

SERVICE AND COMMUNION

A Word to Young Workers

If I had the ear of my younger brethren in Christ who seek to serve their gracious Master in the ministry of the Word, in Sunday-school work, in street-preaching, in tract-distribution, or any other form of Christian labor, I would say to them in deep affection, See to it that your service is the outcome of communion with Christ. Rivers of *living* water can only flow from those who go unto Him and drink, and you must go continually. Be careful to suffer nothing to becloud your enjoyment of divine love, for the joy of the Lord is your strength, and seek to realize for yourselves the exceeding preciousness of Christ, so that when you speak of Him it may be out of the fulness of a heart made abundantly happy. It is true the outward form of service may be sustained by the mere energy of nature, and apart from communion with Christ, but then every element will be wanting that makes the service acceptable to Him, and your own souls will be enfeebled and become like withered grass.

And I would further say, Be on your guard against making service your one object. They seldom serve well who do. We have known earnest men who have fallen into this snare. They are never satisfied unless always on the move, and they think little of others who follow not in their steps. Now Martha served much, and found fault with one who seemed to serve less, yet the latter received the Lord's commendation, and Martha missed it. There is a zeal that compasses sea and land,but it is not fed from celestial fires. There is a running to and fro with restless feet, and a doing of this and that which after all may be but. the goodliness of the flesh which fadeth away. The Spirit of the Lord bloweth upon it and it is gone.

Cultivate communion with God, be much in prayer, and study the Word of God that your own soul may be

fed. How shall you feed others else? "It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written." In thinking of others, and laboring for their good, God would have us feed for ourselves. We shall soon famish if we do not, and spiritual strength will decline—a keeper of the vineyards of others while our own vineyard will not have been kept.

You will find it a deadening habit to read the Word only to search out something for other people. It is a Gibeonitish service (Josh. 9: 21). Moreover, what you gather up and set before others will be mere religious information in which there will be no heavenly unction. It differs from the living ministry of the Holy Ghost as chalk from cheese.

Be faithful also in little things; it may be that God will then entrust you with greater matters. We are a little afraid of those who neglect the common-place duties of every-day life for what they are pleased to think and call the work of the Lord. At all events do faithfully and well whatever comes to your hand. In a humble school, far removed from public observation, God is wont to train His servants for their higher mission. Moses was forty years in the back side of the desert keeping the flocks of his father-in-law, ere he was called to lead out the tribes of Israel from the house of bondage; and David in the wilderness watching over the few sheep of Jesse, was there prepared for his conflict with Goliath in the valley of Elah. The years thus spent were not wasted years, the fruit of them was seen ever afterwards.

But though I say this, let none hold back from serving Christ under the mistaken plea of youth or inexperience. An infant's hand may plant the acorn that shall yet become a stately oak. It is no uncommon thing for small beginnings to have endings that are by no means small. What know we of Andrew's public preaching? Nothing. But it was he who brought his brother Simon to Jesus, and Simon's ministry we know was blessed to

thousands. When John Williams was an apprentice lad a humble Christian woman invited him to go with her and hear the gospel. Williams went and was converted, and afterwards became one of the most famous of missionaries, whose labors in the South Sea Islands led multitudes to Christ. We may not be able to do much, but let us do what we can. A word fervently spoken, a tract discreetly given, may yield abundant fruit if God's blessing go with it. Be it ours to sow the seed in prayerful hope, for who can tell but what the harvest shall be most abundant. *"Withhold not thine hand." "Freely ye have received, freely give."*

—W. BARKER.

"MY BELOVED BRETHREN, BE ALWAYS ABOUNDING IN THE WORK OF THE LORD"

An Appeal to Fellow-Christians

This is written to urge you to give serious consideration to an *extensive* and *increasing* circulation of Gospel Literature.

Some seem to be asking, "Is such circulation worth while? Is it a practical way of conveying the message to people?" It is amazing that at this late date there are some who still doubt it!

Business houses believe in the possibilities of the printed message. In the city from which this is written the writer knows of single firms using at times from three to ten thousand dollars' worth of envelopes per month to carry their advertising. It is nothing unusual for an automobile concern to spend two thousand dollars a day continuously on postage. Ten thousand dollars' worth of literature has frequently gone into a single campaign. One large manufacturer some time ago was reliably reported to have used ninety carloads of paper in one issue of a booklet advertising a new car!

Business concerns are not alone in this. Russellism, *alias* Millennial Dawn, *alias* "Jehovah's Witnesses," turns out its literature, not by hundreds of copies, but by countless tons. Christian Science has a publication department which is a marvel of organization, and boasts of a tremendous output. The same could be said of other nefarious cults.

And while such agencies as these are corrupting the thinking of multitudes and accomplishing the eternal destruction of millions of souls, Christians are content to sit bemoaning the situation, or, if they do anything about it, are satisfied with an output of (perhaps!) a few thousand tracts a year.

This situation, we believe, would be changed *at once* if those who love our Lord Jesus Christ were, firstly, in earnest about the salvation of souls around them and, secondly, had something like a true conception of the possibilities there are in the circulation of literature.

Gospel literature has many advantages: It can go anywhere. It can be had in any language. Anyone can circulate it—it takes no special gift, training or preparation to use it.

WILL *YOU* HAVE A SHARE—an *INCREASING* share—in this *GREAT WORK?* We plead with you, consider the need of the perishing around you. Try to visualize the eternal woe which must be theirs if they do not receive the knowledge of the Saviour. You profess to know and love that Saviour. Prove it! One way is to do something for those souls for whom He died. Give them the good news of salvation. A simple but effective way of giving it to them is by means of the printed page.

Remember, "the time is short!" "The night cometh, when no man can work!"

If definitely interested, send your name to the address given below for inclusion in prayer and address lists. Give any suggestions you may have for encouraging other Christians in this type of work.

F. W. SCHWARTZ,
6040 Fifteenth St.,
Detroit, Mich.

CURRENT EVENTS

By ROGER B. EAMES

THE problems of Europe continue to multiply and to baffle its best statesmanship. The crisis in Spain, the charges and demands of Russia, the declaration of neutrality by Belgium, all are vexing questions for rulers. Europe is in a dilemma. The Treaty of Versailles, which assigned new boundaries and restrictions after the World War, has been repeatedly violated until it is practically thrown into the discard. To some of the nations its terms were intolerable, and a time of readjustment is approaching. This may swallow up some smaller nations and make possible the expansion of others. The storm which has been gathering for the past few years seems about to break and no one is able to definitely forecast the issue. As the Jew must be back in his land in order that the prophetic scriptures may be fulfilled, so also must there be a new grouping of the nations. These will continue to form new alliances amongst themselves until they arrive in their destined relations for the enactment of the tragic scenes of the last days.

WHAT BRITISH STATESMEN SAY—PROSPECTS TERRIFYING. "The prospect in Europe is terrifying," says Mr. Duff Cooper, British Secretary of State for War, in a speech at Bath. "We see nations arming and preparing for war with enthusiasm and rapidity unmatched and unparalleled in the history of the human race," he declared. "The prospect is one to terrify the stoutest heart."

MAINTAIN PEACE. Sir John Simon, Home Secretary, addressing a meeting, called on Great Britain to keep out of any threat of war on the Continent. "One thing we have to do in the swirling, anxious, threatening world," Sir John cried, "and that is for us in Britain to maintain our homes in peace. It is easy to talk as if such things

come naturally. But in Spain terrible things are going on. Let us keep out. Germany is threatening Russia, Russia is threatening Germany. Let us keep out. Some of us are old enough to know what war means. We realized its horror twenty years ago. There is no greater service that any Government can render the country than maintaining peace."

These extracts from their public utterances reveal the mind of two British statesmen toward the present turbulent world-conditions. The nations, with no competent hand to guide, have reached an extremity for which there is no remedy, and the handwriting on the wall is clearly discerned by those who have eyes to see. The "Times of the Gentiles" are closing in.

QUESTION OF THE HOUR. "Is the battle-line for Europe's inevitable war moving Eastward? That is, when the two opposing social theories that are reaching across national boundaries to weld rival alliances are finally impelled against each other as in Spain, will it be in the wheat-fields of the Ukraine instead of the Rhine Valley? Two things are certain. Communism and Fascism are feverishly bidding for support in anxious Europe. The day is coming when they must meet in mortal combat to determine which shall sway the destinies of half-a-billion people. Since one was originally meant as an antidote for the other they cannot live peacefully side by side. The bloodshed in Spain is demonstrating that. . . . The place where Fascism and Communism would be most expected to meet is probably somewhere along a line drawn from the Black Sea to the Baltic."

THE SOVIET OBJECTIVE. "It has become the fashion to belittle the world-revolutionary ambitions of the Soviet," says *National Review* (London); "to believe, or pretend to believe, that they have dropped the essential part of their program, and indeed the very reason of their existence, and that they are gradually evolving into a Government sharing the same sort of views on international affairs as those of civilized countries. Nothing could be further from the truth.

"The Comintern, or Third Internationale, which is as much a Department of the Soviet Government as is the Ministry of War, proclaims to all that world-revolution is its aim, and boasts openly of the headway made in undermining the institutions of so-called friendly countries. It is true that Bolshevik propaganda has had no great success in Great Britain, and that activity in France has for the time been curtailed, but in Spain, China and South America, Moscow is as energetic as ever. It were as reasonable to suppose that Stalin & Company have given up their plans as it would be to believe the Pope and College of Cardinals contemplated joining the Presbyterian Church of Scotland.

"How the League of Nations ever consented to such a Government becoming a member . . . passes the comprehension of a plain man. But it was done, and the Soviet, after abusing the League since its inception . . . was welcomed with open arms as soon as Moscow thought she was in danger from attack both in the East and the West."

THE ARAB STRIKE IN PALESTINE. Lieut.-General J. G. Dill is now in supreme command of all British forces, and by order of the King is the virtual dictator of Palestine. By his energetic measures, the British military, naval and air forces, have inflicted many severe blows upon the gangsters and it is hoped that the campaign of murder and banditry will now cease. With the increased number of troops in Palestine it is becoming more difficult for the gangsters to obtain the sinews of war from outside the country. Another beneficent result of the arrival of the military reinforcements is that much better protection is afforded to outlying Jewish settlements. Formerly Arabs could fire at them almost with impunity, but now retribution from the military is likely to follow such practices. Firing on troops from Arab villages is punished by the demolition of the houses from which the firing comes. Owing to the great losses to themselves there is an inclination on the part of the more law-abiding Arabs to call off the strike, so that they may share in the

harvesting of the orange crop which pays them good wages in normal times.

THE WORLD JEWISH PROBLEM took on new complications at Geneva with a Polish demand that the League of Nations find a home somewhere else for the Polish Jews. It was asserted that while Palestine was the natural and principal home for the Jews, other places must be found as an asylum for the "immense reservoir of Jewish population inhabiting Central and Eastern Europe." The Jewish population of Poland is 3,500,000.

NAZI HUMOR. Dummy figures supposedly representing refugee Jews have been set up outside a German village. The "sign-post" indicates that it is 4,500 kilometers to Palestine. The verses on the wall are well-known among Nazis, and express the desire that a new Moses will arise to lead the Jews into the Promised Land. On this occasion, however, it is hoped that the waters, unlike those of the Red Sea, will close upon the Jews and thus give the Germans "peace at last."

MUSSOLINI IN 1919. "A speech made by Mussolini at Fiume in May, 1919, gives a very clear indication of the plans he had in mind then, and we hardly think that he has changed them, even if policy keeps him quiet in 1936.

"The 40,000,000 Italians, whose numbers will soon swell to 60,000,000, are denied an outlet, and will presently find themselves on a peninsula which is not large enough for them. Our first task must be to expel foreigners from the Mediterranean. We must begin with the English. We must give all the aid we can give to the revolutionary movement in Egypt. That ancient Roman colony, the natural granary of Italy, has among its inhabitants 200,000 Italians. And then there is Malta, where an Irredentist movement was started in March. And France, too, must give up her Mediterranean Empire, starting with Tunis, which as far as its population is concerned, is already Italian."

THE ROMAN PRINCE AND ANTICHRIST. "There is no outstanding personage in view who is a portent of the

Antichrist King, but he will come in due course. . . . But there is no uncertainty as to the Roman Prince, with whom the covenant with the Jews will be made. Mussolini, who is at least his portent, has declared and partly fulfilled his ambition to revive the old Roman Empire. In a new street in Rome he has set up a huge map of the Ancient Roman Empire, and Italians are being stimulated by promises of world-dominion.

"The unwarrantable invasion of Abyssinia was part of the program. But Mussolini has his eyes on much beside Abyssinia. After Abyssinia there is Egypt, though the Dictator keeps his own counsel as to that vital link with British interests in the East. But he has openly declared his policy for Palestine; has demanded that the Mediterranean shall become an Italian lake; Cyprus, Malta, and Gibraltar are marked down for inclusion in his scheme, and there is much beside." —*F. W. Pitt.*

TORTURE UNSPEAKABLE. Here is the Emperor of Ethiopia's picture of what his people have endured: "From January, 1936, soldiers, women, children, cattle, rivers, lakes and pastures were drenched continually with gas. These fearful tactics succeeded. Men and animals succumbed. The deadly rain made the people flee, shrieking in pain. All those who ate affected food or drank poisoned water also succumbed amid dreadful sufferings. Tens of thousands of victims of Italian mustard-gas fell. It was to denounce to the civilized world the tortures inflicted upon the Ethiopian people that I resolved to come to Geneva."

WORK IN THE HOME-LAND

This year, as previously, I have been devoting my time to the French people of Quebec Province. From home, going through Ottawa and the French sections, I went to the Arundel district where I worked for some five years, and where some believers are gathered unto His name. I was enabled to visit them, also the surrounding

places, holding meetings in homes, visiting the isolated; and meeting new people.

I have been now in Sherbrooke (100 miles south of Montreal, where Dr. A. C. Hill is located) for over a month, but it did not take long for the R. C. authorities to stop me, and no permission for open-air preaching, distribution of tracts, or colporting the Bible could be obtained as the civil authorities appear to be under the domination of the R. C. church. However, we are not discouraged. We count upon Him for the accomplishment of His purpose. We were able to visit individuals in their homes, and give Gospels and tracts in the country and surrounding towns.

Early in August our brother H. Arnera of France came to spend a few months in Canada to help in the work. After a week's visit in Quebec we started for Sherbrooke (140 miles distant) with a good supply of Gospels and tracts. We stopped at most of the villages and towns, and gave Gospels and tracts from door to door. On the whole our books were well received, though some of the people were suspicious. At one good-sized town, some 50 or 60 people gathered around us, some threatening to strike us, and others asking for the books and papers, but we arrived in Sherbrooke safely.

We are indeed thankful to God to have been able to leave in homes over three hundred Gospels with two tracts in each, and have thrown hundreds of rolls of tracts to people as we drove along. May God richly bless this seed, and may many precious souls find Christ as their Saviour. Should it please God, we plan to continue throughout the province. Kindly pray for us that we may be strong in faith.

—LOUIS J. GERMAIN.

SCHENECTADY, N. Y., Oct. 23.—The Lord has graciously given us another house-car to replace the one we lost in an accident some time ago, and now we are going forth again sowing the precious seed.

We spent some weeks in the mountains of Pennsylvania, where we were able to help some who were receiv-

ing the truth for the first time and showing sincere interest.

Now we are on our way south, and expect to get into a territory that we understand is very much neglected, as far as the Gospel is concerned, and covet the prayers of the saints that the Lord might give us an open door and power and boldness to speak forth the words of life to those who are dying without Christ in these closing days, for He shall soon rise up and shut to the door.

—THOS. H. LACEY.

KANARADO, KANS., Oct. 20.—On arriving here we had a week's meetings in the Gospel Hall, fourteen miles north of town. Then we started meetings in Kanarado. This is our third week, and God is working. There has been a steady increase in attendance and interest. Two have confessed Christ and we are praying for more to be saved, and would ask all who read these lines to join us. We purpose going from here to Abilene, Kans, and also to Chicago and Detroit. —E. A. BUCHENAU.

PEMBROKE, N. C., Oct. 24.—Have been holding meetings lately in a school-house some 95 miles from here, and while the number attending was not large, the interest was remarkable. Am now spending a few weeks in Michigan again, after a year without leaving North Carolina. Please rejoice with me for having been miraculously preserved in an auto accident, late one night returning home from a meeting. The car was badly damaged, but I was unhurt. No one else was with me.

—L. T. CHAMBERS.

LAKEFIELD, ONT., Oct. 22.—Last Sunday we began special Sunday evening gospel meetings in the Regent Theatre, Peterborough, Ont. About 200 were present—considerably more than we can get in our hall. We hope to continue this special testimony just as long as the Lord supplies the need.

Each Friday evening we have a Bible class in the Peterborough Gospel Hall, with an average attendance, so far, of fifty. At present the studies are in the book of Ruth.

I am seeking to reach three other villages one night each per week regularly. It is by a concentrated, regular ministry that the small, struggling companies can be most effectively served, I believe.

—C. ERNEST TATHAM.

JAMESTOWN, N. Y., During the past summer we have been engaged in open-air work and country school-house meetings between Jamestown, N. Y., and Erie, Pa. The Lord gave us unusual encouragement in numbers and interest in the parks, but the school-house meetings were not as well attended. Nevertheless professions were made, and, we believe, a good work done. In Jamestown we are starting a new work among those gathered within recent years. The few in the meeting asked us to stay and help them get a hall and begin a Sunday school. After much effort we have located a hall and adjoining rooms. The location is good and some distance from churches. We ask the prayers of God's people for this new work. There is only brother working and two widows in need of help; but we are going ahead confident that it is His will and He will support it and use the testimony to "gather His people together." I have ministered and visited in the following places between meetings here: Blasdell, N. Y., and Niagara Falls, Hamilton, Kitchener, Elmira and Aultsville, Ont. My wife and I have vacated house-trailer and will dispose of it either by renting or selling, if any brother could use it.

—GODFREY W. COOMBS.

GRAND RAPIDS, MICH., Oct. 26.—We have now moved here. The immigration officials detained us two weeks, so in the meantime we had meetings at Turner Rd. Hall in Windsor, Ont. Now that we are in our new location, it is our earnest desire to be useful and fruitful for the Lord in these parts. Our new address is 530 Michigan Ave., Grand Rapids, Mich. —S. STEWART.

NEW RICHMOND STATION, QUE., Oct. 20.—Through the kindness of our God we came together in our Hall for two days' meetings at the time of our Canadian Thanksgiving. We opened with a prayer-meeting on Sat-

urday afternoon, the 10th. The Lord gave us good hearings through all the meetings, and the needed ministry, for which we give Him thanks. We have so much to thank Him for, and the time is short for us, so it is truly high time to awake out of sleep, for our salvation is much nearer than when we first believed.

—H. L. CAMPBELL.

WORK IN THE FOREIGN FIELD

"THE REGIONS BEYOND YOU"

All who are truly interested in missionary work will have an ever-widening interest in the "Regions Beyond." As the gospel is preached in a country or place, and assemblies are established, there will be a desire on the part of those engaged in the work to press on to places where Christ has not been preached. This desire was surely manifest in the Apostle Paul, as can be seen by the enlarged scope of his successive missionary journeys and by such expressions in his letters as, "For we are come as far as to you also in preaching the gospel of Christ;" "And to pass by you into Macedonia to preach the gospel in *the regions beyond you;*" "But now having no more place in these parts and having a great desire these many years to come unto you, whensoever *I take my journey into Spain* I will come to you."

We see the same spirit manifested by those on the mission-field today. Missionaries in India are striving to reach the heathen in Afghanistan and other districts still closed to the gospel. Those in China are pushing on into Tibet, Turkestan and Mongolia, though suffering much hardship and having their lives in jeopardy. In Africa great efforts have been made in recent years to reach unevangelized tribes: doors long closed in Nigeria and French Equatorial Africa have recently been opened,

and large and populous districts of Mohammedans are now hearing the gospel for the first time. Medical work in many places has been the means of opening doors and reaching many hearts. In South America Roman Catholicism has lost some of its power, and missionaries are taking advantage of increased liberty and added opportunities.

Indian tribes living in the interior of Brazil, long neglected, are now being reached. Not only is there a desire to preach the gospel in the "regions beyond" but devoted men and women labor long, and often for weary hours, translating the Scriptures into the language or dialect of the people as they are reached, so that each may read in his own tongue the wonderful words of God.

We have endeavored from time to time to make known through published letters from missionaries something of this ever-widening scope of the work of the Lord. May this not only increase our interest but give us a deep sense of thankfulness, as we are made to realize the infinite goodness and mercy of God.

While all cannot press on to "regions beyond," all can have prayerful interest and fellowship in and with the work. There are many places nearer home which can be truly spoken of as "the regions beyond *you*." Think of our brethren and sisters patiently endeavoring to make Christ known to the Indians in New Mexico and Arizona, and to the poor mountain folk of Kentucky or Virginia. Then there is the work recently started amongst the French-speaking Catholics of Louisiana. We would also draw special attention to the province of Quebec, Canada, with its two-and-a-half millions of French Roman Catholics. One or two brethren have labored, and still labor faithfully, in this province, but public preaching or tract-distribution is entirely prohibited or greatly hindered. Even house-to-house visitation for sale of Bibles, etc., can only be done with difficulty. The prayers of the Lord's people are earnestly requested for the work in this province, and for a special attempt shortly to be made to get the Scriptures into the hands of the people.

The following letters and extracts are of interest:

AFRICA—

Brother MacJannet writes concerning the new station about to be opened:

Here we are on virgin soil, where His Glorious Name has never been named. How great our privilege! But the field is wide and laborers few. "Pray ye therefore the Lord of the harvest, that He would thrust forth laborers in His harvest." For a radius of almost a hundred miles there is not a single messenger for Christ. So here will be, God willing, our base for evangelization in this part. There will be matters to be taken up with the Government relative to securing a place for dwelling, etc. But through the prayers of the Lord's people we are expecting no difficulty as to this. The center is strategic, reaching the communities on the three highways, and also to the south as far as we may by village itinerary through the natives' paths. We expect too from here to reach much of the Camushilu country, so long on our hearts. Shall value your prayers that we may be led and helped in all things to His glory and to the advance of the gospel in this part.

He writes later, under date of August 19th:

You will be glad to hear that permission is granted for the time being to put up a shack while we wait for authority higher up which we expect will come through shortly. These are very strenuous days, clearing ground, and putting up a place to live in for a while. It is especially trying for my wife, but we trust now shortly to be under our own roof, when that trial will be past.

There seems to be quite an interest, although the fact of having a little work for the people to do attracts some. It is absolutely virgin soil, and so we commence to sow the living seed waiting in hope for the harvest. Continue in prayer for the same, dear brother, and those with you. and share in that day!

AFRICA—

Brother William Deans writes from Nyangkundi, Sept. 29:

Brother Harlow and I have returned from a ten-day trip out into the hostile north country. Our purpose was evangelization, of course, but we hoped to do some map-making and general friend-making as well. The Lord prospered us in giving the realization of these three objectives.

In some places there was great hostility to the Word shown, in others an open door presented itself. Numerous portions of the Word were given to R. C. catechists and dependants who could read, for these people are doubly bound in chains of Satan and Rome. Some of the portions were eagerly treasured, and will be read, I am sure. Others were accepted, only to be scattered in pieces along the path. At one place half-a-dozen youngsters came and asked for literature, and finding out that they knew at least a little of the art of reading, we gave them copies of "The Good Shepherd." Later their fathers sent them back with them, saying that if they kept them we should want to baptize them, and when we baptized we threw them into the water. Assured that their keeping the tracts would place them under no obligation, they returned, saying that they would hide them in the grass of the roofs of their homes to preserve them from the Catechist.

It was a treat to be on virgin ground again, not "on another man's foundation," as it were. We travelled for at least three days in a section where no messenger of the gospel ever went before, and by no means is the virgin soil exhausted. The tribe into which we penetrated is comparatively small, having only 75 scattered, well-populated villages. It is noteworthy, and should be of interest to prayer-helpers, that in none of these 75 villages is there a native evangelist at work. The Lord is exercising our A. I. M. brethren to the north, and ourselves at the south, so it seems that a simultaneous entrance into the tribe will not be long delayed.

In a general way it can be said that we found the Babira much more receptive to the Word than before, and I feel encouraged to do more preaching in Kibira, since that tongue seems to be of some help in reaching them and breaking down barriers. Mr. Mowl of the B. F. B. S. has also asked that we do the revision of John's Gospel in Kibira.

Brother Searle writes:

God only fully knows the widespread blessing in answered prayers that is taking place, as His people pray and give thanks and praise, by faith in His Name. Several souls have recently accepted Christ here and several backslidden ones profess restoration. The glory is all His, who worketh all in all, but it is ours in Christ to rejoice with Him and to continue to pray and to watch.

SOUTH AMERICA—

Brother Penna writes:

Our Lord's work continues to go on and we are quite encouraged. You ask if I have been able to do anything with the boat or do I have to wait for an engine, and I answer you I have been able to do practically nothing, because as I have already told you the boat is quite heavy to be moved by oars, and the winds are not to be relied upon in these regions. Pray for us.

CHILE—

From our brother Donald Rigg, we hear:

The work is coming on well. Two men were saved a week ago last night. How good is the God we adore, how merciful and longsuffering. Another man was saved on Tuesday, Sept. 15. The Lord surely is touching the hearts and lives of men. One is a fisherman and, as the season opens soon, he had to go off to the river Itata to fish. He was surely under conviction. The other man is a marble-worker and has attended all services for a long time. He has had a hard time to come through, due

principally to a wife who is about what one could imagine as the ideal trouble-maker—unsaved, of course. But now he is saved, thank the Lord. He is quiet and sincere. Another new man who has been attending regularly for about three months now will be saved soon, I feel. Let us pray to this end. I also had a very good conversation with Professor A— and his wife. He is truly near to the kingdom, and loves to hear the Word. He gets great pleasure from reading it. For a long time I have been convinced that he is a secret believer, because his life, thoughts, and very home-life, have changed so radically. His wife, too, once a scornful society luminary, is very sincere and interested. She has questions ready each time I visit them, and the other evening said, "You see, we know little about God's Word, as in the church they never teach us."

CHINA—

Brother Kautto writes:

We set up the tent again yesterday and had an overflowing crowd last night. Please pray for us that we may win more souls for His glory and praise, and that all those who have been saved may realize their responsibility toward the Lord and be united in the effort to bring souls to know the Lord. How the spirit of pride and indifference in us keeps the Lord's blessing from us!

Wehave been kept well, with the exception of some little sicknesses now and then. Some have enquired about our going on furlough. We have three more years of tent-work (this year included) to finish visiting for the first time each of the large villages, having populations of from 500 to 3,000, which are in a radius of ten miles of Taitowying, and of course there are many smaller adjacent villages where we would not expect to take the tent. It would be very nice to see the Lord's dear people and our relatives in different countries, but even the apostle Paul was not able to visit all the places he would have liked to. So, if the Lord should tarry and it should please Him to provide the way, we might then (after two years more) have opportunity to go. We believe the

Lord's coming is very near, so what is to be done must be done in earnest.

From *Medical Mission News* we give the following extract from a letter written by brother H. G. Lamb, missionary in Algeria, to show both the scope of missionary activity and the value of medical work:

One has heard it said: "Missionaries should itinerate more; their work is to preach the gospel." We do itinerate, and many tribes have been and are visited, but through the medical work many others hear whose tribes would never be reached. At our own station some 15,000 have heard the message yearly by this means. Once when itinerating for eight days with another worker, we visited thirty-four villages in a distant tribe. Travelling was difficult, and we did not get much rest at night on hard floors. When we returned, on our first medical day, we had patients from thirty-five villages, and all these heard the gospel in one day. How frequently when visiting distant tribes with the Good News we have been joyfully received by some former patient who had been to the Mission for help, and the whole village has shown sympathy to us and our message. Large numbers of better-class Mohammedan women who by Moslem law are kept confined to their houses would never hear of the work of the cross had it not been for the medical work, but as we are invited to their homes to care for them, we get precious opportunities of putting Christ before them, and are greatly encouraged by their reception of our story.

HARBOR WORK—NEW YORK—

Brother West writes:

Work among the seamen here has brought some encouragement of late. A number of seamen from Spain and Spanish-speaking countries have been reached the past month or two with gospel magazines, Scripture portions and Bibles. The recent trouble in Spain has affected them and caused them to think seriously. One young man from the West Indies made a very real confession

of his sins and is now rejoicing in the knowledge of sins forgiven. I believe our contact with him has been helpful to his spiritual life. I gave him a Bible in Spanish. Another has expressed a desire to know more of the truth. These men come regularly to New York and have expressed a wish to come to the mission at James Slip.

Besides this, I have had good opportunities with Portuguese seamen coming from Providence and Fall River on the New England coastwise ships. They do not get much chance to attend churches or missions, and while most of them are Roman Catholic many are open to the truth. I would value the prayers of brethren for them.

Am in need of a large quantity of proper literature, both in English and the Scandinavian languages.

The following are requests for thanksgiving and prayer:

FOR THANKSGIVING

The New Testament in Kingwana which the British and Foreign Bible Society have so kindly agreed to print will soon be ready for publication.

Brother Harlow writes:

We are thankful to say that a section of the proof of the New Testament is being received in every mail, and the brethren are preparing to return them corrected as soon as possible.

FOR PRAYER

(1). Prayer is requested for Miss DeJonge's recovery. She writes:

Owing to my illness of several months I have not been able to keep up with correspondence, hence the delay in acknowledging. I have been back two weeks now from a seven weeks' stay at Tethi, where Dr. and Mrs. Woodhams had taken me the middle of July, and Dr. Trout and Dr. Woodhams performed an operation on July 18. This has helped much in giving relief from constant pain, but my strength is not returning as quickly as I had hoped it would. If it be the Lord's will that I again

take up the Station School in the term beginning October, I know He will give the needed strength.

(2). For funds to enable brother Wm. Deans and family to return home for furlough. He writes:

I have mentioned the possibility of furlough only because you say you have been specially led to pray concerning it. As a matter of fact, from the beginning of the year the word "furlough" had not been mentioned by us except to refer to it as something in the distant future. The pressure of work has sapped our strength, so that in a natural way we have begun to accept as a fact that a furlough should be considered, especially with a view of preserving strength for future service should He not come for us in the meantime.

(3). For the safety of brother Foggin in Kansu Province, China, in view of the cable received by the China Inland Mission which indicated that Communistic trouble in Kansu had led some of their missionaries to leave that Province.

OBITUARY

NEW RICHMOND STATION, QUE., Oct. 20.—While at our Thanksgiving meetings, our brother David Taylor asked us to be present on the 13th, as they laid away the body of his dear mother, Mrs. John B. Taylor, for many years in fellowship. Though eighty years of age she was able to be at the Conference in Black Cape in July last. Over twelve years ago we helped to lay away her husband's body to await his Lord's return, so now they are again together to wait His coming, as we wait for it here in the land of our pilgrimage. Her family and those who knew and loved her feel her absence, however. We can truly say, "Blessed are the dead that die in the Lord."

—H. L. CAMPBELL.

"HE GAVE HIMSELF"

FOUR times in the New Testament we are told that our Lord Jesus gave Himself. He "gave Himself for our sins" (Gal. 1: 4); He "gave Himself for me" (Gal. 2: 20); He "loved the Church and gave Himself for it" (Eph. 5: 25); He "gave Himself for us" (Titus 2: 14). The statements themselves demand our earnest consideration, for they tell us plainly what He has done to secure us as His everlasting possession, but it takes the whole of the New Testament to show what the fact means. "He gave Himself." He gave up His life. He gave His blood, most blessedly true, but that is only part of the meaning of this word. It was a necessity that He should give up His life, enduring the cross and its shame; our sins demanded it, and His love met the demand; the judgment of God in all His holiness called for it, and He answered the call. "No victim of inferior worth could offer that which justice claimed," but there is more in this statement than that. "He gave Himself," and the gifts and calling of God are without repentance. He cannot recall that which He has given.

When He gave Himself He kept back nothing; it was love's supreme sacrifice, the abandonment of Himself to our eternal good; whatever call the loved objects could ever make upon Him would be met out of the fulness that there is in Himself. By the gift of Himself He has not only pledged Himself to meet every need that His loved ones may have in time or eternity, but He must suffer and labor that they may have no want, but fulness of joy for ever. By giving Himself He has devoted Himself to the eternal blessing of these infinitely favored ones.

There is a shadow of this great devotion in the Hebrew servant of whom we read in Exodus 21. This man loved his master and his wife and children more than his liberty, and for their sakes he became a slave for ever; "He shall serve him for ever," is the word. Consider the words of the Lord: "The Son of Man came, not to be ministered unto but to minister, and to give His life a ransom for many," and, "I am among you as He that serveth." That life of service was part of the gift of Himself. Think of the One whom the countless hosts of heaven obeyed becoming the servant of sinful men, seeking nothing from them but a willingness to be blest! The life of Jesus is a wonderful study! If we refer again to the type of the Hebrew servant, the Lord might have gone out free at the close of that life of service, if He had not given Himself, but the gift of Himself laid upon Him the obligation of humbling Himself unto death, and that the death of the cross, and His love for us, a love that we have no means of measuring, made Him take up that obligation. Willing, wonderful love! It passeth knowledge!

But we are carried beyond His death to resurrection. Did He lay down His service when He laid down His life? No. He could not withdraw the gift of Himself. He was the servant of His disciples in resurrection. The fire of coals and the fish and bread laid thereon on a certain memorable morning declared that He was still careful for their needs, that He was still devoted to them, their servant. They were cold, so He kindled the fire; they were hungry, so He provided from land and sea their breakfast; they were afraid, so He gently bade them draw near, and finally handed out to them the meal. He served them and fed them, and by His ways and words assured them that death and resurrection had not

changed Him, they were still the objects of His care, He had given Himself for them. It was "on this wise," we are told, "that He showed Himself to them," and showing Himself to them He showed Himself to us, our most blessed Lord!

He is now at the right hand of God, but He ever liveth there to make intercession for us, He is our Advocate with the Father, our Great High Priest in the presence of God, unwearied in His love, ceaseless in His service. He entered there for us, our great Forerunner, and He is coming forth for us. He has said, "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." But not even then will His service be finished. He has given Himself for us and to us, and that can never change.

Notice, finally, why He has given Himself for us. He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1: 4). He "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Titus 2: 14). He "loved me and gave Himself for me," that He and not I might live in me (Gal. 2: 20). He "loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, and present it to Himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish" (Eph. 5: 25-27). So impressive are these statements, that I leave them with my readers without comment. They surely should be effectual in moving our hearts to responsive love to love that passeth knowledge. —J. T. MAWSON.

WHY THE DEATH OF THE CROSS?

Please read all Scripture references

THE death of the cross was essential if all the Divine purposes were to be carried out. As we consider it we see it was needful to obtain objects of Divine desire, to bring glory to God, and rejoicing to the Saviour's heart. It not only achieved the Spirit's quest, it redeemed guilty sinners from servitude to sin and Satan, to become the Lord's beloved and prized possession, members of His Body, joined to Him inseparably, to be His witnesses in a sinful world. The death of the cross was necessary that He might have His heavenly bride, His heart's delight for ever, and gather an earthly people into a renewed world-kingdom, over which He shall reign everlastingly.

One of the sweetest subjects of divine revelation to believing souls is the contemplation of *what we are to God.*

"Jewels" (Mal. 3: 17) He calls His people, each one of them. As samples, we have the Spirit's witness as to the harlot Rahab, delivered from the doom of Jericho, united to Judah's lordly prince, and her name enshrined in the honor-roll of the blessed Saviour's lineage.

From among the cursed Moabites a gem of rarest value was found in Ruth, whose union with the mighty Boaz brightly shines in the annals of grace. From her progeny the Saviour sprang.

A sparkling jewel we know was found in the Philippian dungeon, to which two honored servants of the Lord were sent to fetch a trophy of God's saving grace in the jailer (Acts 16: 23-34).

All convicted, contrite souls converted to God represent the fruits of Calvary, valued according to redemption's price, the precious blood of Christ. And as jewels are worn that the wearer may be admired, so those redeemed from the filth of sin's foul loathsomeness will contribute

to His glory, "when He shall be admired in all them that believe" (2 Thess. 1: 10).

Collectively, "Christ loved the Church and gave Himself for it" (Eph. 5: 25). To gratify desire so intense "all that He had" was sold to buy "one pearl of great price" (Matt. 13: 46), His loved and dearly-bought people (1 Cor. 6: 20; 1 Pet. 1: 18, 19). The heartfelt bridal declaration, "I am my Beloved's and His desire is toward me" (Song of Sol. 7: 10) sheds a wealth of meaning upon John 12: 24, revealing such a heart of love as would not be "alone," but "died" to win longed-for companionship.

"Father, glorify Thy Name" (John 12: 28), uttered in the shadow of the cross, reveals a reason greater than all others for the death He died. For we hear the Saviour's lips declare, "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do" (John 17: 4). God's glory, trampled by rebellious man, the cross has vindicated.

"By weakness and defeat
He won the mead and crown,
Trod all our foes beneath His feet,
By being trodden down."

He bore the cross to carry out eternal *counsels*, gratify divine desire and demonstrate the wisdom and grace of God throughout the ages to come; using blood-washed souls to prove to all created intelligences the otherwise incomprehensible designs of the large, loving heart of God, and exhibiting His wisdom (Eph. 3: 10) and His grace (Eph. 2: 7).

By His death He gained the choice of His love (John 15: 16), for which He "endured the cross, despising the shame" (Heb. 12: 2). Those for whom His blood was shed, His life was given, are called by the endearing name, "His own" (John 13: 1) and we are told for His "joy" such sufferings were borne.

"Who through the Eternal Spirit offered Himself" (Heb. 9: 14). The Blessed Spirit shares the purpose of the Triune God, for in incarnation (Luke 1: 35), ministry (Acts 10: 38), atonement (Heb. 9: 14), resur-

rection (1 Pet. 3: 18), and in quickening, indwelling, strengthening, guiding, protecting the company of the saved, the Spirit's witness to the value of the blood of the Cross is abundantly evidenced.

John 11: 51, 52: Dying "to gather together in one the children of God," is a bright gleam from the shame of His crucifixion, fixing wondering eyes on the crucified One as the point of attraction, pressing the blessed appeal, "Let us go forth unto Him."

John 10: 11: "His life for the sheep;" the willing sacrifice of life itself has brought to the Good Shepherd's side those who, "like sheep had gone astray" (Isa. 53: 6), to now respond to His voice, be thrilled by the sweet assurances, "I know them;" "am known of Mine;" "they follow Me."

John 15: 13: *"Friends"* He desires. "Life laid down for His friends" entitles Him to confidences which that friendship invites. To gain the company of His friends, intensely gratifying to Him, He suffered the woes of Calvary.

Col. 1: 20; Eph. 2: 13-18: Those once "afar off," He would "bring nigh," "reconcile," become Himself our "peace," and open for us "access to the Father." All this is made possible by the "blood of the Cross," and purposed to fulfil His loving desire.

John 3: 14-16: "Other foundation can no man lay." All precious, blessed results flowing from the sacrifice of Christ, are based upon the rock foundation the Saviour's "lifting up" upon the cross affords, and thus God's heart of love has been expressed.

1 Pet. 3: 18: To "bring us to God." We are not yet brought to heaven (we shall be), but we are already "brought to God." Our place the "Just One" took in suffering, that we, "the unjust," might be "brought to God" in all His blessed acceptance.

Gal. 4: 4-6: In the purposes of grace "God sent His Son," to bring us, by His death, into the blessed relationship of "sons." His Spirit sent forth into our hearts, crying "Abba, Father," leads the "redeemed" into the happy consciousness of such holy freedom as the endearing name, "beloved children," entitles us to enjoy; while

sensible, too, that in this relationship the Father's love is gratified.

Heb. 9: 26: "To put away sin." The awful character of guilt no mere words can describe. "The sacrifice of Himself" was needful; its necessity bows the contrite, chastened spirit to utter the heartfelt words:

"In His spotless soul's distress
I have learnt my guiltiness!
Oh! how vile my lost estate,
Since my ransom was so great!"

Heb. 9: 12: "Obtained eternal redemption." Here the blood of the cross avails:

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain."

"The precious blood of Christ" (1 Pet. 1: 19) the redeemed will eternally acknowledge as the procuring cause of every blessing they enjoy.

Heb. 2: 14: To annul Satan's power. "Partaker of flesh and blood, that through death" He might "deliver us" who had been "subject to bondage," but who now rejoice in the liberty wherewith Christ has made us free.

Rom. 14: 9: "That He might be Lord." No more wretched travesty of this purpose of His dying can be found than the sad, low estimation that claims salvation through His death as Saviour, but yields no practical subjection to His authority *as Lord.* As Lord of my life, I see the cross of Christ condemns all wilful ways and purposes; and from my Lord I take directions that preclude my obeying the dictates of the flesh in any wise. "Ye call Me Master and Lord, and ye say well; for so I am" (John 13: 13), calls for such lowly submission, gladly rendered, as this purpose of His death contemplates.

2 Cor. 5: 15: Died that henceforth those for whom He suffered should "not live unto themselves, but unto

Him." This precious, loving purpose regretfully we own is by no means fully rendered to Him who died to gain such devotion. For the shame of disappointing such expectation, cherished by our Lord, we are rebuked; but how graciously the word "henceforth" encourages desire that for the "henceforth" yet available, "the love of Christ constraining," we may live "unto Him."

1 Pet. 2: 24: Carried beyond the rugged cross to Himself who hung upon it—"dead that we, being dead to sins, should live unto righteousness." How practical such results! And could appeal be more touching than the ringing words, "Who His own self bare our sins in His own body on the tree," that *we* might fulfil the purpose of His dying, and "live righteously."

Gal. 1: 4: "*Gave Himself*" in order that we might be "delivered from this present evil world." Deliverance from "wrath to come" is acknowledged by many who fail to own the Saviour's sufferings borne to deliver us from the *world,* as much as to save us from hell.

Heb. 13: 12, 13: May the call of "His own blood," and "sufferings without the gate" to "go forth unto Him" (so generally disregarded), mightily dispel all fear of "His reproach," and shame reluctance to leave Christendom's organized profession to be "gathered to His Name" alone. So much to be loved should influence our separation "unto Him;" whilst response so feeble on our part should move us to grief and to shame, from which may His grace revive us.

1 Cor. 5: 7, 8: "Sacrificed for us," yielding "a feast to keep," may well cause grateful hearts to say:—

"O the depth of Thy compassion!
The night Thou wast betrayed,
The emblems of Thy passion,
By Thee a feast were made!"

Titus 2: 14: "Who gave Himself our poor hearts to win; was ever love, Lord, like Thine?" "Unto Himself." The warmth of His loving embrace "purifying" lives that He claims by every right to be lived "soberly, righteously, and godly *now* in this present world."

1 Thess. 5: 10: Hereafter the Saviour, and the saved "live together," for "He died for us that we might live with Him." Such a purpose of His dying bows the soul in adoring worship.

Luke 23: 42: The groaning earth shall yet be ruled by One whose sway shall be owned from pole to pole. *The title-deeds to universal dominion were bought at Calvary,* where faith addressed the Crucified One as "Lord," and proclaimed the "coming Kingdom"' of the humbled One, "at whose Name every knee shall bow."

Rev. 1: 5, 6; 5: 9: As in His glorious presence, let us read the words, "loved us," "washed us," "made us;" and sing the highest note: "Worthy is the Lamb!" For His Word presents as the central fact, *the Cross;* the grandest theme, *the blood;* and as the result we, His blest redeemed ones are "kings and priests to God."

Surely we must unite with "ten thousand times ten thousand" in that joyous peal of praise, having for its sweet refrain; "FOR THOU WAST SLAIN."

—E. J. CHECKLEY.

NOTES ON THE EPISTLE TO THE HEBREWS

(Continued from p. 454)

CHAPTER ELEVEN

Part I. (vers. 1-22)

IN the close of chap. 10 we were saddened to see some who were dropping out of the line, leaving the company of the saints, stepping out on the path to perdition. We are not of that class—we are of those who believe "to the saving of the soul." In chap. 11 we are called upon to look at some

of the nobles in the Grand Army of the Redeemed. They are seen as they are on their way to glory, a band of pilgrims, leaving the world and all that is in it, for something they have never seen. The motive power for such strange action is faith. Faith makes the unseen world very near and very real.

"By faith we see the glory
Of which Thou dost assure us;
The world despise, for that high prize
Which Thou hast set before us."

Just as the title-deeds are the evidence of the possession of property we may have never seen, so by faith we enjoy our hoped-for possessions. If God has said it, we believe it. His Word is the foundation for faith.

Once we were following in the "course of this world." Then we walked by sight. Now we are in the pathway of faith, and we are encouraged to continue therein by all who have trodden the way before us.

In this magnificent array of Old Testament worthies, we notice seven men taken from the book of Genesis. In each of them we have a different aspect of faith.

1. IN ABEL WE SEE THE FAITH THAT SAVES (ver. 4).

We must begin at the beginning if we are to walk by faith. That is where Abel began. The blood marks the beginning. Notice four things in regard to Abel's faith.

Abel's faith took in the fact of sin. He did not ignore it as did Cain. He came as a guilty sinner bringing a sacrifice. Cain came "as a gentleman to exchange compliments with God."

Abel's faith recognized the only acceptable sacrifice for sin. His lamb was a foreshadowing of the Lord Jesus, the Lamb of God.

Abel's faith was a justifying faith. He was accepted in the offering that he brought. By his sacrifice he obtained witness that he was righteous. Thus it is with every sinner who trusts in Christ's atoning blood. Faith rests where God rests, in the accepted work of His beloved Son.

Abel's faith was a living faith. By it, though dead, he is still pointing out to men the only true way of approach to God.

2. IN ENOCH WE SEE THE FAITH THAT SUSTAINS (vers. 5, 6).

Enoch walked with God. Having come to God through His Son, accepted in all the value of the sacrifice He made, we go on with Him. The will of God was the rule of Enoch's life, he lived to please God, and God was pleased to reward him. He gave him a "testimony" and a "translation." Faith enabled Enoch to walk above the world, and he was taken out of it. At home with God here, God's house became his dwelling-place, death had no hold on him. It is possible some of us may be translated as was Enoch. May we also have the testimony he had!

3. IN NOAH WE SEE THE FAITH THAT SEPARATES (ver. 7).

If we go on with God, we cannot go on with the world. When God gave to Noah a sight of coming judgment he said, "I cannot settle down here." So he built his ship on the dry ground and became the laughing-stock of the community. They could not see what he saw and they thought him a fool. It was faith made Noah a stranger to all around him and gave to him the hope of coming glory.

4. IN ABRAHAM WE SEE THE FAITH THAT SATISFIES (vers. 8-19).

Abraham takes the promise of God and is satisfied with it. He gives up everything when God calls him, though he gets nothing. He has that which is better than everything here, the prospect of the glory of that city that is the goal of all God's pilgrims. The sight of that glory made Abraham content to be a pilgrim, and nothing could induce him to leave his tent. Lot may forsake him, choosing rather the cities of the plains; Abraham seeks a better land, a city whose Architect and Builder is God. The difference between the two men was in the direction in which they looked. Abraham looked up. Faith fills the eye and the heart with the future. Faith's vision is keen, it pierces the false glow of this world's glory as well as its dark mists. Faith concentrates on God. This we see in Abraham. Sarah's faith is seen in the getting of Isaac, she believed in a God of resurrection. Abraham is called to give him up. With utmost confidence in God, implicit trust in His love, he surrenders his all. He did not lose by trusting God—no one ever does. Abraham received his son to his bosom as from the dead, with a joy that surpassed and recompensed all the sorrow he had experienced. What a picture of God's love in giving His beloved Son for us!

5. IN ISAAC WE SEE THE FAITH THAT SUFFERS (ver. 20).

In Isaac we have the setting aside of the will of the flesh. The path of faith ever crossses that of nature. Isaac's faith is seen in his blessing Jacob and Esau concerning things to come. His natural sight was gone, but the eyes of his heart were opened. He could penetrate

the veil that hid the future and speak of future things. The blessing he desired for his eldest son Esau, he gives to Jacob, but when Esau would have him reverse it, he answers, "I have blessed him; yea, and he shall be blessed." That act shines out under the eye of God. It was above and beyond the power of nature.

6. IN JACOB WE SEE THE FAITH THAT STRENGTHENS (ver. 21).

Jacob's life was a stormy one, but he had a glorious sunset. What a failing saint he had been in the past, but when nearing eternity, there is the blessed experience of faith. His hands are lifted up in blessing upon the heads of Joseph's sons. A pilgrim all his life, he is still a pilgrim amid Egypt's glories. He leans upon his staff, the symbol of his pilgrimage. Thus he is strengthened in his soul and he worships.

7. IN JOSEPH WE SEE THE FAITH THAT SURPASSES (ver. 22).

Joseph's life was most lovely in every detail, yet at its close there was a special outshining of faith. His life of faith furnishes the background for this special act of faith. With his hand on all that a natural man could value, the very throne of Egypt his, he cannot rest outside of the land God had promised to His people. He turns from all that eye could see to what was real to faith alone, and gives commandment concerning his bones. The bones of Joseph accompanied the children of Israel in all their wilderness journey, as a constant reminder of his death, and of their promised inheritance. It was to them a pledge that God would bring them in.

The Church on its way to glory treasures the memory of the death of a Greater than Joseph, and looks for a brighter inheritance. We sing:

"Till Thou shalt come in glory,
And call us hence away,
To rest in all the brightness
Of that unclouded day,
We show Thy death, Lord Jesus,
And here would seek to be
More to Thy death conformed,
Whilst we remember Thee."

—PETER J. PELL, JR.

THOUGHTS OF FAITH AND WISDOM

EXTRACTS FROM J. N. D.

May we so trust the love of God, the faithfulness of God, that we may have courage to say, "Show me Thy way;" faith in the full delight of God to bless us, so that we may do His will, even if it be the loss of everything; our souls so intimate with God that we may seek His way, and nothing else.

If you have only got faith to walk in the path of God, you will find He has a plan and counsel through it all. If our hearts have courage to do God's will, all will turn out for blessing; we do not know how, but the secret thing is going on that faith has to get hold of. If I am walking in a straight path, the power of God is pushing me on; but if I am walking in a cross path, the power of God tumbles me over—it finds out that I am not going straight. It is a great thing to be in the path of God's will, for I have all the power of God at my disposal. If you walk in the path of God's

will, absolutely God makes everything work together for your good. You cannot get a thing that is out of the power of God, though it may be He chastens us if crossing *His* path.

The soul that has got Christ for *His own sake* has Him when it *wants* Him.

Only grace can accept what puts down self, and accept it unqualifiedly. The things that ruffle me show that my heart has got *self* in it.

We never lose if God puts us into trial, and we need never be afraid if there is faithfulness.

Are we really giving up self? The chain breaks in the link nearest our own hearts. Christ gave up *everything* for us: may He give us a sense of that love which makes us dear to Himself; abiding in it; making Him everything and self nothing.

We do not think there is *harm* in a thing we like: the front of it is pleasure, but the back of it is *sin.*

The Christian's rule of life is to be like Christ—the only rule he has, and we find the details of it in Scripture. We have to seek such power of Christ over the affections, that we are longing and striving to be like Him; and there is joy in that kind of activity—the heart growing naturally like Him in real spiritual diligence —occupied with Him. Not satisfied with merely avoiding evil, you must be occupied with it to avoid it; but when the heart is full of Christ, evil looks like evil—you see it in its true character; if not, it looks like a bauble.

When Satan is resisted, he knows flesh will not resist him; he has met Christ. Certain things have power over my heart and mind, things I cannot free myself from: Satan has his claw in my flesh, then I have to cry to the Lord.

WHAT HEROD CHOSE AND WHAT HE REJECTED

A warning not to walk in the counsel of the wicked, not to stand in the way of sinners, and not to sit in the seat of the scorner.

"HEROD THE GREAT," builder of the third temple in Jerusalem and would-be assassin of the Infant Jesus, is dead for over a quarter-of-a-century; his son Archelaus who succeeds him is dead fifteen years, but another son, Herod Antipas, is now tetrarch of Galilee.

In Luke 3 his name is found in a list of rulers introduced to us, not because they are important, but because they furnish a date for the preaching of John the Baptist. The list is as follows: Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judea; Herod, tetrarch of Galilee; Philip, his brother, tetrach of Ituræa and of the region of Trachonitis; Lysanias, tetrarch of Abilene; and Annas and Caiaphas in the high priesthood in Jerusalem. This imposing list is furnished, not because of anything they are doing, but because in their day *"the word of God came unto John."* Thus should one ask: When did John begin to preach? the answer would be: It was when the emperor of Rome, Tiberius Caesar, and those afore-mentioned men were ruling. They are merely used as time-posts to point out the period when the work of John begins. In the sight of the Lord John is greater than emperor, king, governor or hierarch; and his work incomparably greater than their edicts and activities.

Manifestly it is a marvellous work that is called to our attention in this way.

Out of this group, then, we select Herod, not arbitrarily but because he is the most solemn example of contact with the preaching of John.

HEROD REPROVED FOR HIS EVIL COURSE

While John the Baptist preaches, Herod is living in adultery. But as the Word of God lays hold of vast numbers, it touches the life of this man and brings him into contact with the preacher. The latter points out "all the evils" the king is doing, and declares: "It is not lawful for thee to have thy brother's wife." This is *not a public denunciation.* It is no precedent for some political religionists who use the pulpit to assail those in authority. On the contrary, what he said he "*said unto Herod.*" Without demagogic conceit, this servant of God gets close to a sinner in high places and warns him that his course is offensive to God.

We are not told how Herod receives this reproof at the outset. What we are told is that he imprisons the prophet "*for Herodias' sake*"—with whom he is living unlawfully (Mark 6: 17). Why this explanation? Is it not to show that when the king informs his paramour of the prophet's rebuke, it is her resentment that stirs him to action?

JOHN IS IMPRISONED

We may remark that when induced by Herodias to arrest the prophet, the king is so stirred up that he would fain put him to death (Matt. 14: 5), and is only restrained from doing so because the public eye is, for the moment, turned toward the prophet's cell, and he deems it impolitic to have recourse to extreme measures. How-

ever, by degrees his temper cools, he reflects upon the matter more reasonably, and eventually sees the prisoner to talk over matters.

But Herodias remains obdurate—"Herodias had a quarrel against him"—the quarrel is hers. So intense is her resentment at the prophet that (even now) she "would have killed him; *but she could not.*" And why not? Because by this time the king has resolved to protect him from her fury and, in due course, to release him. This is explained as follows: Herodias cannot kill John, "For Herod feared John, knowing that he was a just and holy man, *and kept him safe;* and having heard him, did many things, and heard him gladly"(Mk. 6:20, J.N.D.'s *Trans.*). To suppose this is retrospective of Herod's attitude *before* the arrest of John is meaningless, for it describes him protecting the prisoner from the fury of Herodias. He now esteems John, and does "many things;" this latter revealing a noticeable change in his ways. And there is evidently some relief in his spirit; he hears him "gladly." Who can tell what he is thinking at this time? And may we not believe that the prayerful in Israel as they witness the "many things" he is doing, are looking for his repentance and deliverance from the *root* sin that has entangled him? And may they not have regarded his exercises of soul as the evidence of a work to be crowned with his "conversion?" But none knows better than John that a genuinely divine work in the heart involves the probing of the conscience to the point of submission to God. Had the word fallen into an honest and good heart, Herod would have *obeyed* the word of truth spoken to him. Alas, notwithstanding the protest of conscience, he rejects its accusations, and maintains some reservation of purpose in his dealings with God. There is a hankering after temptation, with its fearful danger, because of

its temporary pleasantness; and ultimately he remains enmeshed in its toils more helplessly than ever. Let appearances be what they may, it is now only a matter of time until the very worst will happen.

In a general way, however, the early excitement has subsided; the people are less watchful of John; Herod is safeguarding him in prison, no doubt thinking he can placate Herodias—while continuing with her, as he intends doing. But she is biding her time; she has taken the measure of her partner in sin; and she has a shrewd conviction she will have her way in the end.

A TRAP IS LAID

Upon a given day a celebration takes place. Herod provides "a supper to his lords, high captains, and chief estates of Galilee," for it is the anniversary of his birthday, a holiday. It is called "a convenient day." Yes, someone in the background is using the celebration as the occasion to carry out her purpose; she is watching developments narrowly. The plan of Herodias is now matured.

In the meantime the king is receiving congratulations. According to custom, undoubtedly some liquor is being consumed. All are in rare good humor. It is the "psychological" moment. Whereupon in steps the daughter of Herodias "and danced, and pleased Herod and them that sat with him" (Mark 6: 22). It is the climax of "a perfect day." The audience is vociferous in applauding the dancer; she is "the life of the party," and the king is promising her anything.

Let us look into this. Matthew says that Herod promises with an oath to give her whatever she asks. But Mark gives the order of procedure leading to this avowal, as follows: (1) Ask what you will and "I will give it thee."

(2) "*And he sware unto her*....I will give it thee, unto the half of my kingdom" (Mark 6: 22, 23). Why this double avowal? Is it not that when the king makes his promise, the maiden, tutored by her mother, puts him on oath? Herodias knows he is superstitious and that an oath will hold him, be that oath what it may.

Now what will the dancer ask? The Authorized Version of Matthew says: "being before instructed" she demands the head of John. But Darby's Translation reads: Being "set on by" her mother—not necessarily "before." As a matter of fact it is not before but *after* going for instructions to her mother, that the dancer asks her hideous reward. And this, Mark's details bring out, saying: "She went forth, and said unto her mother, What shall I ask?" For this mother will not trust the daughter with the purpose of her plot until safe to do so. She now learns that everything is working as she hoped, and that the king is under oath. Hence she instructs the maiden to ask "the head of John the Baptist." No doubt too she bids her *hurry,* while things are moving as planned. For the dancer comes in "straightway with haste unto the king'" and utters the fearful request.

The king is "sorry." But he is committed by oath in the presence of an audience that is for the dancer—"those that sat with him." What care they for the fluctuations of their patron's conscience, and what care they for the fate of a preacher? Is this charming dancer to be kept waiting? Is the gay atmosphere of the party to be spoiled by religious scruples? Of course not. Hence an executioner is "immediately" ordered to decapitate the prophet, and give his head to the damsel, who thereupon carries it "to her mother." All is over with astonishing suddenness.

HARDENED

Indifference to divine testimony and grace now marks Herod. It is seen in two forms: (1) Indifference to the emancipating power of Christ and (2) to the majesty and grace of His Person.

Among the woman whom Jesus rescues from "wicked spirits" we find "Joanna, the wife of Chuza, Herod's steward" (Luke 8: 3). In the nature of things, a steward is in regular communication with his master, and we may believe that his wife is well known to Herod, for who could conceal such a "skeleton in the closet" as *demonism?* We may therefore be assured that, after her deliverance, as with overflowing gratitude to her Deliverer she associates with Mary Magdalene and many others who are likeminded and devote of their "substance" to Him, that Herod becomes aware of the change in his steward's wife. He may even have had conversations with her respecting her deliverance from demon slavery. Here is a woman who can testify that "the kingdom of God" is here, its authority vested in One who is stronger than Satan, One who is emancipating slaves from the authority of darkness and bringing them under the gracious sway of God. Therefore despite Satan's hold of Herod, there is One at hand who can release him if he owns his blood-guiltiness and submits to Him. Alas, he is not interested.

But worse follows. During our Lord's civil trial, when Pilate sends Him to Herod, the latter is "exceeding glad" (Luke 23: 8). One might suppose from this that, at last, he appreciates the opportunity of meeting the only One who can do anything for him, but such is not the case. His gladness but reveals his shamelessness. He is an-

ticipating a *thrill,* he will see a "miracle"—"for John did no miracle." Moreover, he is full of "questions" about everything but the one thing needful. But to him the Lord refuses to speak. Even Pilate, when astonished at the silence of Jesus, is spoken to discriminately and compassionately (John 19: 11). But for Herod the Lord reserves speech until "the Great White Throne." The man before Him is immune to every righteous appeal and, revealing himself as he really is, mocks the prisoner, arrays Him in a gorgeous robe, and returns Him to Pilate.

WHAT HE MISSED

We remarked earlier that the persons introduced to us at the opening of this narrative, serve merely as time-posts to place before the reader the period of John the Baptist's preaching.

Another group, unnoticed by the historians of that day, come now before us. They are engaged in priestly service to the Lord, and are about to participate in one of the mightiest evangelistic movements that ever swayed mankind. They are thus introduced. "Now there were in the church that was in Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, *and Manaen, which had been brought up with Herod the tetrarch,* and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13: 1-3).

There had been a great work "in Jerusalem, and in all Judea, and in Samaria." But now the centre of activity is Antioch, where the afore-mentioned group are,

and whence the glad tidings are to go to "the uttermost parts of the earth." What a goodly company we have here. They are "ministering to the Lord,"—functioning as priests in offering the sacrifice of praise; and they are "fasting," intent upon the mind and will of the Lord.

Among them is one who "had been brought up with Herod the tetrarch," his name *Manaen*. He is a foster-brother. The two may have slept together, played together, exchanged tales, and made future plans. But although starting out so intimately, they arrive at crises in their lives which determine their destinies for eternal ages and separate them as far apart as heaven and hell. Just when and how Manaen becomes converted to God we are not told. Whether he obeys John's testimony when Herod trifles with it; whether he hears the Lord's preaching subsequent to John's murder; or whether he submits to apostolic testimony to Christ in glory, we cannot say. What we do know is that he is a lover of the Lord; that he is an intelligent promoter of His interests; and that he is ready at hand to be identified with the first missionary journey to the Gentiles. Here is a man who renounces the pleasures of a dissolute court; who associates understandingly and faithfully with those who know what to do for the pleasure of Christ the Lord, and for the furtherance of His cause. Hence, with the others, he is found laying his hands upon the head of Barnabas and of Saul, in partnership with the work of the gospel. God be praised for the impartiality of the grace that enters every conceivable circle of humanity, triumphs over environment, and finds vessels for His service!

Moses had such an opportunity and decided for "the reproach of Christ," having respect unto "the recompence of the reward."

Herod had his opportunity. The issue came before him searchingly, and *he made his decision before* he became engulfed in its awful consequences. He said NO! to God. —R. J. REID.

CORRESPONDENCE

In our November issue, page 438, the following statement has aroused some comment:

> "The local assembly will also acknowledge, on the principle of the unity of the Body, all other local assemblies gathered in the same way, each assembly being but one of many expressions of an absolute unity —which includes the entire Body of Christ."

It is feared that this might be construed to advocate a sectarian position, a position in which only certain assemblies are acknowledged, those bearing a certain name, in other words, a party designation. Thus many other assemblies gathered to the Lord might be excluded from acknowledgement, resulting in many evidenced members of Christ's Body being excluded without scriptural warrant.

The editor is glad to disavow any such thought, nor does he think the words warrant the interpretation suggested. He feels it must be read into them from past history, and in connection with conditions now happily past for the majority of those assemblies once known as "Grant," for the sake of party distinction. He asks therefore that those who have read the article in question keep in mind the change that has taken place by which we have returned to the simple New Testament teaching as to fellowship. Scripture does not present a fellowship made up of assemblies, but of members of Christ and of one another in one Body, for of such that Body is made up and not of assemblies. It is the fellowship

of saints. In their individual relations, and collectively as gathering together, they are to express the truth of their common relationship, as for example in the observance of the Lord's Supper, and to show in practice together those features of the truth which the article under review brings to our attention—features which it is to be feared are losing their power for many in these easy-going days of Laodicean character. Attention is called to the last paragraph on page 438.

If, as stated, the local assembly is to be an expression of "an absolute unity—which includes the entire Body of Christ," it is evident that to be such it must be ready to welcome every evidenced member of that Body, there being no other membership to acknowledge, providing of course that the member is not disqualified on those scriptural grounds which necessitate exclusion. Assemblies do not receive assemblies as such, but individuals who are believed to be members of Christ. They are received because they are such, and not because they come from some certain assembly, or group of assemblies, or because they acknowledge some party name. On the other hand it is also true that local assemblies do acknowledge one another by use of letters of commendation and the recognition of discipline enacted according to the Word, our only guide for all who gather according to New Testament teaching. If in such matters question arises, neither an independent course of action nor division is the remedy, but rather that mutual acknowledgement which means using all diligence to keep the unity of the Spirit in the uniting bond of peace. In this the spiritual qualities to be manifested are "lowliness, meekness, with longsuffering, forbearing one another in love." All of this is needed in the mutual relations of the members of the Body, and not less needful if any necessity arise in regard to matters of scriptural order, discipline, or teaching between assemblies composed of such members. This surely grows out of the truth of our unity, our one and only membership, common to all believers, in the one Body—the one truth which if rightly apprehended will hold us fast to one another, not divide

and scatter, rather give us the understanding of our interdependence as members of the one Body.

Another comment upon some expressions in this article is that they appear to put the assembly as such in an authoritative position between the one who is gifted by the Lord and that Lord Himself, thus trenching upon the immediate responsibility of the servant to his Master. The latter may be stressed to the point of fleshly independence, resulting in an attitude which is the opposite of our Lord's, as expressed in the words, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve...I am among you as he that serveth;" or again, "The Son of Man came not to be ministered unto but to minister," and, "Christ loved the Church and gave Himself for it." If the servant acts as though he thought the Church should give itself to him, he is very far away from the spirit of its Head in glory, and this leads to lording it over the saints instead of laying down his life for the brethren. On the other hand it is possible for the assembly to step so far out of its place as to assume authority over, and presume to dictate to or direct those who are the Lord's gifted servants. Either of these extremes is unscriptural and produces works of the flesh rather than the fruit of the Spirit, for the Spirit is not given His due place in either case, man in one way or another takes His place.

The scriptural attitude and relation appears well stated in the article on pages 436, 437, and the first three paragraphs of page 439. The fourth paragraph on that page induced the comment now being considered. The part particularly questioned reads:

> "Gospel work, even if done outside, pastoral visitation, Sunday School work and all else, is, or should be, done with the fullest fellowship of the assembly."

The expression, "the fullest *fellowship* of the assembly" is not to be interpreted as though it read: "the fullest *authority* of the assembly." What is meant by fellowship in this connection seems quite clearly stated. It means "cheer," "brotherly counsel," "prayer," "all

that may be needed;" also the last paragraph on page 441 and that following.

Now when we speak of "the assembly," that is, of course, the local assembly, we are not to think of some kind of ecclesiastical court which assembles to sit in judgment, exercise authority, or promulgate decrees. The fact is that nowhere in the New Testament is it so presented; even if the occasion be that of extreme discipline, as in 1 Cor. 5, it should be a company of mourning broken-hearted brethren, fellow-members who are deeply pained and suffering, because of what it has been found necessary to do. The idea of judicial form, court session, judge and jury style, is utterly beside the mark as much as ritualistic form and ceremony in what is called worship. The assembly is made up of those who are members one of another, brethren, children; the human body is the figure of its diversified yet mutually dependent constitution. Diligence is still needed to keep free from the ecclesiasticism, officialism, clericalism which characterizes the religious organizations of Christendom. These have supplanted the lowly grace, spiritual simplicity, and family or brotherhood character of the assembly as seen in the New Testament. We are never wholly free from the danger of being affected by, and in some measure adopting, the lifeless formality of organized religion as found around us. It is Laodicean, and Christ is outside of it. May we be found *with* Christ, and then there will be maintained the scriptural balance of the spiritual interdependence of that unity to which we belong—Christ's Body.

CURRENT EVENTS

By ROGER B. EAMES

Another year is drawing swiftly to its close. In normal times one would say with the wise man, "One generation passeth away and another generation cometh, but the earth abideth forever." But now we are moving rapidly

toward the end of the age when, in the "turbulent years that are to come," the "earth shall reel to and fro like a drunkard." The European scene changes almost from day to day. Its alterations are so bewilderingly rapid that it is difficult to follow them with any degree of accuracy. The civil war in Spain has continued with its brutalities in spite of vain protest. With Madrid in the grip of her Catholic Fascist besiegers, and the capital of the Government removed to Barcelona, the conflict remains an "unfinished business, of incalculable portents to all the western civilization."

"A world in fear, a world at strife,
A world engaged in taking life;
A world of lust and passions wild,
A world in every sin embroiled."

INDEPENDENCE FOR EGYPT. The treaty signed in London by Mr. Anthony Eden and Nahas Pasha, Prime Minister of Egypt, marks the end of a long period of strife. After the World War Egypt was declared a British protectorate, but in 1921 Britain recognized Egypt as a sovereign and independent State. This declaration was, however, accompanied by reservations which safeguarded British interests. It needed the Ethiopian War with its double threat to Egypt and Great Britain, and the installation of Italy on the other side of the Nile, to bring home to both Britain and the Egyptians the common danger facing them, and the necessity for an understanding. And this compromise, welcomed unanimously in both England and Egypt, definitely puts the seal on the independence of Egypt.

"The military occupation of Egypt by the forces of His Majesty, the King and Emperor, is at an end," says an article of the treaty, which also declares that Great Britain will support her application for membership of the League of Nations. This does not mean that British forces are going to leave Egypt. They are going to disappear from Cairo and from the interior of the country. But they are going to stay another twenty years for the defence of the Suez Canal. At the end of twenty

years, if the Egyptian army is strong enough to defend the Canal, the last British soldier will have left the land of the Pharaohs.

This action is regarded in France as the final defeat of a long-pursued British policy. Yet it is felt that Britain acted wisely in securing a friendly Mohammedan power at that joint of the British life-line to India.

SWITZERLAND MAKES READY. Since the World War France has built immense fortifications between herself and Germany, a wall of 125 miles long and fifteen miles deep. It cost one hundred million dollars to build, requiring 100,000 men over a period of five years. Victory for Germany lies in outflanking this impregnable line of French fortifications. The small 25-mile stretch through Swiss territory and the opening in the Jura Mountains there, is the one weak spot in French Eastern defenses. Penetration at this point would carry the Germans to the rear of even the second line of fortresses and give them a remarkably easy road toward Paris. Peace-loving Switzerland has at last become convinced that she will have to defend herself by force of arms. The fortifications against German aggression are nearing completion and troops are in training. The Swiss have not forgotten the fate of Belgium when, at the outbreak of the World War, the German army marched through her territory, destroying her cities.

PATCHING UP THE LEAGUE. "The League was founded on ideals; intended to be backed by forceful protection, it failed to organize this. Though its corner-stone is the self-determination of nations, and the rights of small nations and minorities to live their own lives, it yet abandoned the Upper Silesians to Poland, the Memellanders to Lithuania, millions of Hungarians to the Little Entente powers, the Manchurians to Japan, and finally the Abyssinians to Italy.

"To the Germans the babel of Geneva does not stand for order, but anarchy. They commonly refer to it as a 'monkey house.' Coming to Russia, the purposes of her entrance are almost transparently clear. Japan and Ger-

many were outside the League and threatening her; therefore she would be safer inside. There would be no loss in such a move, and might easily be gain. (One can imagine the amusement in Moscow over the prospect of the bourgeois League of Nations fighting for them!) Probably France strongly encouraged the move in an effort to make respectable both her ally and the pact between them." Another says, "The complete disappearance of all reference to the League of Nations has been a lamentable mark of the last weeks all over the Continent...Unless we get back to the League we are on the rapid downward way to a civil war of European civilization."

A GODLESS LEAGUE. "My inquiries," writes a chaplain in Geneva, "revealed the fact that no Council, Assembly, Conference, or Committee of the League is ever opened by anything which might be termed a prayer for spiritual help from Almighty God...I drew the Chairman's attention to the fact. He said, 'It was neither practicable nor desirable.' " There are at least five Moslem States which are members of the League of Nations. They are Afghanistan, Albania, Iraq, Persia and Turkey; and Egypt may soon be included.

THE FEDERAL COUNCIL OF CHURCHES. The much-heralded preaching mission on the West coast of the Federal Council of Churches in America (see p. 332) was recently convened in Vancouver, B. C. The report reads, "On the platform of the Auditorium a gaunt grey man stood in the attitude in which he had brought to a crashing climax what was probably the mightiest religious appeal ever launched in this city. The man was Dr. E. Stanley Jones, warrior for Christ in India, missioner and white-hot evangelist on this continent." His theme, the account continues, was "The Voice out of the Cloud, based on the New Testament account of the voice of Jehovah descending on the faithful disciples who stood on the Mount of Transfiguration with their Lord *who had been crucified and who had risen from the dead.*" (Chapter and verse not given). The meetings are said

to have been, "most inspiring;" "Sane evangelism of the highest type." "It was intellectual evangelism, aided by modern science; perhaps the first time that one master of assemblies controlled so effectively three large congregations."

The program laid down by this movement is not the program of Scripture, and therefore it cannot stand. It is the dream of man's inherent goodness and ability to recover himself. The system does not acknowledge that the world's present alienation from God is the result of sin, neither does it recognize Christ as having made atonement for sin by the blood of His cross, nor the necessity for personal regeneration in order to salvation. One writer has described the movement in the following few words: "Modernism is swinging the forces and energies of the churches from the former effort of winning individual sinners to Christ to the so-called 'social gospel;' the effort to Christianize the acts of society as a whole... The so-called social gospel champions are seeking the *fruits* of Christianity without having first the *root* of individual salvation. It is a flagrant setting aside of the gospel program given by our Lord to His Church."

THE MODERNIST-COMMUNIST PARADE. In Philadelphia, where a church parade had been arranged, Rev. Dr. Ivan Murray Rose, president of the Phila. Federation of Churches, said, "Just because Communist organizations have 'muscled in' on the peace parade is no reason why the city churches should not join in the demonstration." "Communism," he said, "has no monopoly of the advocacy of peace on earth, good will to men." The parade in which Dr. Rose wished to see the churches participate, was sponsored by the Community Armistice Day Committee, which has its headquarters in the offices of the Women's League for International Peace and Freedom. A Presbyterian pastor scored Christian Churches of today for their "racial prejudices and indifference to brotherhood."

Such are wolves in sheeps' clothing, who seek to quiet the alarm of the flock by the use of orthodox terms and expressions which they themselves do not believe.

NEGRO CONVENTION BRANDS FATHER DIVINE FRAUD. "The colored race has always been considered fairly loyal to the Old Faith in America," says *Prophecy*. "It is refreshing to read that at the meeting in Toronto of the Universal Negro Association, a series of resolutions were passed charging 'Father Divine,' Negro Messiah, with operating a "colossal racket,' and terming him a leader of paganism and heathenism. Part of the preamble reads; 'Whereas the said J. M. Divine impresses himself upon the people as God Almighty, and refers to himself as God, and attempts to behave as if he were such, thereby having his followers refer to him as Almighty God, the one and only God of heaven and earth; that this conference does hereby declare the said J. M. Divine blasphemous in his doctrine, and does advise all sane, intellectual and self-respecting negroes not to accept and follow his blasphemous doctrine, the said doctrine being worse than paganism and heathenism and idolatry." (See 2 Pet. 2: 13).

FALSE PROPHETS. "In his voluminous work on the Pyramid," says the *Evangelical Christian,* "Dr. Davidson has a chart on which he gives certain dates that have been heralded abroad by his followers as proving conclusively the Divine inspiration of the Pyramid. These dates are the beginning of the Great War on August 4, 1914, the termination of the War on November 11, 1918, by what Davidson calls the 'truce in chaos,' the termination of that 'truce' on May 29, 1928, and the ushering in of righteousness on September 16, 1936. The chart was compiled by Dr. Davidson about 1920, after the first two dates had passed. Nothing happened on May 29, 1928. It remains to be seen what excuse will be offered for the failure of September 16 to live up to the predictions. Let our readers beware of this delusion."

"The prophets prophesy lies in My name. I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart" (Jer. 14: 14).

PALESTINE NOTES. Despite all the turmoil and terror, over 4,500 Jewish immigrants entered Palestine during September. The first consignment of the season's grapefruit from Jewish groves, consisting of 20,000 cases, was shipped from Haifa early in October. The port of Tel Aviv is being made suitable for the shipment of large consignments of citrus fruit, so as not to have to use the Jaffa port where the numerous Arab population has been troublesome. New sources of plentiful water have been discovered through boring in various localities, making possible a considerable increase in the population of Jewish settlements.

NEW EVAPORATION PLANT. Work is in progress on a new plant for the reclamation of the rich mineral deposits of the Dead Sea. The steep mountains on the east and west forbid operations there, but at the southern end there are level spaces where evaporation beds may be formed. The new layout will exceed in size that now in operation at the northern end, so that the output may be more than doubled. The new project in this region may be very near the site of old Sodom of the days of Lot.

WORK IN THE HOME-LAND

CHARLOTTE, N. C.—From this section brother W. T. Henderson reports a "very happy summer's tent season." Meetings were held at Stanley, Belmont, Ranlo, and Gastonia. Six publicly confessed the Lord, and four of these were added to the gathering at Stanley. At Belmont also several confessed the Lord and have given evidence of reality since. Considerable opposition developed at Gastonia where the Holiness cult is strong, as in most of the textile districts; this reduced numbers, but some continued to come, and showed appreciation of the truth preached.

GRAND RAPIDS, MICH., Nov. 11.—On Aug. 2 we were called to minister the Word at Half-moon Lake, Bailey, Mich., on the occasion of the baptism of eleven believers. A large company gathered to witness their confession as to their faith. Before the fifth person was baptized a young man came forward and said he had had convictions for a long time, and now also wished to confess Christ as his Saviour before all. Four others then also came forward, so five were added to the eleven, making sixteen who were baptized, acknowledging Christ's work of grace for them in death and resurrection. It was a stirring sight, and appealed to the hearts and consciences of others who were evidently moved.

A brother from Muskegon was exercised to minister church truth to them, and this was made possible by brother Duer opening his house on Lord's Day afternoons, and a number desired to remember their Lord together. On Oct. 11 twenty-seven gathered at Wooster, Mich., many of them for the first time. Our hearts were moved to see souls of varying ages, 16 to 73, meeting in God's appointed way to remember His dear Son and His work on Calvary. Gospel meetings have been held at the same place and many have been coming to hear the good news.

This encouraging work of grace is the fruit of the past labors of our brethren, O. Hommes, Chas. Van Ryn, and the brethren from Muskegon. We are exhorted not to be weary in well-doing; for, "in due season we *shall reap,* if we faint not" (Gal. 6: 9). As it has also been my happy lot to minister in these parts, I rejoice also in Isaiah 59: 1. —H. STADT.

NASSAU, BAHAMAS, Oct. 30.—It was a joy to spend ten days on the island of Abaco, beginning with nightly services at Green Turtle Cay, and then brother Walter Kendrick and I came on to Guana Cay, when saints from five assemblies gathered for a conference. The people in this island, like others, are finding times very hard, so our numbers were less than in previous years, due to many going to Nassau for work. It was a season of real fellowship and there seemed anxious souls in the meetings.

After much prayer and exercise the Lord has opened up the way for me to buy a sail-boat, thirty feet over all, and after a few necessary alterations, I think it will prove a blessing for the work along these shores. Shall be glad of the prayers of the saints as we desire to enter into new fields with the gospel. —R. A. C. JEWERS.

EVERETT, WASH., Oct. 29.—For three months of the City Jubilee Celebration this summer I was associated with a special work carried on by a number of brethren, business men, in downtown Vancouver, B. C.

I am happy to report encouragement, a dozen or more professing faith in Christ. It was also my privilege and pleasure with another brother to contact these cases in their homes, meeting problems of babes in Christ. Two good house-meetings have grown out of this work, and God is blessing. For the present I am visiting little gatherings in the State of Washington, seeking to help by testimony and encouraging ministry.

—R. ELLIOT MCALLISTER.

BOSTON, Nov. 9.—I have been privileged to visit a number of gatherings recently. Spent some time in Michigan, at Grand Rapids, Holland, Muskegon, Grand Haven and Detroit, with some happy fellowship and contacts in all these places. At Holland about 300 gathered on Labor Day for ministry and fellowship, and to real profit and joy. I have since been at Pittsburgh and Elkhart, and back to Detroit for the monthly young people's meetings, where about 600 listened with interest to a message from the Word. Also had the joy of a visit with our dear brother and sister Russel McAllister at Tillsonburg, and then with the saints at Toronto. I am now at Boston, for a few meetings there and in the suburbs. This is my first visit to this city, and it is good to meet the saints hitherto unknown. Am enjoying the hospitality and fellowship of brother Huss and his wife; and we have much in common in speaking of those whom we know and love in the Bahamas.

I hope to get back home to Miami early in December, after a visit of nearly six months in the North.

One finds everywhere a need of the ministry of Christ, who alone can draw His people to Himself and to one another. When, as the disciples in Luke 24, we experience the presence of the Lord, and have our hearts burn within us as He talks with us by the way, we too will want to get where the Lord's people are met together and tell them about it. It is a joy to share the things of Christ together. May He draw our hearts ever to Him.

—AUGUST VAN RYN.

WORK IN THE FOREIGN FIELD

SPAIN—

The following extracts are from a letter appearing in the November issue of *Echoes of Service* and call for much fervent prayer on behalf of our fellow-believers in Spain:

The atrocities committed by both sides have been unspeakable, I fear. It was never denied that, after the capture of Badajoz by the Fascists, 2000 were massacred, and 950 people when Merida was taken. The Moors and foreign legionaries acted with great ferocity. On the other side, the Communists have, both in villages and cities, seized many suspected people and led them out to be shot with little or no trial. In Madrid every night large numbers were led out by armed militiamen to the outskirts to be shot, and the dead bodies were left in the open fields. In certain parts and at certain times there was sniping from the roofs, even along some streets in Madrid.

Some months ago we had some ominous signs of coming troubles when, for instance, my wife was assaulted by a mob of young men, from whom the Lord providentially rescued her. Another lady and a friend were badly hurt as they offered some tracts.

When the "reign of terror" began, we had to be most careful of our words, and it was dangerous to show any

booklets or Gospels. When visiting a sick young man in a workmen's hospital I entered another ward and tried to cheer two solitary young fellows, and left them two simple stories (very popular in Spain) to read, a militia-man seized me and I was brought before the chief and examined by a council of young fellows, and narrowly escaped being shot. The young chief said, "If you give any of this stuff on the street, you will be shot immediately."

Things began to get difficult in Madrid. Long queues of people waited for hours for a few potatoes, or milk, or sugar, and sometimes at the end had to return home unserved. Water began to fail also, most of the railways were blocked, and supplies from many sides were cut off. So, after much prayer and with deep sorrow for the poor Spanish believers, we decided to leave.

We were able to help and comfort many of the poor refugees, some of them escaping from almost certain death. They included a well-known banker of Madrid with his wife and son, a doctor and family whose brother had been shot, several business men, many who had become Cuban or Mexican citizens in order to escape, and a poor woman with seven young children whose husband had been shot before her eyes. Another man had escaped, leaving a wife and children, and like others, had brought very little to live on.

The prospects are not bright, speaking humanly, for the Gospel cause and for the believers. If the Communists manage to hold on, all open propaganda will be prohibited, and there may be restrictions as to our meetings and school-work. Should the Military-Romish party, as seems probable, gain the day, they will almost certainly take vengeance on those who have burnt their churches and convents, and we "Protestants" may be included amongst their victims. It is not unlikely that a kind of Inquisition may be re-established. God forbid!

Now I come to the principal point, which is the dear believers, our brethren and sisters in Christ, from whom we parted with deep sorrow of heart, and for whom we pray continually. Some few of our young men have

been wounded at the front, but scarcely any have been killed of those who were decided believers. Some were killed in certain parts who had probably been active in politics and had acted imprudently, but nearly all of ours, well-instructed and believing that our politics are in heaven, have been preserved. Both in the villages of Avila Province, and in Madrid and Tetuan, my wife and I have tried to comfort them, and to exhort them to continue in Scripture-reading and constant prayer, and to meet together, whenever they can, to wait on God.

We felt that we could do them a better service by praying much for them and sending out some help whenever the way is open again. Before we left very few letters arrived, and we fear very few communications were allowed to go out from Spain.

We earnestly entreat our beloved brethren and sisters in all parts to commend these Spanish believers to the Lord in earnest daily prayer. Many of them have continued firm and true in spite of difficulties and petty persecutions, for many years, and they are worthy of our remembrance in prayer.

SOUTH AMERICA—ARGENTINE—

Brother Montllau writes:

Since the outbreak of that awful civil war in Spain, and knowing that some of the old saints have been removed, my heart longs to go there and help the bereaved brethren at Barcelona and other towns. I wait for news as to possibility of landing at Barcelona. My family is settled here, and possibly I will move them to the outskirts of Buenos Aires before leaving them.

When I left San Francisco, in Oct. 1920, for Costa Rica, with my wife and eight small children, some thought it was a perilous enterprise, but I told them that the Lord was trustworthy and we have proved it during these sixteen years. We have been kept and supplied by Him. Many of His dear saints showed their fellowship by prayer and in a practical way. He delivered us from sickness and earthquakes, through epidemics and revolutions and many

adversaries. We praise the Lord for all He has been to us, and we are thankful to all His dear children in the United States and Canada. May the Lord richly bless those who showed their fellowship in the past and those who remember us still and are ministering to us at present. You will be glad to know that there is now a great interest among the many Jews here.

PORTUGAL—

Doctor Bodman writes:—

The work does not get any easier. Not that we have been interfered with as yet in consequence of that war in Spain, though of course we know that there are always those who will seek a pretext for every possible restriction on the preaching of the Gospel.

We now have an assembly in connection with the work of the Mission, with twenty-five in fellowship. My time is taken up a good deal at present with the Sunday School. We are working out a series of lessons in four grades, from nine years of age to seventeen. Using the medical records we sent out invitations for the opening of the school to 550 children between the ages of six and ten. Of these nearly 100 were undelivered on account of changes of address, but about 300 children came, including those who were already in the school.

AFRICA—

Brother Harlow writes:

The Lord in His goodness allowed lightning to strike our house on Friday and the building was destroyed by fire. A storm came up as we were having lunch, and towards the end of a very heavy downpour the bolt came. We realized that the house had been struck, but could discover no damage and continued the meal. In a minute or two, however, the boys came running in to say the roof was on fire. We began to move out the things of value, while some ran to beat the drum to summon the village people. The thick grass roof burned slowly at first because of the drenching it had already

received and we were able to remove everything from the house including doors, window-frames and shelves. The building was then vacated, and soon after the rafters began to fall, crashing through the ceiling. The rain had stopped soon after we began to move the things out, and we realized it was not the Lord's purpose to save the building. A large crowd had gathered, and we seized the opportunity of giving forth the Word, and many heard who never come to the meetings. We trust that the Lord has spoken to some through these circumstances.

We moved our things down to brother Deans' house and are located once more with them. There was practically no damage whatever to any of our things, or those of Mr. Searle. A dry grass roof will go up in flames in fifteen minutes, so we are very thankful that the Lord allowed us to remove everything without loss. The future is very much in His hands, and we are waiting for brother Searle's return to discuss plans. We would like to testify to the peace which the Lord gave throughout this trying circumstance and to His protecting hand in preserving life and limb both of black and white, and also of all our equipment. In going over the circumstances later we have come to the conclusion that the lightning must have struck the ridge of the roof almost directly over our heads, and divided into two, knocking the plaster from the wall in two different rooms, one being the room in which we were eating. And in the rush that followed to remove the furniture the natives of course became very much excited, but as far as we know no one was hurt in any way. We would desire your prayers that the Lord will show us His way very definitely, that the unity of the Spirit may be manifested in unanimity of thought, and that this untoward happening will turn out manifestly for His glory in the advancement of the work.

JAPAN—

Brother Eugene B. Craig, after a year spent in Japan, has now returned to Oakland, California. He writes as follows:

Since my return from Japan in July I have received eight letters from the brethren there. All send greetings and love to their brethren here.

Brother Y. Ishihama of Kobe writes: "I have the joy to inform you that I shall give up my dentistry by the end of this month to become an evangelist in response to the call of the Son of God, our Lord Jesus Christ. Beginning in this city and in the villages around."

This will make three Japanese brethren of our little company giving themselves entirely to the work of the Gospel, there being already in the work: Brethren Z. Fujimoto of Tokyo and Yokohama, and T. Kitamoto of Osaka and Kobe.

During the year spent in Japan I was most of the time in the Tokyo-Yokohama district. But I made two trips to Kobe, Osaka, Kyoto district, and one trip into Gumma Province with brother Mizuno. This is where I began work in Japan twenty-five years ago with the late brother Kasamatsu. The year's time was well filled, principally with teaching the Scriptures to the dear brethren and sisters, including new converts. Earnest desire to learn the Word of God was manifest. We went over very many subjects. At the Kanda hall, latterly, I had classes every day, giving brief outlines of each book of the Bible, with key-verses for memorizing.

The Japanese brethren are carrying on the Gospel work steadfastly. At the various places several converts were baptized the past year. Some brethren are quite advanced in knowledge of the Word and are able to teach others. But as elsewhere, backslidings and troubles occur.

In their recent letters the brethren reiterate the earnest prayer that the Lord will send us all back to Japan for His service. We too are praying about this. Paul has expressed his desire to serve the Lord, in Japan or wherever He directs.

There are also thousands of Japanese here on the Pacific Coast, in the Hawaii Islands, and in parts of South America, who may be reached with literature by mail. I have a copy of a directory of all the Japanese in the U. S. A., published by a San Francisco Japanese

newspaper. Another matter to be mentioned, is our desire, if it be the Lord's will, to make a trip amongst the assemblies in the interest of the missionary work, including visits to Japanese communities. We are thankful, and so are the brethren in Japan, for mention in prayer.

CHINA—

We rejoice to learn of our brother Foggin's safety. He writes as follows:

I am now at Peiping, having been over a month on the road, owing to upturned conditions in Kansu Province. I got down to Lanchow to find that the main road had been closed owing to the activities of the Reds, and Lanchow had a large accumulation of trucks and busses unable to leave. Mr. Keeble, a missionary, with his family at Lanchow, had hoped to go on furlough, and we tried to engage a private bus, but after waiting ten days at the Lanchow hospital the road was still closed, and still is, as far as I know. The Governor at Ningsia had a raft going down the river, so we took the opportunity and got on. Mr. and Mrs. Keeble, however, decided not to attempt the journey, so I went without them, with a Chinese family. We had some trouble with soldiers wanting money, but in God's mercy were able to get the upper hand of the situation.

Twenty miles from Ningsia we took a cart into the city where we were warmly received by Mr. Wood of the C.I.M. After resting a day and getting necessary things, we left by cart for Wuyuan, taking ten days. After a day's rest at Wuyuan we took a bus to Paotow, a day's journey. Then I came to Peiping leaving the Chinese family at Paotow, where they may settle. It took us twenty-two days from Lanchow to Peiping, whereas the other road would only have taken about a week. The latest word is that Mr. Keeble started by raft, but was turned back by the authorities. As to future plans I am not quite certain, but for the present hope to get down to Chinese study and serve the Lord where I am. There has been quite an awakening in Peiping, and many souls

have been brought to the Lord. I was at the meeting last Sunday, which was entirely Chinese, gathered to the Name of the Lord. There were about forty to break bread, and also a good word of ministry afterward.

INDIAN WORK, U. S. A.—

We would request prayer on behalf of our brethren and sisters working amongst the Indians in the U. S. A., that the Lord would encourage them in allowing them to see souls saved and Christians growing in grace and in the knowledge of our Lord and Saviour. The work is physically and mentally trying, and our brethren and sisters have labored many years with little apparent results. Brother J. P. Anderson writes:

Winter weather seems to be here to stay as well as over most of the country now, and it brings a lot of suffering to the old and sick Indians. They never will learn their lessons (as the ant has) to gather their wood and fuel before the cold comes and get ready for the winter months. And they try to make us feel that we ought to see that they have warm clothes and bedding each Fall. Poor misguided folk, how pitiful they really are, and yet the commissioner would have them left alone so they can keep their old path, and how little he really knows what that path is. *Pray for us.*

Miss Holcomb writes:

At last I am hoping to be able to start my Rock Point classes with the women this week. Was over there Friday, but got into deep sand, and shovelled for hours before I could get back into a good road, so I did not accomplish anything about locating a class. At least I know one road I intend never to take again.

Mr. Girdner was asked to help bury a young man a few days ago, and I went along, as several of the women there were my Bible-class women. As we were sitting in the open summer shed, and snow and rain were beating down on us, the woman sitting next to me, said softly, "Wash me, and I shall be whiter than snow." Perhaps it was only intended to remind me that she had not forgotten the verse, but it cheered my heart, and gave

me new courage to try again at the seemingly hopeless task of trying to get my women to memorize Scripture verses for a prize.

NOTES

Concerning the Kingwana edition of the New Testament which is expected shortly from the British and Foreign Bible Society, brother Bill Deans writes:

"No need to try to conceal the joy that we have in the immediate expectation of the New Testament in Kingwana. Our people are starving for the printed Scriptures, their spiritual growth depends upon their receiving them."

Should any desire to communicate with the missionaries mentioned in this issue their addresses are as follows:

R. Edward Harlow, Irumu, Congo Belge, Africa, *via* Egypt and Sudan.

William A. Deans, ditto.

Mr. Eugene B. Craig, 4520 Montgomery St., Oakland, California.

George Foggin, c|o Bible Treasury, 43 Hataman St., Peiping, China.

Dr. Allan Bodman, Rua S. Mamede (as Caldas) 32-1, Lisbon, Portugal.

Mr. J. P. Anderson, Valentine, Arizona.

Miss Clara Holcomb, Shiprock, New Mexico.