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—*G. W. Bunce.*

The Far Spent Night and the Approaching Day

A Message of 2000 Years ago, fresh to-day. **By W. A. VINE, M.A., Bath**

"THE NIGHT IS FAR SPENT AND THE DAY IS AT HAND" (Rom. 13. 12). Though these words were penned nearly 2000 years ago, yet they were true at the time when they were written, for the night of this world's alienation from God had continued for a far longer period than that which has supervened since. There is this further consideration, however, that messages given to the Lord's people in Apostolic times were designed not merely for the acceptance and guidance of those who then lived. The Holy Spirit was ministering through them on behalf of

Believers in Later Times

and this they knew. Just as it was revealed to writers of the Old Testament, 'that not unto themselves but unto us, they did minister the things which have been announced to us' (1 Peter 1. 12), so with the New Testament writers. When Matthew is recording the prophecies concerning circumstances at the end of this age, he says, "let him that readeth understand." When Paul writes his last message to Timothy his exhortation provides for the instruction of generations after his time (1 Tim. 2. 2). In these closing pastoral Epistles he gives warnings concerning conditions in later times (1 Tim. 4. 1), and in the last days (2 Tim. 3. 1).

If the Night was then far spent, to what a far greater degree is this so in our time! How obviously true it is that "THE DAY IS AT HAND!" It does not involve a stretch of imagination to see that in our time the predictive Scriptures concerning the eventual circumstances connected with the Jews and the Gentile nations are rapidly approaching their last stage. These circumstances were apparently held in abeyance during mediæval times, their fulfilment awaiting the time appointed.

Shortly after the last Great War broke out we ventured to suggest that, in view of what Scripture has foretold concerning the Jews, the conflict might issue in

The Liberation of Palestine

from Turkey and the opening of the country for a return of God's earthly people, and that there might be to some extent a restoration of the delineations of the *territory occupied by the Roman power*, concerning which Scripture gives some very clear indications. The suggestions then made were verified. Possibly, the issues of the present war may involve still more definite steps in the same direction. This is not a case of prophesying, but of considering the progress of national events in the light of Holy Scripture. The Word of God has never failed to justify its statements regarding the history of human lives and national affairs, as well as in other subjects.

It will, then, occasion no surprise to Bible students if the present upheaval leads to a wider

opening up of Palestine for the Jews than has taken place since the war, and to a further

Restoration of the Territories

formerly incorporated under the authority of the fourth great power which dominated Palestine while the Jews were still occupying that land. The fact that these matters and the idea of a general pact among nations after this war, are being mooted from time to time in the public press to-day, is an indication of such possibilities.

It is needful to be on our guard *against undue occupation with earthly affairs*. Yet we do well to remember the words of the Lord, "Ye know how to interpret the face of the earth and the Heaven; but how is it that ye know not how to interpret this time?" (Luke 12. 56, R.V.). Scripture is directing our hearts, through what is taking place in accordance with its testimony, to the extreme probability that

We are Nearing the next Great Personal Intervention

by the Lord in the affairs of humanity.

Let us then give heed to what follows the statement that the Night is far spent and the Day is at hand. "Let us cast off the works of darkness and let us put on the armour of light. Let us walk honestly as in the Day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof." The word rendered "cast-off" is used in seven other passages: in Eph. 4. 22, of the old man; in 4. 25, of lying; in Col. 3. 8, of various moral evils; in Heb. 12. 1, of spiritual encumbrances and besetting sin; in Jas. 1. 21, of filthiness and the overflowing of wickedness; in 1 Pet. 2. 1, of all wickedness, guile, hypocrisies, envies and all evil speakings. All these things may be comprehended under the phrase, "the works of darkness." The form of the word "cast off" is suggestive of immediate decision and completeness.

The believer has been called out of darkness into

God's Marvellous Light

(1 Peter 2. 9). He has been delivered from the power of darkness (Col. 1. 13). Yet it is solemnly possible for us to slip back into things that belong to that from which we have been delivered. Hence the warning that we are to have no fellowship with darkness (Eph. 5. 11). Again, to hate one's brother is to walk in darkness (1 John 2. 9, 11), and with such a condition fellowship with God is entirely incompatible (1 John 1. 6).

As we are yet in the Night season we are involved in conflict with the spiritual forces of darkness, and

Victory can be Gained

only by putting on the armour of light. The word "armour" is in the plural, signifying weapons. The armour of light consists in righteousness of character and conduct, and as spiritual light can be received only by those who are born of God, only by such can the armour of light be worn, for they alone are "sons of light."

But more than mere moral righteousness is here in view. To put on this armour is to put on "the Lord Jesus Christ" (verse 14). We are so to apprehend the true meaning of that union with Christ into which we entered when we were delivered from the power of darkness, that Christ becomes the element in which we live. Thus only can we put on "the whole armour of God." It enables us to make "no provision for the flesh to fulfil the lusts thereof." It enables us to put on "a heart of compassion, kindness, humility, meekness, longsuffering with forgiveness and love" (Col. 3. 12-14). In putting on the Lord Jesus Christ we find power to abstain from forming designs for the gratification of sensual desires, and, instead, to display the character of Christ and to show by our life and conduct in a world of darkness, of strife and desolation, of self-indulgence and godlessness, what sort of a Person is our Lord and Master. He it is to Whom we belong and whom we serve. Thus will the world take knowledge of us 'that we have been with Jesus.'

Accordingly, as those who realise that

"The Night is far Spent

and the Day is at hand," may we be enabled to fight the good fight, finish our course and keep the faith, and so meet with His approval both now and hereafter.

The Crucified One.

By F. W. PITT, of the "Advent Testimony."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ" (Gal. 6. 14).

THE world that crucified my Lord
Makes overtures to me,
And offers pleasures and reward
If I will faithless be.
But when in Jesu's death I died
The world to me was crucified.

The world that crowned my Lord with thorns
Would crown me with success
If I would walk as one who scorns
The crown of righteousness.
But I will never cast away
The crown I hope for "in that day."

The world that pierced His hands and feet,
And smote my Saviour's side,
Would tempt me with some vain conceit
To pander to my pride;
But all earth's vanities are dross
To those who glory in the Cross.

Is the Scriptural Assembly Possible Now?

No. 1.—Why do we Meet so Differently? By FRANKLIN FERGUSON, New Zealand.

In a letter received from a brother in Britain, of much experience, he refers to the great need for more definite Scriptural teaching on the foundation principles of Church gathering; remarking that those subjects are not generally handled at Conferences or in the usual ministry of the Word, and there is not time at most of the Lord's Day morning meetings.

Preserving the Testimony.

OUR former teachers laid down sound Scriptural principles from the Word, which have formed the basis of our Assembly position and testimony; this must be preserved, whatever the labour and cost entailed. These godly men bought the truth at a high price, at more value than gold, and it became all-in-all to them. It was no small matter to leave old associations and break many tender ties, out of regard for the Word of God; but they had "respect unto the recompense of the reward," and "endured as seeing Him who is invisible" (Heb. 11. 26-27). They could say in the words of the Psalmist, "I love Thy commandments above gold, yea, above fine gold; therefore I esteem all Thy precepts concerning all things to be right, and I hate every false way" (Psa. 119. 127-128).

To many others also, who had accepted their ministry, it meant reproach for Christ from the religious community, as well as from the world. But the precious truths they embraced gave them an experience like unto slaves obtaining their emancipation. "Ye shall know the truth, and the truth shall make you free" (John 8. 32).

All Church Order Distorts.

Satan has succeeded, to a great extent, to mar and distort all Divinely-given Church order and arrangement, so that Christendom to-day has become, in its religious systems, totally unlike the original apostolic manner. Though majorities have departed from primitive purity and simplicity, yet minorities (at times very small) have stuck to the Lord's testimonies (Psa. 119. 31). This has been the case all down the centuries, and will be to the end.

Faithfulness Amid Failure.

The Church has gone in the same way as did God's ancient people, history repeating itself. There have been reforms and revivals, again lapsing into evil doing; yet here and there in the mass of mere profession, there have been, and still are, and will be, humble attempts to cleave to the Lord and His Word, worshipping "in spirit and in truth." The end of Christendom, in its Laodicean state, is to be spued out of the Lord's mouth (Rev. 3. 16), the true Church having been translated to Heaven (1 Thess. 4. 15-18).

Because the Church, in its broad aspect, has failed to maintain a true testimony, and reformations have not come up to expectations, this is no justification whatever for ceasing to carry on and advocate Scriptural Church principles, saying: "There can no longer be a collective testimony, for the Church is in pieces like a wrecked ship, and now every man for himself on bits of broken ecclesiastical wreckage, and God for us all."

No, no! Divine principles are binding upon the saints unto the Coming of the Lord, whatever the wreck and confusion existing. God will see that there shall be at least, the "twos" and "threes" gathered out to the precious Name of His beloved Son, seeking to observe whatever is commanded; and they will have His approving testimony: "Thou hast a little strength, and hast kept My Word, and hast not denied My Name" (Rev. 3. 8).

Undoubtedly there is a Scriptural way of meeting for the children of God, and most certainly is it possible now. In all parts of the earth are found to-day companies of saints seeking to carry out the order and arrangement as to the first; and to maintain this testimony for God it is imperative that brethren who minister from the Scriptures shall minister all the truth, emphasising foundation Church teaching.

There are Leading Features Concerning a True Church Position

which we will now mention:

1. *The Church of God is a People* "called out" and "separated" from the world by means of the Gospel (Acts 15. 14; John 17. 14); assuming the form of local Churches, otherwise called "Churches of the saints" (1 Cor. 14. 33); each Church designed of God to be a local representation of the greater Church, and His witness in its immediate surroundings. It must be composed of believers only, for none but the redeemed can truly worship, and unconverted members is an "unequal yoke" (Acts 5. 13, 14; 2 Cor. 6. 14-18).

2. *God's Present Dwelling* is not in "temples made with hands" (Acts 17. 24), but in the midst of His gathered people (Psa. 50. 5; Matt. 18. 20); His worship is not associated with an elaborate and costly ritual (John 4. 24).

3. *All Believers are a "Holy Priesthood"* (1 Pet. 2. 5), with equal right to draw nigh to God and offer spiritual sacrifices (with certain restrictions on sisters); all such distinctions as "clergy and laity" being man-imposed.

4. *The Children of God shall Meet every Lord's Day* to break bread in remembrance of the Lord in His death, and worship the Father in spirit

and in truth (1 Cor. 11. 23-34; Acts 20. 7; John 4. 21-24); refusing all sectarian names (1 Cor. 1. 10-13).

5. *A One-Man Ministry* is at variance with 1 Corinthians, chapters 12 and 14; the Holy Spirit is Leader in all gatherings of the Church, whether for worship, prayer, or teaching; a presiding minister or chairman being out of place on such occasions, and usurping the Holy Spirit's office.

6. *There are Gifts given to the Church* by the Lord for its building up, such as evangelists, pastors and teachers; not chosen and ordained of men, but qualified and empowered of the Holy Spirit (Eph. 4. 11-16; 1 Cor. 12. 8-12).

7. *The Holy Scriptures*, inspired of God, is the Church's only and all-sufficient appeal and guide (John 17. 14; Acts 20. 32; 2 Tim. 3. 16-17); arranged creeds, articles of faith, etc., are merely selections of Apostolic teaching, not the whole, and varying more or less, which fosters the pernicious notion of "essentials" and "non-essentials."

8. *All "Churches of the Saints"* should acknowledge the absolute Lordship of Christ, as "Son over His own house, whose house are we" (Heb. 3. 6); we cannot do as we may please, for His will in Church order is before us in the Word.

9. *Theological Colleges* and Training Institutes for the fitting of young men as pastors or ministers of Churches, and as missionaries to the heathen, is nowhere found or suggested in the New Testament; nor is a hired ministry and the use of flattering and ecclesiastical titles (1 Cor. 7. 23; Job 32. 21-22; Psa. 111. 9; Matt. 23. 8-11).

10. *The Church in its Universal Aspect* is not an organisation, as the Roman Church; has no power or jurisdiction, and cannot be approached nor can it come together; there is not any "confederation of churches" of a country, province, or district; nor are there national churches, as the "Church of England," "Church of Scotland," etc. There is "one body"—the Church, embracing *all saints* from the day of Pentecost until the Lord's Coming (Eph. 1. 22-23; 4. 4).

11. *Church Testimony in the World* is by local Churches, each standing by itself and directly responsible to the Head in Heaven (Col. 2. 19, R.V.); without a confederacy or union of Churches, though recognising "the unity of the Spirit," namely, one Body, Spirit, Hope, Lord, Faith, Baptism, God the Father (Eph. 4. 3-6); constituting a sweet fellowship arising from such a Divine "unity." Elders, guides, overseers, or bishops (all meaning the same) are without official control beyond their local Church.

12. *Rule and Discipline* must be maintained in each Church, through its elders, in accordance with the Word, for "holiness becometh Thine house, O Lord, for ever" (Acts 20. 28; 1 Pet. 5. 1-4; Heb. 13. 17; Psa. 93. 5).

13. *A Woman's Place* in creation and in the Church is that of subjection (her long hair given as a sign of it); she is to keep silence in the Church in public speaking and in prayer; otherwise she has a unique service taxing all her strength, time, and skill (1 Cor. 11. 3-16; 1 Cor. 14. 24, 35; 1 Tim. 2. 8, R.V.; vers. 9-14; Rom. 16. 1-12; 1 Tim. 5. 5-14; Titus 2. 3-5).

14. *God Demands of His People* separation from all sin; from conformity to this world-system; and from religious evil and unequal yokes (2 Tim. 2. 19; 1 John 2. 15-17; 2 Cor. 6. 14-18; Rev. 18. 4). In identification with Christ we become despised and rejected of men, strangers and sojourners, "going forth unto Him without the camp, bearing His reproach" (Heb. 13. 12-14). There can be no return to those things that have been left for Christ's sake (Jer. 15. 19; Gal. 2. 18).

15. *In Receiving a Child of God* seeking a place among His people, they are welcomed to a blessed fellowship or partnership, to a share in all things that a Scripturally constituted Assembly stands for, in its testimony for God in the world. Three things are essential in receiving (1) a clear conversion, (2) freedom from fundamental error, and (3) a moral character above reproach. At the beginning of the Church the order was conversion, baptism by immersion, and adding (Acts 2. 41)—none but genuine believers; "and of the rest durst no man join himself to them" (Acts 5. 13.) In receiving a person, the elders are responsible to see that all is in order; then the Church can gladly take to its heart the newcomer. In these "last days" and "perilous times" there is an increasing need to exercise a Godly care in all matters.

In Conclusion.

Let us consider our ways and turn again to the Word, to teach once more along the old lines of truth; then God will indeed give His blessing, and the rising generation will gain a more intelligent apprehension of why we meet as we do, and will understand what are the reasons for maintaining and strengthening a Scriptural Church Position.

THE END TIME.

ONCE more the Empire is in the throes of a dreadful war. *What shall the end be?* Psalm 46 is a great stay and comfort to our hearts. Events are rapidly transpiring, bringing into line the conditions of the end-time. *Soon the true Church may be gone in an instant* "to meet the Lord in the air, to be for ever with the Lord."

FRANKLIN FERGUSON.

A Happy and Prosperous New Year

By A. E. LONG, Ashtead, Surrey.

"Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2, R.V.)

IT would scarcely be possible for one to be wished a happy and prosperous New Year in more felicitous terms than those addressed by the Apostle John to the beloved Gaius, for they contemplate all that is good and desirable in this life, besides having promise of that which is to come.

They envisage a measure of

Success in Things Temporal,

"that thou mayest prosper." If the Apostle could include this among the things he desired his child in the faith (v. 4) to receive, it is surely fitting that we should desire such a measure of "this world's goods" as is meet for us to receive from the beneficent hand of Him "Who giveth us richly all things to enjoy" (1 Tim. 6. 17). Like Agur we would say, "Give me neither poverty nor riches; feed me with the food that is needful for me: Lest I be full, and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and use profanely the Name of my God" (Prov. 30. 8, 9).

And inasmuch as the enjoyment of "this world's goods" largely depends upon our physical and mental powers, the Apostolic prayer next contemplates the boon of

Health in Things Physical.

How many, blessed with material comforts and prosperity, are largely deprived of the enjoyment thereof by reason of physical limitations and sickness? Shall we not wish, with propriety, that the measure of our health, if the Lord will, may accord with the creature comforts of this life?

These two, taken together, however, do not constitute the alone desiderata of life, as so many erroneously think. A person whose life has no horizon beyond these limits may be likened to a good ship with a good cargo, but without guiding principle or propelling force, and lacking destination save the inevitability of shipwreck at long last, with the loss of ship and cargo; a battered hulk on the shore of eternity, remaining to bear everlasting witness to the consummate folly of a soul who could think of life on no higher plane than temporal success and health, and neglected the culture of the soul and the things of the spirit.

So the third and all-harmonizing blessing envisaged is that of

Prosperity in Things Spiritual.

This will lift the first two on to a higher plane and bring them within the orbit of Divine blessing. Without it, worldly success and health have but promise of the life that now is; with it, also of that which is to come. Whilst we would desire, according to God's will, to have such measure of material success and health as is meet, if, in that same benign Providence and for some wise reason, these things are withheld, we ought the more earnestly to covet prosperity of soul. Of these three, spiritual good alone abideth and is the greatest by far.

The beloved Gaius stood

In Relation to God's Word,

for he is commended for "walking in truth" (v. 3). Surely this was the fundamental requisite to the Apostolic blessing. It postulated a state of soul which could accept, without fear of deterioration, the blessings of material success and physical health. It indicated a life legislated for by the Word of God, not as an Authority from which there was no escape, but as a loved Counsellor to Whose edicts it was a joy to bow.

It is not without significance that the use of the word "happy" in Scripture is limited. Indeed, where the original word is so rendered, it would be more fittingly translated by the far more frequently employed word "blessed." And for this reason, happiness has to do with our emotional life ; we *feel* happy or unhappy, according to the reaction of circumstances upon our diverse temperaments. But Christianity goes deeper than our feelings, and penetrates to the deepest springs of our moral life and can make us, to a degree, independent of circumstances as regards excessive reaction of feelings thereto. So wrote the poet:

"I'm happy when everything happens to please,
But happiness comes and goes,
While the soul that is stayed on Jesus the Saviour,
Ever with joy o'erflows.
Happiness happens, but joy abides,
In the heart that is stayed on Jesus."

Consequently the word "blessed" is more appropriate to the *normal* Christian state and is certainly the nearest equivalent to our word "happy."

If ever one "walked in truth," it was the "*blessed*" man of Psalm 1, for here his character, seen in part in Gaius, is more fully displayed and analysed. He is negatively and positively defined. He is careful about the company he keeps, and recognises that certain companions would blight his character as the blessed man, and therefore sedulously avoids them (v. 1). This is not mere religious bigotry or a narrow exclusivism, but rather the observance of a distinction which God has made and enjoins upon us (see 2 Cor. 6. 14-18). How delightful is the positive aspect. "But his delight is in the law of the Lord; and in His law doth he meditate day and night" (v. 2). His thoughts and actions are alike joyfully submitted and dedicated to the Word of God. This is no mere nominal veneration of truth, but definitely a giving of pride of place to the Scrip-

tures in our reading and thinking, so that its precepts affect life in all its ramifications.

The result is *prosperity*, "and whatsoever he doeth shall prosper" (v. 3). The "*blessed*" man is thus seen to be the "*prosperous*" man. The two conditions are inseparable in the spiritual economy, having as its substratum allegiance to the Word of Truth. His prosperity partakes of three phases —"like a tree planted by the rivers of water," *enduring*, having, as it were, *eternal* quality, "that bringeth forth his fruit in his season"; *fruitful* in every good work, and "his leaf also shall not wither"; *evergreen*, neverfailing in his testimony. What a lovely picture of a happy and prosperous man!

The Hour of Victory.

By A. C. ROSE, India.

FROM Genesis to Revelation there flashes one awe-inspiring sign: The Sword of the Lord; at Eden's very gate it is set, a sleepless sentinel guarding the way to the Tree of Life. Those quiet glades where sinless pleasures had been enjoyed were all forsaken, and they who lately beautified that beautiful scene wandered forlorn in the shadow of death, a revelation of

Judgment Mingled with Mercy.

Their Redeemer had acted in consonance with His eternal character, in due time expressed in these moving terms: "I; even I am He and there is no god with Me. I kill and I make alive, I wound and I heal: neither is there any that can deliver out of My hand. For I lift up My hand to Heaven and say,

I Live for Ever.

If I whet My glittering sword and Mine hand take hold of judgment, I will render vengeance to mine enemies and will reward them that hate Me" (Deut. 32. 39-41).

So the sword flashed again and again, sometimes wielded by a man, sometimes by an angel, but often by the Righteous Judge's own hand, as on Passover night in Egypt: "The Lord smote all the firstborn in the land of Egypt."

When Joshua would have marched fearlessly to the conquests of Canaan, he was confronted by that drawn sword in the hand of the Captain of the Host of the Lord, before whom he bowed with unshod feet, all unaware that this was the second Joshua, destined to lead the Israel of God

To Eternal Victory.

"Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty," cried the prophetic Psalmist, looking forward in visions of glory, not even yet fulfilled. The prophetic apostle, sharing those same visions, sees upon the royal Person, no girded sword, but one unsheathed, and as it were proceeding out of His mouth, beneath eyes of flame and many diadems. His Name written plain for all to read: "King of Kings and Lord of Lords." His mission to smite the rebel nations, when all entreaties have failed, and rule them with an iron rod. The challenge of the Beast and the False Prophet is answered as every other challenge has been answered, by the fulfilment of that judicial word of old: "I wound and I kill."

But that same word also said: "I heal and I make alive." How can these different things be true? Only with God are they possible, and they are His deep ways of wisdom beyond our measuring, strange to our infant minds, but just and right according to perfect standards. His character is not exhausted by the simile of the Judge with the devouring sword, He is also like the skilful surgeon who hurts in order to heal.

Jeremiah cried: "O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard,

Rest and Be Still."

That was a human cry, re-echoed in myriad hearts in all ages, as in our own. The answer was given: "How can it be quiet, since the Lord hath given it a charge?"

To the virgin mother that unexpected word was spoken: "Yea, a sword shall pierce through thine own soul also," but only after her Son had felt its full force, for He alone could sustain it, when in that inevitable hour, foreknown in eternal counsels, the supreme word was spoken: "Awake, O sword against My Fellow, smite the Shepherd." It was the stroke of justice against sin, turning the curse of a broken law into

A Father's Blessing;

it was the stroke of mercy in the sinner's stead, bringing the far-off prodigal home; it was the stroke of love demonstrating the pardoning heart of God; it was the complete and satisfying answer to every question that the Accuser, and the accused and the Judge could ask.

That sword stroke rent the veil and gave access to God by a way superior to Eden; now the sword-barred gate is superseded by a blood-sprinkled way, suitable for all humble and contrite hearts; now the driven out are the welcomed in; now the temporary skin clothes have been replaced by garments white and glistering; the tillers among the thorns now come with rejoicing, bringing their sheaves.

What has God Wrought?

We can only bow and worship Him Who has not borne the sword in vain; inflexibly righteous, infinitely patient, eternally love.

Now to those who know these things, He entrusts the sword of the Spirit, which is the Word

of God, wounding and healing, killing and making alive, piercing to the dividing of soul and spirit, the discerner of the thoughts and intents of the heart. Greatheart well named it "a right Jerusalem blade." There is none like it; never did it flash so far and so frequently. It lightens the cell of the valiant Niemoller; it has not been quenched in the vast Russian waste; in tortured China its heal-ray was never more powerful; in the seclusion of the purdah-prisons of India it is strength and song; where the apocalyptic terrors of a new war darkens the homes and gardens of our native land, there is the Heavenly light of the lamp that our martyr forefathers lit with their agonies.

Coming of such a line, should we not be of that Eleazar's band, he who smote until his hand was weary, yet cleaving to his sword he smote on until the hour of victory.

"Oh, my Lord, the fight is weary—
Weary, and my heart is sore!
And, He answered, fair the guerdon
And for evermore."

Dictatorship Will Fail.

By WILLIAM McCORMICK, Kearney, N.J., U.S.A.

AS these lines are being written, Dictators challenge the world. At any moment we may see the whole world engaged in bloody destruction. As one Dictator recently said: "The world is in for a blood bath."

Out of all the confusion, only one certainty stands out, *Dictatorship cannot win*. It may strike crushing blows. It may win bloodless victories. It may achieve many triumphs on land, at sea, and in the air. Their military machines may ruin half the world. It may win all the battles and master all the conferences. But Dictatorship will lose.

It will be Destroyed.

Nothing is plainer than the coming of its doom. All who have read their Bibles intelligently will understand this statement. It cannot endure, because it is human. It is built upon the power and pride and pomp of man. It emerges out from the ego and the selfishness of autocracy. Its forces and resources are not godly. It has no sympathy with Christianity, and has no room for the Son of God. It rebels against God and defies Heaven. It sins with impunity, and finds no time for repentance. *Dictatorship cannot endure*.

It has pushed on from conquest to conquest because it is dynamic and its opponents reasonable. But there will come in a hour that they think not the hidden reservoirs of God's wrath and judgment to destroy for ever the blatant challenges of this enemy of God and God's people. "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: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1. 7, 8, 9). *Dictatorship will be destroyed*.

Its Fate is Coming.

The tyrants and oppressors who have strutted their brief moments on the stage of world history and all that will come must learn that they cannot match their strength and power against God and His Son, Jesus Christ. *No mere man can rule the world*. Because he is incompetent. He is sinful and selfish. He is marked by inconsistency and failure, by feebleness and faintness. But praise God there is a Competent Man—the Man Christ Jesus; the Man Who set the Lord always before Himself and would not be moved (Psa. 16. 8). "For He must reign, till He hath put all enemies under His feet" (1 Cor. 15. 25). For He must reign as Absolute Monarch in every sphere, in Heaven and in earth He is destined to be supreme. He will brook no rival. For when He comes He will subjugate all things unto Himself and abolish all opposing power and authority—for He must reign till all His foes are under His feet. The basis and sceptre of His kindgom and rule shall be righteousness. *Dictatorship* cannot win, they shall lick the dust (Psa. 72. 9). This sin-sick earth, oppressed and downtrodden will throw out its tired arms in welcome to the Sun of Righteousness, when He shall arise with healing in His wings (Mal. 4. 2).

The 70th Year of "The Witness"

THERE are 10,000 GATHERINGS OF CHRISTIANS in all parts of the world who assemble each Lord's Day morning, without any ordained minister, without any printed creed, except the Word of God, without any programme, yet it can generally be said of them "it was good to be there." People often ask *Who are these People? When did they begin? Why do they thus assemble so different from others?*

In these papers (No. 1 by FRANKLIN FERGUSON, who has laboured for 50 years in New Zealand, in this No.) we shall seek to answer these questions, so that the many young believers who have been gathered in of late years, as well as many others may "know of the doctrine" and may be led to follow on in the "ways that be in Christ." There is nothing boastful in the papers, but a genuine attempt to seek to know "WHAT SAITH THE SCRIPTURE?"

The following well-known authors have written or promised to supply articles month by month: **George Goodman, Eastbourne; J. B. Watson, London; John Bloore, America; W. E. Vine, M.A., Bath; W. W. Fereday, Rothesay; Montague Goodman, Oxford; George Hyde, Walthamstow; John Ritchie, Kilmarnock; W. R. Moore, Barrister; J. A. Ireland, Cambuslang.**

We sincerely wish as many as possible to read these specially written and helpful papers, so respectfully solicit friends to kindly make them known as widely as possible.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4.

In Oct., 1938, the number 2095 was followed by 2906, so we rectify now.

THE VOICE OF THE ARCHANGEL.

QUESTION 2188.—Referring to 1 Thess. 4. 16—the voice of the Archangel. Some say this is Michael?

Ans.—The Scripture referred to does not speak of "Michael, the Archangel." Michael and our blessed Lord are two distinct personages altogether, the former has a special service in relation to Israel (Dan. 8. 16).

The chief thought in the passage is that it is *the Lord Himself and no other person who will come and call His own to be with Himself*. It is the dignity and glory associated with His Coming that is emphasised in the terms that follow.

"The Lord Himself shall descend from Heaven with a shout"—this is a shout of rapture. The Lord is about to receive the prize of His travail of soul and suffering on Calvary; and with an ecstatic shout He shall come forth for His redeemed. "With the voice of the archangel"; this might properly be read "with archangelic voice." *The voice is Christ's*, not the Archangel's. The voice of Christ alone can wake the dead. This is demonstrated at the grave of Lazarus. "His voice is as the sound of many waters." Christ has the keys of Hades and Death, and opens to allow of entrance and exit.

"With the trump of God": and the "trump" is a borrowed figure from the Roman army. There were three trumps, the last being the call to move off.

W. Fraser Naismith.

THE GREAT COMMISSION.

QUESTION 2189.—Is it Scriptural to state that in Matt. 28. 19-20, "Go ye," and Mark 16. 15-16 there are two separate Commissions? It is alleged that Mark 16 applies to *this dispensation*, and that Matt. 28 refers to one *yet future*.

Ans.—Dispensational truth is most valuable in all exposition of the Scriptures, but it becomes very easy when texts are misapplied, to find ourselves in difficulties of no mean size. From a consideration of the two portions mentioned in the question, it is evident that the utterances of our Lord were made on *two different occasions*; but it is not for us to assume that this makes it essential for them to *refer to different eras*. On the contrary, the similarity between the commands is sufficient to convince an unbiased reader that our Lord was actually speaking of the same work of evangelisation, that His people would carry on in the power of the Spirit of God.

On the authority of the two portions mentioned the servants of the Lord have gone forth to many lands with the message of the Gospel, and the Divine blessing has abundantly rested upon all such labour; so we can rest assured that while uttered on two occasions and in varying words, the "Commission" is in reality one. In their application to the present age, the two portions of Scripture are complementary. W. B. C. Beggs.

THE FILLING OF THE SPIRIT.

QUESTION 2190.—Are all believers filled with the Holy Spirit at conversion; if not, how are we to be filled? "Be filled with the Spirit" (Eph. 5. 18).

Ans.—No; not all believers are filled with the Holy Spirit at conversion. Some may be, but even to those, the injunction, "Be filled with the Spirit," applies.

John the Baptist was filled with the Holy Ghost, even from his mother's womb (Luke 1. 15). In the ordinary case, however, it is at conversion that the believer is sealed with God's Holy Spirit (Eph. 1. 13; 4. 30). *All believers have the anointing of God's Holy Spirit* (1 John 2. 27), and are commanded not to grieve the Holy Spirit of God (Eph. 4. 30). *The Spirit of God dwells in the believer* (1 Cor. 3. 16), who is the temple of God. But while it is true that all believers have the Holy Spirit, the command is given to them to "be filled with the Spirit" (Eph. 5. 18).

How Are We to be Filled?

(1) The believer must be willing to be filled (1 Cor. 12, verses 4 to 11), and must earnestly desire it (v. 31). This involves a willingness to be emptied of "self." To use a homely example, a vessel full of "honey" cannot be filled with oil until it is first emptied. Thus the believer must be willing to be emptied of self in order to be filled with the Spirit.

(2) The believer is commanded not to be unequally yoked with unbelievers: and God's gracious promises are given for all who obey (2 Cor. 6. 14-18).

(3) If we ask God to give us the good gift of the Holy Spirit, He has promised to do so (Luke 11. 13).

To answer this question exhaustively, whole volumes might be written. It is the *daily life-work* of the believer to obey the command, "Be filled with the Spirit." But wherever a command is given by God He shows us how it may be obeyed. Thus, immediately following the command (Eph. 5. 18), are those instructions, which, if carried out, result in a filling of the Spirit, *e.g.*, verses 19-25, and chapter 6, which gives injunctions to children, parents, servants and masters, and finally in verse 10, to brethren (vv. 10 to 18).

Put briefly, to "be filled with the Spirit," is a command which every believer should strive after every day, by God's grace—by believing, by faith, by obedience by prayer, and by every other means described in God's Holy Word. E. Boswell Phillips.

CHRIST OR ANTICHRIST?

QUESTION 2191—To whom does Zech 13. 6 refer, Christ or Antichrist? My difficulty rises from the fact that such authorities as A. C. Gaebelein ("Studies in Zechariah," page 136) and the late David Baron ("Visions and Prophecies of Zechariah," page 468, etc.), state fairly strongly that these are the words of the *false prophet*. I know that many Scriptures have twofold meanings, but if these refer to such a person as the Antichrist, it is surely stretching a lot to refer them to our beloved Lord. *But which is right?*

Ans.—The contrast of Zech 13. 6 shows that it refers to the false prophet or "idol shepherds" (11. 7) who, up to the time indicated, had misled and deceived the people. But "in that day" they will be so ashamed of their evil office and practice that they will deny it and try to explain away the self-inflicted wounds that such prophets gloried in as evidences of their zeal. In answer to the question, If you are not one of the false prophets what do the wounds in your hands mean? they will say they were given them by friends in some domestic quarrel.

But the sudden turn of the thoughts to Christ, in verse 7, is very striking. The Lord quoted this verse (Matt. 26. 31) and *referred it to Himself* so that there can be no question of its application to Him. That being so it does not seem strange that believers have delighted to take the previous name out of its context and use it of the Lord. He had wounds in His hands, when, as the Shepherd of the Flock, He was smitten.

I should not call it *"stretching a lot"* to refer them to Him, not certainly as applying to Him in the context, but as having such a beautiful similarity, and being so precious to His saints that they felt free to ask the same question of Him that was asked of the "idol prophets"—"*What are those wounds in Thine hands?*" but to receive a more glorious answer. Truly He was wounded in the house of His friends, but it was for our transgressions. George Goodman.

THE WITNESS WATCHTOWER—January, 1940.

THE year 1870, the year in which *The Witness* started, was a year of war, for at that time the Prussians and the French were in deadly conflict. Metz had surrendered, and Paris was encircled by the victorious Prussians. There was no wireless, so the only communication with Paris and the outside world was by pigeon messages; and fortunately there were no aeroplanes or bombers, no bombs to drop on innocent victims. It was a sad time, but it is past 70 years ago.

YET THERE HAS BEEN WAR EVERY 19 YEARS.

Statisticians, who take careful note of dates and figures, tell us there has been a war of some importance (not counting small skirmishes or punishments) on an average every 19 years since the Saviour uttered these memorable words: "*There shall be wars*" (Matt. 24. 6). Not that they have been every 19 years, but they have averaged every 19 years. Now we are engaged in one of the most tragic and subtle wars of all the ages, for no one can tell what the next month of the New Year may see enacted, on land, on sea, or in the air. It was a clearly foreseen war, for all could see that it would come if Hitler persisted in his open raid on Poland, without any cause but his vanity.

WHAT HITLER HOPES TO GET.

Having got Austria and Czechoslovakia, he meant to add Poland, Esthonia, Latvia, and other small states in the East, to the Reich, then he could turn and add Holland and other smaller countries. But this did not culminate his ambitions, for he had as his main aim the audacious land of England, until the whole formed a mighty and dominant German Europe.

If time permitted, and all went well, he might add the multifarious States of America and finally have a German World, or world-wide dominion, with Germany over all. "*Deutschland uber alles.*" Doubtless a scheme such as this flushed the fertile brain of the former house painter. But England and France have not remained neutral to his exploitations; Stalin has put a sprag in his Polish and Latvia lands; Mussolini, of whom he boasted so much, has seen fit to remain neutral in this war, and his own leaders have decided against raiding Holland. Now his many divisions, which were soon to drive the French back beyond the Maginot line, have done nothing for months, and what is to be done is one of the mysteries of to-day.

MR. CHAMBERLAIN'S "UTOPIA EUROPE."

At a time when the League of Nations, once supposed to be so powerful, seems to be discontinued, it looks as though we are to be treated to a *New League of Nations*. The battle of the War has yet to be fought in the West, the battle carried through Germany, Hitler and his leaders dismissed, then *Poland* has to be re-established, Czechoslovakia again set up as a nation, *Austria* be given the option of a new start, if wanted, and "A UTOPIAN EUROPE, *with a new spirit*, in which the nations which inhabit it will approach their difficulties with goodwill and mutual tolerance" (from Mr. Chamberlain's last speech). It sounds rather like "the world fit for heroes to live in," which was promised at the last Great War, but never came.

We fear it is beyond the power of France and Britain, or any man or body of men in the world, to produce such a UTOPIA as Mr. Chamberlain pictures. He added: "It is obvious that this Utopian Europe which I have briefly sketched out could not be the work of a few weeks or even months. It would be a *continuous process stretching over many years.*"

So that if we trust to men, even the most careful and wisest of men, three years are a small count in the matter of time for repair and remedy.

THE "UTOPIA EUROPE" FULFILLED IN A DAY.

But there is a way whereby it can be carried out in 24 hours, and the "mad alms" on the one hand, and the "candid hope" on the other, raise our hopes that this new way may yet, *even now*, be tried, when the stalemate tactics will be dropped, the black out and other inconveniences be dropped, and UTOPIAN EUROPE seen in one day.

It is for ONE MAN to take possession, the MAN whom GOD has appointed "Heir of all things" (Heb. 1. 2), the MAN who alone has the power over all, to create the "*new spirit*," as suggested, *in which the nations* would all have *good will* and work mutually together. Mr. Chamberlain cannot do it; Lord Halifax cannot do it; Mr. Churchill cannot do it; M. Daladier cannot do it; Herr Hitler won't do it—only the ALMIGHTY CHRIST OF GOD can do it. The sooner this is acknowledged the better.

His plan revealed in the Word of God is: "I will put My Law in their *minds* and write them on their *hearts*" (Heb. 8. 10) for Jews, and, "I will put My laws into their *hearts*, and in their *minds* will I write them" (Heb. 10. 16), for all men. "And then shall they see the Son of Man coming in the clouds of Heaven, with power and great glory" (Mark 13. 26) to "take His great power and reign." "King of kings and Lord of lords."

In this black out, a confused and terrible time, the hearts of true believers echo, "Come, Lord Jesus, COME QUICKLY" (Rev. 22. 20).

THE PRIME MINISTER NOT A UNITARIAN.

Many have grieved to think the Head of the British Parliament was of a Unitarian family. We give this information on the authority of Dr. SALE-HARRISON, the author of "The Coming Great Northern Confederacy" (which tells of the Union of Gomer (Germany) and Rosh (Russia) as the Great Power against God and His Christ). His words are: "Mr. Chamberlain's speech in the House of Commons was very touching, showing the utter disappointment at the trend of affairs, but it was pleasing to note that *he closed with an appeal to God for help*. It has been believed by many in Britain that Mr. Chamberlain is Unitarian, and some British religious magazines have also stated this, but it has now been discovered that though he is a member of a Unitarian family, he *himself is a Christian, a member of the Episcopalian Church*, and his wife is very devoted to the Lord. This information has only been confirmed to me a few days ago."

THE BIBLE OR "MEIN KAMPF"—WHICH?

The *Daily Sketch* of Nov. 27, made this startling statement: "*The Bible* is outselling '*Mein Kampf*' in Germany now. A private report of the Prussian Bible Society which has reached us reveals that since the Nazis came into power the sale of the Bible has outstripped Hitler's *magnum opus* by 200,000 a year. Although the Bible is not encouraged, it is not definitely banned."

ENTERING THE NEW YEAR OF SERVICE.

Now that we have entered a New Year, with all its restrictions, a good many Assemblies are considering whether they should not begin operations on a more extensive scale. Whether Conferences should not be held as usual, closing earlier; special meetings should not be continued, and other ways. They point out that theatres are going on almost as usual and people attending. It is good that such thought and care should be given to the matter, rather than a state of spiritual apathy should set in, as if all hope were lost. "Quit you like men, be strong" (1 Cor. 16. 13) applies *to-day* as to all days.

WAR ENDEST—REST COMING.

"Ye are not as yet come to the rest which your God giveth you" (Deut. 12. 9).

"O Thou who canst not slumber,
Whose light grows never pale,
Teach us aright to number
Our years before they fail." HyP.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4.

January, 1940. To ensure insertion, Notes must reach London by 15th. Made up December 15th.

"The Witness" for the 70th Year of Issue

WILL (D.V.) contain a Series of Papers by the best present-day writers, who seek to carry out the Principles stated at foot of page 7.

In addition they have to complete the papers by Early BRETHREN NOW AT REST. Wm. Lincoln, of Beresford Chapel, on "Twelve Reasons for Holding to the New Title of 'CHRISTIAN'"; C. H. Mackintosh on "Discipline and Unity in the Assembly"; J. A. Boswell, on "Did God Make the World in Seven Days?" and others. We will also give occasionally Dawson's Outline Addresses, of which we have still a number; Private Letters of J. R. Caldwell, Alex. Marshall, Robert C. Chapman, and many new and original papers.

WE HAVE READY FOR FEBRUARY, or the following numbers: "Weeping for a Night, but Joy in the Morning," by L. W. G. ALEXANDER (the Feb. leader); "What are the Old Paths?" by W. R. MOORE, B.A.; "Millennium: Sudden or Gradual?" and "Loyalty and Loneliness," by J. B. WATSON, and too many other pieces to mention, all forming "a feast of fat things."

We regret having to reduce *The Witness* in size, owing to the shortage of paper, compulsory Government Insurance, and many other unexpected causes; there is no other choice if we hope to continue through 1940. At the earliest moment we shall resume normal size and matter.

A SUGGESTION.

FOLLOWING up a remark by the Editor in the October issue, that evangelists are finding their meetings cancelled and their activities curtailed, may I suggest that a visit for a year or two, or for the duration of the war, to the West Indies would offer a wonderful scope of service? It is a time of visitation from on high for many of those islands, and *reapers* are wanted. There are English-speaking islands as yet unvisited by evangelists from Britain. A great harvest awaits the God-sent preacher. Though part of the Empire, and therefore at war, this does not affect things or people there in the same way as it does here. Information gladly given by H. P. Barker (who has preached the Gospel in 14 of the islands).

PERSONALIA

Mr. Thos. Fitzgerald has recovered considerably from his long eye strain, and is able to attend some meetings..Mr. Ernest Barker is somewhat better after his accident, though not able to be at home..Mr. W. B. Cannon is staying at present in Eastbourne. The little company in Carfax Hall will miss him badly.. Mr. James Stephen continues at Browneaves, Hereford. We hear he is steadily improving..Mr. Shields, of Hebron Hall, Glasgow, has just attained his 90th birthday, so the Assembly had a tea meeting and made him a presentation..Another of the Clapton Hall worthies, whom many preachers of years past knew, Mr. G. Carter, has been called Home. (See deaths)..Opportunities of Service among the Troops are afforded at the present time. Stock of Marked Testaments and Portions, and other things are specially provided for this purpose.

A lady of 97 who was converted in the '59 Revival has kindly sent £1 to help the distressed people in Poland..Our esteemed brother, W. W. Duncan, has been confined to bed for two weeks, and is afraid it will be a few weeks before he is fully recovered. Will value prayer.

ENGLAND

FORTHCOMING.—Wallington. Y.P. Rallies in Ross Rd. Hall, at 7. Jan. 6, R. W. Cooper; 13th, D. T. Griffiths; 20th, E. W. Rogers; 27th, H. Thorp.. Burnt Oak. Woodcroft Hall, Jan. 20, at 3.30 and 5.45. A. Fingland Jack, R. Hudson Pope, W. J. Wiseman..Barkingside. Victoria Hall, Victoria Rd. Jan. 20, at 3.30. G. M. J. Lear..Newcastle-on-Tyne. S.S. Workers in Bethany Hall, Park Road. Jan. 27, at 3 and 6..Farnborough, Kent. Gospel Hall, High St., Feb. 3, at 4 and 6. E. W. Rogers and J. B. Watson.. Walthamstow. Higham Hill Gospel Hall, Feb. 17, at 4 and 6..Newton Abbot. Conference of brethren, Feb. 28, at 3 and 6. Questions and correspondence to F. C. Mogridge, Alexandra House, Torre, Torquay.. Exeter. Bible Study Convention, Mar. 13, 14, 16. Subject, "The Return of our Lord." J. B. Watson, M. Goodman, W. E. Vine, E. Barker, E. W. Rogers, E. S. Curzon..Carlisle. Hebron Hall, Jan. 1, at 10.30, 2 and 5.30. J. M. Shaw, W. D. King, A. H. Abrahams.. Manchester. Hope Hall, Jan. 1, at 2.30 and 6. A. Greenwood, E. Lewis, P. S. Mills..Leatherhead. Kingscroft Hall, Kingscroft Rd., Jan. 20, at 3.15. A. E. Hopley on "Boys will be—Men."..East Sheen. Sheen Hall, Feb. 10. J. B. Watson and Scott Mitchell ..Littlehampton. S.S. Workers, Mar. 21-26. Particulars, C. F. Kennedy, Belgrave House.

OTHER MEETINGS.—Fellowship Meetings at Jarvis Brook, Sussex, cancelled..Worthing. Bedford Row Annual postponed until May.

LONDON.—Stratford. Gavin Hamilton had special mission in Highway Hall, in Dec. Crowded meetings, some saved..The Monthly Missionary Prayer Meeting is held on last Friday of each month in Y.M.C.A., 186 Aldersgate St., at 3.

REPORTS.—Nottingham. Missionary Meetings in Willoughby Hall, Nov. 18-20. Ministry and reports by W. A. Kimber and A. E. Phillips much appreciated.. Liverpool. Quarterly gathering of S.S. Workers in David St. Chapel, Dec. 2, when W. J. Wiseman gave appreciated help..Altrincham. Missionary Day, Nov. 18. Large numbers gathered. T. Watton and Misses Whyman and Oldham took part.

NOTES.—Manchester. R. Scammell had 3 weeks' Gospel meetings in Stretford, with blessing. Saturday evening meetings for believers well attended. H. St. John gave addresses to believers in Pendleton. H. Stewart (of Pilgrim Preachers) gave help to Christians in Blackley..Liverpool. W. J. Wiseman visited David St., Boaler St., and Romeo St. Halls, speaking of the circulation of the Scriptures in Russia, Finland, Poland, etc. Visits to various halls have been paid by C. Day, Angola; J. E. Johnston, India; M. M'Kenzie, W. Indies. Saturday Meetings for young people have been held in Boaler St., Crete Hall, Larkhill, and other centres..H. P. Barker to be in Bristol, Warsash, Manchester, Cardiff, and Hereford latter half of Jan...

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P. Lesley to give addresses to believers in Briton Ferry, Jan. 14-25; also to visit Glanyllyn and Cardiff..W. Ainslie to be in Blackburn, Leeds, Chester and Liverpool, in Jan. Finding many open doors locally in Bebington..T. J. Allen to have meetings in Cardiff and district during Jan. Is seeking to distribute Testaments and Gospels amongst soldiers in various places.. C. W. F. M'Ewen had special meetings at Sandygate, also visiting Troops. To be at Coleford, Woodbury, Stoke Canon, Crediton, Habertonford and Bristol in Jan...J. E. Wilday having blessing in seeking to reach men of H.M. Forces in Barracks and elsewhere. Many interesting cases. Would value prayer that a hut may be secured in a large camp. To visit Bournemouth and Fareham in Jan...Believers in Rhos are much cheered at blessing granted in their work. During the year 13 have been saved and added to the small Assembly. Brethren on Merseyside give valued help..H. Wildish to be at Torre, Torquay, Jan. 7-16..During January J. M'Pate to visit Flocton and Skelmonthorpe, Yorks. ..E. E. Rankin had a good time in Salop St., Liverpool. Commences Stockport, Jan. 28.

SCOTLAND

FORTHCOMING.—Aberdeen. Jan. 1 and 2, in Y.M.C.A., Jan. 3, in Hebron Hall, Messrs. Hagan, Lear, Redwood, Scammell, St. John..Ayr. Town Hall, Jan. 1, at 11. John M'Alpine, A. Borland, W. F. Naismith..Blantyre. Bethany Hall, Glasgow Rd., Jan. 1, at 11. J. Russell, A. M'Neish, D. Shaw, J. Douglas,..Dumfries. Bethany Hall, Jan. 1, at 11. W. M'Alonan, Mr. Cowan, J. Hyslop..Dundee. Hermon Hall, Jan. 1, at 2. G. M. J. Lear, A. Campbell.. Edinburgh. St. Columba's Church, Cambridge St. (adjoining Usher Hall), Jan. 1, at 11. W. W. Fereday, F. Whitmore, J. R. Rollo, D. Morrison..Falkirk. Mid-Scotland in Oddfellows' Hall, Jan. 1, at 11.30. G. C. D. Howley, W. D. Whitelaw, R. Scott..Hamilton. Olive Hall, Jan. 1, at 1. A. Wallace, J. Coutts ..Kirkcaldy. Dunnikier and Hebron Halls United in Hebron Hall, Jan. 1, at 11. E. H. Grant, Wm. Harrison, J. Milne, R. Cumming..Kilmarnock. Central Hall (Grand Hall not available), Jan. 1, at 11. T. A. Kirkby, W. A. Thomson, J. M'Alpine, W. F. Naismith ..Motherwell. Town Hall, Jan. 1, at 11. H. P. Barker, R. D. Johnston, George Westwater, John Fraser..Stranraer. Masonic Hall, Sun St., Jan. 1, at 11.30, M. H. Grant, R. M'Pike, W. J. Brown., Auchinleck. Jan. 2, at 12. R. M'Kechnie, J. Russell, J. Gilfillan..Cowdenbeath. Union Hall, Broad St. Jan. 2, at 2..Falkirk. Oddfellows' Hall, Jan. 2, at 2.30. David Morrison, J. Lees, T. A. Kirkby..Glasgow. Christian Institute, Bothwell St. Jan. 2, at 11. H. P. Barker, A. P. Campbell, Montague Goodman, G. C. D. Howley..Innerleven. Gospel Hall, Jan. 2, at 11. W. W. Fereday, S. Chambers, others..Kilbarchan. Memorial Hall, Jan. 2, at 5. J. Milne, W. D. Morrow, D. Weir, W. D. Whitelaw..Kilbirnie. Gospel Hall, Jan. 2, at 12. J. Fraser, M. Grant, R. Balloch, W. A. Thomson..Larkhall, Hebron Hall, Jan. 2, at 11. J. M. Shaw. R. D. Johnston, A. Borland. W. J. Brown..Prestwick. Town Hall, Jan. 2, at 11.30. John Ritchie, David M'Kinnon, others..Whitburn. Welfare Hall, Jan. 2, at 11.30. R. Craig, F. Tanner, E. Grant, W. M'Alonan..Newmilns. In Co-operative Hall, Jan. 3, at 1.45. R. D. Johnston, G. Westwater, W. D. Whitelaw..Rutherglen. Hebron Hall, King St., Jan. 6, at 3.30. R. Balloch, J. Coutts, W. F. Naismith. R. M'Kenzie..Hamilton. Young People's Conference, Low Waters Gospel Hall, Jan. 13, at 4. R. Cumming, A. M'Neish, W. King..Overtown, Jan. 27, at 3. John Lightbody, R. Cumming, W. F. Naismith..Kilmarnock. Elim Hall, Prince's St., Feb. 3, at 3..Glasgow. Porch Hall, Millerston St., Feb. 10, at 3.30. W. A. Thomson, W. D. Whitelaw, J. Douglas, J. Lightbody..Glengarnock. In Hebron Hall, Feb. 10, at 3.30. W. W. Fereday, T. Moses, others..Paisley. Renfrewshire Missionary, Shuttle St. Hall, Jan. 27, at 3.30. Jas. Lees, Alex. M'Gregor, others.

REPORTS.—Missionary Report Meeting in Elim Hall, Kilmarnock, Dec. 9, was well attended. Interesting account of work in Eastern Europe by James Lees.

NOTES.—Harold German hopes to commence special meetings in Newmilns, Jan. 7..J. D. M'Pate had a four weeks' campaign in Coalburn, where four professed faith..Gospel Meetings conducted by John Carrick from Nov. 5-19., in Ballieston, were well attended, particularly on the Lord's Days..E. E. Rankin had large meetings, with conversions, in Newton Mearns.. W. W. Fereday hopes to help in Glengarnock, Partick, and Rothesay during Feb...W. M'D. Redwood will (D.V.) give a series of addresses in Albert, Elim, and Abingdon Halls, Glasgow, during Jan..W. W. Duncan had the joy of seeing one man profess and backsliders restored on his last visit to Abbot Hall, Dunfermline.

IRELAND

NOTES.—Dublin.—H. Steedman was in Merrion Hall in Dec. and helped in other halls in the neighbourhood. J. G. Grant expected early in January. T. G. Smith follows..Belfast. Edwin Lewis to be in Victoria Hall, during January..Edward Hill commencing special meetings in Glengormley, Jan. 7..D. Leatham having blessing amongst saints and sinners at Quilly. Continuing until Christmas..R. Craig and H. Eadie have finished at Ballyboy, Co. Monaghan..W. H. Wills visited Enniskillen, Lisbellaw, and Ballinamallard, with encouragement amongst saved and unsaved. Hopes to return to Co. Fermanagh, a very needy part..J. Finegan preached the Gospel in a hall near the Co. Monaghan border. Cheered by attendances and blessing amongst the unsaved..Meetings held by S. W. Lewis, nr. Convoy, have been good. Some conversions. Commencing in Ballinaloob in Jan...J. G. Grant had blessing in Sydney Hall, Blackrock..Messrs. Foster and Magowan had large meetings in a barn at Braid Valley. Some saved. Now at Broughshane..D. L. Craig finished with increasing interest at Newcastle. Now at Shanaghan. Goes on to Loughall, a needy district..J. Hutchinson had good meetings at Dundonald..Mr. M'Cracken near Portrush..Belfast. D. Craig had blessing in Old Park Hall. F. Knox at Cregagh St. Hall. Messrs. M'Kelvey and Bunting had blessing at Kingsbridge Hall..E. E. Rankin hopes to have special mission in Ballyhalbert during Jan.

AMERICA

CANADA.—Conference at Millcreek, Man., was a time of blessing. Ministry of Chas. Bowen and Wm. Ingram was profitable and a real "lift" to the many who gathered from Winnipeg and other places..J. H. Blackwood had meetings for believers at St. Catherines, Ont. Word blessed to the Lord's people. Large attendances at Gospel services..T. M. Busby has returned to Timmins, after spending the Summer in Cochrane district, where blessing was granted. Address, 75 Elm St., S. Timmins, Ont...G. O. Benner had a week in

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Orillia, with encouragement, also a week each in Springbrook, Stirling, Trenton, and London. Preached in 3 Assemblies in Hamilton and 5 in Toronto. Going to Vancouver..L. J. Germain, Deseronto, continues with a measure of encouragement amongst French-Canadians. In some districts N.W. of Montreal a number of French people have been converted..Toronto. Dr. Northcote Deck's ministry greatly appreciated in Central and other halls. H. Harper had 5 weeks in Central Hall. A time of help. F. Nugent and T. Wilkie in Junction Assembly. Messrs. Gould and Crawford in Highfield Hall, with blessing. L. T. Chalmers has given helpful lectures on "The Tabernacle," in Olivet Hall. H. G. Mackay in Swanwick Hall. A time of reaping..London. As a result of S.S. and Gospel work in Argyle district, an Assembly has been formed..Brantford. P. Hoogendam had 2 weeks' helpful meetings. Souls saved. Also gave practical messages in Bethany Hall, Hamilton.

UNITED STATES.—Jas. Lyttle has been doing personal work and tract distribution around Yonkers. As soon as his wife has sufficiently recovered from illness, they hope to settle in the Catskill Mountains, to open up new territory hitherto unreached by the Gospel.. G. O. Benner gave help in Chicago, going on to Oakland. ..H. Thorpe has been labouring in the New England States, where there is great need for young preachers to do plodding work, especially in Maine, New Hampshire and Vermont. Hoped to return to the South where there are also many open doors.

OTHER PARTS.—West Indies. In St. Kitts the work is spreading. New Sunday School started at Monkey Hill. Several baptised at Lavingtons, Assembly now numbering 23. Four or five at Leper's Home professed. Hall to be erected at Phillips. Interest great in open-air meetings at Sandy Point. New workers urgently needed. Miss Creeth reports many saved at week night meetings at Boyds..A. C. Peterkin, Barbados, continues to give help in the Stream Hall, in Gospel effort at "Oistins," and to find opportunities in visiting the hospital and prison..Argentina. Annual Conference was held in Lanus, Nov. 1, when about 640 were present. Messrs. Russell, Ross, Hogg, Sipowles, French, and Williams ministered the Word. A precious time..Miss Miles, Buenos Aires, reports that some women have accepted Christ. At tent campaign many hear the Gospel for the first time..W. B. Jack, Marcos Juarez, sends interesting account of a 4½ months' trip with the Bible Coach, covering 3600 kilometres. Much encouragement was met with in many places.

AUSTRALASIA

AUSTRALIA.—T. Braidner had large meetings in Caleyville, Queensland, with blessing to saint and sinner..Great interest is being shown in the Postal Sunday School, an effort to bring the Gospel to the children in isolated parts of Australia. 12,000 boys and girls are now enrolled, and about 6000 homes are thus reached..Special meetings for young men to help them in Gospel and other work were held in Sydney. Practical help given..T. Towill is seeking to reach young folks by visiting schools in various districts of New South Wales. W. Bradbury is reaching many out of the way places in N.S. Wales by Motor Van..A. L. Gould and S. Burnham gave help in Sydney, *en route* for N.Z.

THE WORLD FIELD

EUROPE.—France. V. Waugh, Ruy, writes that the 6 Spanish refugees, children of believers, who were sent to them 3 years ago, have now returned to Spain. All were saved and bore a good testimony..W. Taylor, Argentruil, writes that about 20 have been saved since the outbreak of War, and it is hoped to baptise some of them shortly..Spain. Mr. and Mrs. H. S. Turrall are now back at their loved work at Marin, and recently completed 50 years' service in that land. They received a hearty welcome from the believers..Portugal. R. Molton is seeking to help Mr. R. M. Ingleby in work around Caldas Da Rainha. Mr. and Mrs. Frank Smith are finding numbers small at Coimbra, but increasing. The hall is in one of the main avenues of the city. At a village some distance off, a crowd of villagers gather twice weekly to hear the Gospel..Our brother, W. J. Wiseman writes: "There were very good attendances in the meetings for University Students, and at the Assembly Hall in Budapest. Many Jews were present. There are about 600,000 Polish refugees in Rumania, a great opportunity for Scripture distribution. Both in Novi Sad and Belgrade we had good meetings. Three young men professed conversion. In Finland the Russians have occupied the territory where most of the Assemblies were situated. The Russian believers are very poor, but they are fleeing westward from the Bolsheviks. The invasions of both Poland and Finland will make thousands of Russian Bibles available, where hitherto they were prohibited. Even out of war blessing may come."

AFRICA.—Algeria. Miss Clark, Yakouren, writes that in spite of difficulties, classes have been restarted. Considerable interest is shown in the Gospel by a Sheikh's family visited regularly..Congo Belge. W. R. Haresign, Luanza, reports the baptism of 4 believers in Lake Mweru..N. Rhodesia. J. Caldwell, Chitokoloki, reports the baptism of 21 believers, including several girls in the boarding school who have gone on well for a number of years. Cheered during a trip to the Kabompo, where it is hoped to build on a new site.

"WITH CHRIST"

July 25, Wm. Livingstone, Alexandria, age 68. Saved over 40 years, will be much missed in Ebenezer Hall Assembly for his active and thoughtful interest. was hall-keeper for many years..Sept. 12, at Exeter, Miss E. Pook, age 75. In Assembly at Fore St., Exeter, over 50 years. Conducted sewing meeting for missionaries many years. Will be greatly missed..Oct. 20, Miss Helen Macgregor, at Montreal. Formerly of Glasgow. Accepted Christ as her Saviour in Round Toll Sunday School. Suffered much..Oct. 29, William McVey, age 82. Saved in Belfast, 1877, for many years in Coatbridge Baptist Church; later in Annathill Assembly. Last 5 years in Gospel Hall, Kilbirnie. A quiet, godly brother, much missed..Nov. 5, David Smith, aged 57. Saved 14 years ago, and shortly took his place in the Assembly in Glengarnock. A godly, consistent brother..Nov. 5, Robert Beattie, age 26. Born in Douglas, Lanarkshire. Saved as a boy, baptised and received into Assembly, where he was correspondent and S.S. Superintendent for some years. Moved to Stirling and later to Norfolk where he met with believers at Wells. Was returning home after taking Gospel meeting at Burnham Market, when a motor collided with him, and he passed away almost immediately. Will be much missed by many..Nov. 6, Wm. Laidlaw, Leadhills, aged 73..Nov. 10, Alexander Mitchell, Skien, Norway, aged 75. Saved 60 years ago. Left Govan, Glasgow, over 49 years ago to take up work in Faroe, then 40 years ago moved to Norway, where he has laboured

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ever since. Had not visited the Homeland since 1912. A fellow-worker writes: "He was a great worker, an earnest evangelist, pastor, and teacher, a father in Christ to many." His two sons and his son-in-law spoke at the interment..Nov. 10, L. Grant, Perth, aged 67. A godly consistent brother, connected with Railway Mission for many years, latterly in Assembly.. Nov. 11, Miss Elizabeth Shearer, Edinburgh. Converted nearly 60 years ago in Westray, Orkney, at meetings held by John Knox McEwen. Active worker in Tollcross Hall Sunday School until failing health caused her to give it up..Nov. 13, David Murray, aged 71. Saved 50 years ago during revival with the late Wm. Lindsay in Hamilton. Superintendent in Sunday School at Leadhills for 30 years..Nov. 16, Ludovic Hill, aged 67. Formerly of Memorial Hall, Kilbarchan, and for the past 12 years in Summerfield Hall, Whiteinch, Glasgow. His voice was often heard in Gospel testimony in the open air, pointing sinners to the Saviour. Rendered practical help in pitching tents for Gospel work. He leaves a grown-up family. A true helper. "He hath done what he could"..Nov. 16, Miss Emma A. Bland, of Dublin, aged 87. Eldest daughter of the late F. C. Bland, formerly of Co. Kerry. Converted in early childhood, sought throughout her long life to bring others to Christ, and wrote several books to this end. Connected with Merrion Hall for nearly half a century. Took Young Women's Bible Class for many years, and kept up her interest in the Assembly to the end. Loved and respected by all who knew her..Nov. 16, Mrs. Joseph Hendry, aged 66. Saved in Garngad 40 years ago through the ministry of John Ferguson. Since then in Garngad and Springburn Assemblies. Bore a quiet, consistent testimony..Nov. 17, Mrs. Alex. Paterson, aged 67. Saved over 40 years ago. In fellowship in Kilbirnie and Hebron Hall, Glengarnock..Nov. 18, Mrs. Oliver, wife of Robert Oliver, Holyoke, Mass., saved about 53 years ago, associated for 47 years with Assemblies. During 44 of these (35 years in Holyoke), she became widely known for the hospitality so graciously extended to the Lord's servants and His people..Nov. 26, Daniel Mackie, of the Tabernacle, Shettleston. For many years correspondent for the Assembly and S.S. Superintendent..Nov. 27, Mrs. Varnham, wife of John Varnham, Haydock, age 67. As a nurse, then a wife, her life was one of happy service. Quietly, joyously she served her Lord. Given to hospitality. She will be missed..Dec. 1, Miss Annie Scott, Aberdeen, aged 81. Saved about 65 years ago. Originally in St. Paul St. Assembly. For some years in Melbourne, Australia, latterly in Hebron Hall, Aberdeen. A quiet, godly sister, who endeared herself to many..Dec. 1, as result of an accident in the gas works, Henry Moseley, Uddingston, age 35. Saved when a boy of 8. Associated with Assembly. Bore a quiet, consistent testimony..Nov. 7, Samuel Ritchie, Bishopton, aged 76, after 60 years spent in the service of Christ. Associated with Assemblies at Cathcart Rd., Glasgow, Clydebank, and within recent years at Renfrew. Greatly missed for his words of wisdom and good cheer..Dec. 8, Mrs. Elizabeth Murray, Prestwick, age 74. Buto Hall Assembly has thus lost its oldest member and a highly respected sister. Saved 37 years ago at a Kitchen Meeting in Prestwick, conducted by T. Sinclair. She has met with the Prestwick Assembly since the early days, and was regular in her attendance up till the end. By kindly disposition and consistent Christian character she won the respect of all..Dec. 9, Mrs. Robina Robinson of the Tabernacle, Shettleston. Will be greatly missed..Suddenly, on Dec. 12, Alexander Mearns, Newcastle-on-Tyne, age 79. Born near Oyne, Aberdeenshire, saved in his 'teens, went to Tyneside over 60 years ago. Associated with Mr. Richard Hoyle in Bath Lane Assembly for many years, later at Bethany Hall. Has borne a quiet, consistent testimony. Missionaries will remember him for his whole-hearted fellowship. Had a wide circle of friends, and the fragrance of his memory will linger..Dec. 12, G. Carter, London, one of the stalwarts in Clapton Hall, for many years. Known to a large number of the Lord's people. Last few years has resided in Woodford..Mrs. Keller, wife of C. R. Keller, Editor of "Words in Season," U.S.A...Dec. 13, William Robertson, Dingwall, aged 67. Saved in early life, he was for some years connected with the Assembly in Barrow-in-Furness. He later returned to the North of Scotland where he belonged, and founded the Assembly at Dingwall. For 31 years he has been the leading force under God in that Assembly, maintaining his interest right to the end. His Home-call will leave a gap not easily filled.

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ADDRESSES

REMOVALS.—Assembly in Canterbury to 2a, Station Road West (not East)..Assembly in Cefn Forest, to new Gospel Hall, Bedwellty Road..Believers have removed from Gospel Hall, Pitsea, to Ebenezer Hall, London Rd., Vange. Correspondent, C. F. Power, Stanley Rd., Pitsea.

CORRESPONDENCE FOR Rudmore Hall, Portsmouth, to W. V. Irwin, 32 St. Pirans Ave., Copnor, Portsmouth..Gillingham, to W. Babey, 107 Sturdee Avenue..Whitefield Hall, 63 Carmichael St., Govan, to John Macallister, 19 Elizabeth St., Ibrox, Glasgow, S.W.1..Tabernacle, Shettleston, to John Clark, 1057 Shettleston Road, Glasgow, E.2.

PERSONAL ADDRESSES.—George Murray (late of Southport), 94 Fernlea Road, Glasgow, S.3.

ALTERATIONS IN ASSEMBLY DIRECTORY.—Delete Postcombe, Oxford, as meeting no longer exists.. Enniskillen, Co. Fermanagh. Address is Queenstown Rd.

NEW ASSEMBLIES.—Believers now meet in Women's Institute Hall, Bellingham Lane, High St., Rayleigh, Essex. Correspondence to Reginald Hodson, Stanmore, 138 Eastwood Road.

SPECIAL ADDRESSES.—We are asked to mention Folkestone, Victoria Hall, 32 Cheriton Road..Halifax, Nova Scotia, Gospel Hall, 20 Creighton St., off Cogswell St. Correspondent, A. M. Hunter, 72 Henry St...Bodmin, Cornwall. Enquire William G. Eveleigh, Piemont House, Turf St.

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Chirnside A	4	0	0
New Stevenston A ..	6	15	0
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Mrs. A.	5	0	0
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Bethany, Troon A ..	4	17	6
Miss S.H.	1	0	0
Bothwell A	3	0	0
Miss I.M.W.	1	0	0
R.R.	1	0	0
Mr. & Mrs. R.McK.	2	0	0
Union, Cowdenbeath A	9	0	0
Union, Cow'nbeath S.S.	1	10	0
Lanark A	12	0	0
Blackburn, Leith A ..	12	0	0
Mr. C.	1	0	0
An Invalid	2	0	0
Hope	0	12	0
Romans 12. 13 ..	£1	0	0
M.C.	10	0	0
Sandhead, Stranraer Sis.	2	0	0
Anon.	10	0	0
Anon.	10	0	0
Mrs. M.S.	0	10	0
Shiloh, Coatbridge Sis.	3	0	0
Forres A	6	10	0
Anon.	7	0	0
Anon.	2	0	0
J.McP.	1	0	0
Eben., Motherwell S.S.	6	15	0
Bethany, Troon A ..	3	6	9
Garngad, Glasgow A	5	10	0
Allander, Milngavie A	6	0	0
Mr. & Mrs. A.H. ..	6	0	0
Carfin A	3	0	0
Believer, S. Africa ..	2	0	0
Mr. & Mrs. R. ..	1.	0	0
Matt. 6. 3	4	0	0
Mr. D. M.	3	0	0
Bute, Prestwick A ..	9	19	6
Abingdon, Glasgow A	2	12	0
Bogston, Greenock A	4	6	0
Innerleven Sisters ..	6	0	0
Portobello A	2	0	0
Elim, Kilmarnock A	6	6	6
Practice	34	0	0
Parkhead, Glasgow A	10	0	0
Wolseley, Glasgow A	2	5	0
Busby A	2	18	9
Perth, Glasgow A ..	1	0	0
Linlithgow A	7	0	0
Tollcross, Edinburgh A	6	6	0
A—*Assembly Gifts.*	£403	19	10

WIDOWS AND ORPHANS.

A.T.R.	£0	10	6
Mrs. F.	0	10	0
D.C.S.	10	1	8
S.F.O.L.	4	4	0
Llanfairfechan A ..	1	0	0
Anon.	1	1	0
Mrs. M.S.	0	10	0
B.E.S.	£5	0	0
Garston, Liverpool A	0	10	0
Wallington A ..	5	12	11
Allander, Milngavie A	2	0	0
Mr. & Mrs. R. ..	0	10	0
Gospel, Windsor A ..	2	10	0
Anon.	0	10	0
W.H.P.	2	0	0
North St., Dairy A ..	4	0	0
Alma Rd., Bristol Sis.	5	0	0
	£45	10	1

INDIAN ORPHANS.

Alexandra, Hornsey S.S.	£4	10	0
Alexandra, Hornsey Y.P.M.	1	10	0
Annbank A	0	12	0
Union, Cowdenbeath S.S.	1	10	0
Marine, Eastbourne S.S.	5	0	0
Dalkeith Sis. ..	1	8	0
Elim, Glasgow S.S.	3	0	0
S.S.—*Sunday School.*	£17	10	0

GOD'S WAY OF SALVATION CAR.

Albert, Grangemouth A	£2	10	0
Fort William A ..	5	0	0
Forres A	2	0	0
Believers' Mag. Readers	2	0	0
Tillicoultry A ..	2	0	0
Bethesda, Linthouse A	1	10	0
J.S.	3	3	0
J.M.S.	3	0	0
W.E.T.	2	0	0
Roman Rd.Motherwell A	£3	1	6
A.K., Motherwell ..	1	0	0
	£32	4	6

OFFICE EXPENSES.

Stair Park, Girvan A ..	£0	5	0
Bute, Prestwick A ..	0	6	0
Strathaven A ..	0	10	0
New Stevenston A ..	0	6	0
Mr. & Mrs. A.M. ..	0	10	0
Elim, Glasgow A ..	0	2	0
Kirkconnel A ..	0	1	6
Newmilns A	0	2	9
Wolseley, Glasgow A	0	6	0
Cardoness	0	2	6
Camelon A	0	15	0
Mrs. A	0	2	0
Mr. & Mrs. R.McK...	0	2	6
Lanark A	0	5	0
Mr. C.	0	2	6
Forres A	0	5	0
Anon.	0	5	0
J.McP.	0	5	0
Bethany, Troon A ..	0	1	6
Garngad, Glasgow Sis.	0	5	0
Mr. & Mrs. A.H. ..	0	2	6
Carfin A	0	3	0
Matt. 6. 3	0	4	0
Bute, Prestwick A ..	0	10	6
Innerleven Sisters ..	0	4	0
Portobello A	0	5	0
Elim, Kilmarnock A ..	1	0	0
Practice	1	0	0
Wolseley, Glasgow A	0	2	6
Sums not exceeding 2/	0	4	11
	£8	19	6

INDIAN ORPHANS. For many years Sunday Schools have generously contributed to this work among the Orphans of India, but to-day we hear from all over the British Isles that owing to Evacuation the numbers attending are so depleted—in some places schools are closed down altogether—that many are not able to send us the usual quarterly contribution of 30/ per child. Missionaries continue to write that the need is as great as ever, and we would earnestly appeal to all who can come to the rescue of these poor children and so encourage and assist our Brethren and Sisters who so faithfully devote their lives to the care and wellbeing of these orphaned little ones. Many are the trophies of grace won for the Master in these orphanages.

The Editor's Special Charge.

Address: Hy. Pickering, 14 Paternoster Row, London, E.C.4.

NOTE.—All sums are passed on to the parties named without any deductions whatever. Amounts are for Nov.

WAR FUND.—Friends have already sent in 3 or 4 items, and suggest that we have a War Fund for circulating pure literature amongst the men at the front—soldiers, sailors, airmen—and the men in Camps at home. We will gladly receive any sums from 1/ in stamps to £100 note, and quickly pass to men of the Army, *Marked Testaments*, 2 Gospel Verses marked in red, 6d.; *Marked Portions*—St. John and Hebrews; St. Luke and Romans, John, Acts, and Romans, 2d.; *Traveller's Guide*, 7d.; *Soldier's Guide*, full of Gospel Stories, 7d.; *Sailor's Guide*, ditto, 7d.; *Airman's Guide*, new, ditto, 7d.; "*Grace and Truth*," by Dr. W. P. Mackay, the clearest Gospel issued, 7d., and *similar clear-ring Gospel Literature* likely to awaken and help men having to face death.

A.& B. H.K. ..	£0	10	0
John 3. 16 Chapel-en-le-Frith, ...	0	10	0
O.B., Norwich, ..	1	0	0
E.E.B., Croydon, ..	0	5	0
T.P., Hawick, ..	£1	0	0
S.V., Bethnal Green, ..	0	2	0
For His Glory, Norwich,	0	10	0
Glengarnock Miss. Study Class, ...	1	3	6

"WITNESS" CO-WORKERS. After reading your *Witness*, think of how it might be enjoyed by some lonely workers abroad, newly gone out, or little known. We aim at putting *co-workers* in touch with same. Any worker on "*faith lines*" not getting a copy might communicate with the Editor, who will try and meet the need. At this time of the year those who are willing to *continue* the good service might kindly advise the Editor. *A number more co-workers are wanted* thus to link up with lone missionaries. A register is kept, so that the new names can be supplied at any time. Kindly share in this service.

GOSPEL LITERATURE FUND for sending free Gospel books and tracts to the unemployed, widows, and persons in need. Must send 2 names and addresses of well-known workers who will commend, with each application. *Received with thanks*: In His Name, Portrush, 10/; A.B., Birmingham, £6; M.G., Shrewsbury, 6d.

So many unemployed are willing to do something for the Master that this fund is regularly overdrawn. When workers are willing to distribute, it seems a pity not to supply. Kindly keep this specially in mind.—Ed.

THE "WITNESS" TO MISSIONARIES.—*Received with thanks*: T.E., Alloway, N.J., 2/; Mrs. F.J.C., Swindon, Wilts., 2/6.

AGED WORKERS.—Several men who have spent their lives in the Lord's service are now too old for same, and are apt to be forgotten. We gladly pass on small sums to such. *Received with thanks*: In His Name, Portrush, 10/; A.P., Clydebank, 10/.

"REMEMBER THE POOR" (Gal. 2. 10; Rom. 12. 13). Any of the Lord's people who can help in the work will be welcome. *Received with thanks*: O.B., Norwich, 7/; Mrs. McB., Kirkcaldy, £2; In His Name, Portrush, 10/; F.L., Devonport, 5/.

HOSPITAL BOOK FUND for the lonely, poor, disabled, and *soldiers, sailors, and airmen*. *Received with thanks*: In His Name, Portrush, 10/.

RECEIVED FOR OTHER FUNDS, with many thanks:

Work Among the Jews.—In His Name, Portrush, 10/; For His Glory, Norwich, 10/.

Jewish Refugees.—Anon., Portadown, £3; O.B., Norwich, £1; Creetown A., £2 11/.

Work Among Lepers.—Creetown A., £2 15/.

Office Expenses.—In His Name, Portrush, 5/.

Retired Missionary Aid Fund.—One of His Own, Dartmouth, £1.

Books for Missionaries.—In His Name, Portrush, 5/.

British and Foreign Bible Society.—One of His Own, Dartmouth, £1.

Friends of Armenia.—One of His Own, Dartmouth, £2.

Scripture Gift Mission.—Z.X., Norwich, £3; One of His Own, Dartmouth, £1.

Christians desiring to have fellowship with mission workers, the aged, the poor, the Jews, and other funds, can leave a legacy to the Editor of the *Witness*, mentioning what the sum is for, or leaving it to the Editor's discretion. It will be faithfully distributed, no charge will be made for expenses, and the full amount will be passed on.—Hy. Pickering, or Editor, for the time being, 14 Paternoster Row, London, E.C.4.

RETIRED MISSIONARY AID FUND.—Gifts received by C. Whittington Cadle, The Hermitage, Godalming, Surrey, during Nov., amounting to £1283 5/4, including Anonymous Gifts of £5; £2; £1; £1; 10/; 5/; £1; also legacies, Mrs. A.E.W., £300; and Miss M.H.T., £430 13/6, with £16 13/10½, including Anon. 3/ for expenses.

The "Golden Bowl."

"The four and twenty elders fell down before the Lamb, having each one a harp and Golden Bowl full of incense, which are the *prayers of the saints*" (Rev. 5. 8, R.V.).

For Suffering Saints in Spain, China, Czechoslovakia, Poland, and other distressed lands in these last days.

For Healing and Guidance for two people. One has been ill a long time.

That a Christian man may be more patient and unselfish.

That God will prevent unwise steps being taken in very great difficulties.

That a mother, a wife, and a friend may be convicted and saved.

For the salvation of a son who seems hardened, also for a brother.

"The Morning is about to Dawn"

A Study in Contrasts. By L. W. G. ALEXANDER, Forres.

"HIS anger is but for a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning" (Psa. 30. 5). The contrasts in this verse are very marked. *Anger* is contrasted with *favour*, a *moment* with a *lifetime*. *Weeping* is contrasted with *joy*, the *night* with the *morning*. A further contrast may be noted in that *weeping* is said to endure, that is come in to tarry for the *night*, but *joy* cometh, that is, comes to dwell in the *morning*.

God's anger is as real as His favour. Yet His anger is represented as continuing but for *a moment* whilst His favour extends to *a lifetime*. With this agrees: "The acceptable year of the Lord and the day of the vengeance of our God" (Isa. 61. 2). Mercy is represented as lasting for a year, vengeance for a day. It is ever so with God. He has no pleasure in the death of the wicked.

He is Rich in Mercy.

He delights in forgiveness. He is mighty to save. They only are under His wrath who will to have it so.

Weeping endures for the night; it is the night experience. What the night represents all are familiar with—earth with its sorrows and woes. In the mystery of God's ways with His children it is given to some to experience more of this than others. As with the Apostle on his journey to Rome, so with many: "Neither sun nor stars in many days appeared." *The darkness is deep*; the sea of life is wild and wintry.

Yet on darkest night is destined to dawn the fairest morn;

A Morning Grand and Fair

will surely break. That morning will wipe the tears from every eye, and the deeper the sorrow the greater will be the joy—"joy cometh in the morning." That joy will be no mere happiness, which depends upon what happens, it will be deep, pure, and eternal, anchored in God. Our light affliction, which is for the moment, worketh for us more and more exceedingly "an eternal weight of glory."

Man was created in God's image after His likeness. What a noble being man must have been! What powers of intellect, what strength of will, what capacity of heart must have been his! He was perfect in spirit and soul and body. All that his sinless human nature could desire was his in boundless fulness. His joy was perfect, for he joyed in God, and God joyed in him.

Heaven Stooped to Kiss Earth,

and earth rose to welcome the embrace of Heaven. *The bridal of Heaven and earth was sacred and sublime.*

Sin.

A malignant being beheld that scene with darkest hate. Soon he encompassed man's fall, and "by one man sin entered into the world and death by sin." Man's fair paradise was lost, and this world became the vale of tears, the valley of the shadow of death. The meaning of the night, and the cause of the weeping which must endure for the night, is sin. *O sin!* what hast thou done? for God, for mankind, for me! *Sin* has affected man, it is true, but sin has likewise affected God. It has moved the Godhead as nothing else has ever done or will do. See the triune God in council—what is the subject of the deliberations? *Sin!* See the Son leave the bosom of the Father—what means that wrench? *Sin!* See the Holy Babe in the manger—what means that stoop? *Sin!* Behold Him

> "Crowned with thorns upon the tree, silent in His agony,
> Dying, crushed beneath the load of the wrath and curse of God."

What means that death of unutterable woe? *Sin!* "The soul that sinneth, it must die," and "He by the grace of God tasted death for every man."

Tears.

It is recorded that our Lord wept on three occasions: He wept in *sympathy* at the grave of Lazarus; He wept in *sorrow* over doomed Jerusalem; He wept in *agony* in dark Gethsemane.

I. AT THE GRAVE OF LAZARUS HIS SYMPATHY OVERFLOWED. No words in human language can surpass in depth and pathos the two words which stand as a verse by themselves on the page of our Bible—"JESUS WEPT" (John 11. 35). The word "wept" in this instance does not point to any audible expression of sorrow such as often accompanies weeping, and might aptly be expressed, "JESUS SHED TEARS." It indicates that deep sympathy—too deep for sound—that moved His holy heart as He witnessed the sorrow of those He loved, and caused the silent tears to stain His sacred face. Those tears!

Heavenly Gems

they surely were, sparkling on the cheeks of the incarnate Son of God, revealing to man the very heart of The Eternal. It is the lot of man to weep, and He, the Son of Man, mingled His tears with those of the race He came to save. Moreover "Jesus Christ is the same yesterday, to-day, and for ever." (Heb. 13. 8.)

"Our Fellow-Sufferer yet retains a fellow feeling
of our pains;
And still remembers in the skies, His tears, His
agonies and cries.
In every pang that rends the heart, the Man of
Sorrows has a part,
He sympathises with our grief, and to the sufferer
sends relief."

It is given to us to manifest this sympathy of Christ toward our fellows, even as we are exhorted to weep with them that weep. The opportunities are in evidence on every hand in these solemn days when God's people, in many lands, suffer oppression and loss that only God can measure.

II. HE WEPT IN SORROW OVER DOOMED JERUSALEM. In this instance a different word is employed to express His weeping, stressing the outward manifestation of His grief.

He Wailed Aloud

as He cried: "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Luke 13. 34). This was the time of their visitation and, alas, they knew it not. His foreseeing eye, however, envisaged the awful destruction of the city and the people at the hand of Titus; as also the greater agony of the scattered people throughout the centuries that have rolled since then; to be climaxed by the future Great Tribulation during the reign of Antichrist, tribulation such as hath not been from the beginning of the world. Israel's night of weeping has been long and bitter, and

The Darkest Hour has yet to be,

but the morning of joy will assuredly break. That morning appears to be near at hand when the oppressors of to-day will be laid low, and "Israel my glory" will reign supreme.

III. HE WEPT IN AGONY IN GETHSEMANE. The shadow of the Cross fell heavily upon Him. His holy soul shrank from becoming identified with sin, even by imputation. Being in an agony His sweat became as it were great drops of blood falling down upon the ground.

This sorrow was all His own. Not even the disciples shared in it. It was not given to them to behold it, nor was it given to them to record it. Had not Luke, inspired of God, revealed it, we should not have known of the blood like sweat, nor of the Heavenly messenger who came to strengthen Him. While He agonised and wept they slumbered and slept. At two great crises in the Lord's life it is recorded that the disciples were asleep: on the mount of Transfiguration, and in the garden of Gethsemane.

It would appear that

The Full Blaze of His Glory

on the holy mount was not seen by the three disciples who accompanied Him. Theirs was but a partial glimpse, ere it faded from view, when they awaked out of sleep. It was the same in the garden, in the hour of His deepest agony theirs was but a part vision. Perhaps it is reserved to a future day for the redeemed to enter fully into the sufferings of Christ and the glories that follow! Perhaps flesh and blood could not endure the full vision of the one or the other! Perhaps this may be intended to deepen in our souls the yearning expressed in the words:

"Fain would I, Saviour, know Thy love which yet
no measure knows,
Would search the depths of all Thy wounds, the
secret of Thy woes."

Though in this He was, verily, alone, it is given to us to enter, in our measure, into His deep anguish, and to weep with Him Who wept. Often as we remember Him, around the sacred board, have teardrops dimmed the eye and rolled upon the floor? From Gethsemane He passed on to Calvary, and there in the darkest hour of earth's blackest night *He died*. Yet here, as elsewhere, even here, joy cometh in the morning! On the third day the morning dawned—that morning on which no shade shall ever fall—when He stood in resurrection life,

The Mighty Conqueror,

and the first words on record that escaped His lips were: "Why weepest thou?" (John 20. 13.). 'Tis not a time to weep—He lives, who once was dead! With this hallowed joy Mary's heart was made glad that morn as, later, the hearts of all were made glad when they saw the Lord.

It is high time to awake out of sleep: for now is our salvation *nearer* than when we believed. The *night* is far spent, the *day* is at hand.

"All Things New."

By Captain E. G. CARRE, London.

"AND HE that sat upon the Throne, said, 'Behold I make all things NEW!'" (Rev. 21. 5). How beautifully does the above Promise fit in with the saints' future, for each of the elect is among the "all things" to be new-made, should HE come during this year it would indeed be a glorious one for us! New Spiritual bodies —fitting tenements for the Holy Spirit—a new, because incomparably deeper, companionship *with* HIM Who is "our life," and then we shall be *like* HIM Who is the image of the invisible GOD HIMSELF!

May the re-active effect of this our *living* Hope have the purifying effect upon our lives which shall be seen and read of all men, bringing glory to our FATHER in Heaven!

Is the Scriptural Way of Meeting Possible To-day?

No. 2.—Why do we Meet so Differently to Other Companies? By W. E. VINE, M.A., Bath.

THIS question involves another, namely, whether the Scriptures were designed to be a complete and sufficient guide in matters of doctrine and practice throughout the present age. Some, who are prepared to admit that they are of Divine authority, consider that they were not a final revelation, and that injunctions and instructions provided for Christians in apostolic days are not essential in the changed circumstances of modern times; in other words, that truth relating to a local church in the New Testament is not of permanent application.

The Finality of Scripture.

The testimony of the New Testament is, however, itself a refutation of such ideas. In 2 Tim. 3. 16, 17, the Apostle Paul declares that the Scriptures are God-breathed, and are "profitable" for doctrine, reproof, for correction, for instruction in righteousness: that the Man of God may be perfect, throughly furnished unto all good works." This provision "for every good work" stamps the Scriptures with completeness and finality. "Those things," he says, to the church at Philippi, "which ye have both learned, and received, and heard, and seen in me, do" (Phil. 4. 9), and to Timothy: "Continue thou in the things which thou hast learned." Timothy was to charge certain men "not to teach a different doctrine" (1. 3). He was to guard "the good deposit," the faith committed to him (6. 20). He was to commit what he had learned from the Apostle among many witnesses "to faithful men who shall be able to teach others also," a plain intimation that apostolic teaching was to be handed on from one generation of Christians to another, indefinitely. Jude states that Scripture comprises "the faith once for all (*hapax*) delivered to the saints" (Jude 3, R.V.). The word *hapax* is noticeable; it is to be distinguished from *pote*, "once upon a time," and this the Revisers had in view when they substituted the phrase "once for all," for the A.V., "once." How can that which was given "once for all" necessitate or allow of modification, readjustment, or addition?

The Apostle John insists upon adherence to Christ's teaching. It is only he that abideth in the teaching that hath both the Father and the Son. Truth relating to Church practice and testimony is essentially involved in the teaching of (*i.e.*, relating to) Christ; for a local Church is nothing at all if it is not related to Him and His will concerning it. The same Apostle issues the command. "Let that therefore abide in you, which ye have heard from the beginning" (1 John 2. 24).

The Permanent Requirements of 1 Corinthians.

Certain instructions given in 1 Corinthians as to the conduct, worship, and testimony of a local Church, are regarded by some as having been applicable merely to the Church at Corinth. But the Epistle is addressed not only to that Church but to "all that in every place call upon the Name of Jesus Christ, our Lord" (1. 2). Many of its teachings are foundations of the faith, *e.g.*, 15. 3-5, and what was of local application contains principles and injunctions essential for individual believers and for Churches at all times.

What has been said thus far is sufficient of itself to show not only that it is possible to carry out apostolic teachings in these respects but that they are obligations for all true followers of Christ.

In view of the absolute claim of the Scriptures upon the obedience of God's people, many at different times and in various places throughout the present age, have been enabled to conform to the Scriptural mode of gathering, in contrast to the variety of methods prevalent throughout apostate Christendom from early post-apostolic times onward.

Apostasy and Inadequate Recovery.

It does not lie within the scope of this article to record the history of the apostasy by reason of which Popery became dominant, or to set forth the incomplete character of the work of the Protestant Reformation. The latter, while it effected in great measure the overthrow of the Papal system in certain countries, failed to lead back fully to the truth of the Scripture those who were freed from that system. Amidst the various sects that resulted there remained in general the prevalence of clericalism, and with it to a large extent the teaching of baptismal regeneration, and other errors. There was also not a sufficient conformity to the Word of God in the recognition of the prerogatives of the Holy Spirit in the matters of worship and testimony in the gatherings of local churches and the simplicity of the observance of the Lord's Supper as He instituted it.

Clericalism and Ministerialism.

The existence of such a condition of things, and especially the dominating power of ministerialism, made it difficult for any who were able to discern the will of God to follow the truth. Obedience to the Word of God has always involved a measure of suffering either by active persecution or by the scorn and derision of those who remain under the power of the traditions of men.

A Significant Movement.

Notwithstanding this, owing to the spread of the Scriptures, the light they afford, and the power of the Holy Spirit, there was in the early part of last century a widespread movement by which large numbers of God's people were able to free themselves from the shackles of human tradition and to meet together in conformity to those principles which the Scriptures set forth. That movement arose, not in one locality, nor from a single centre from which it spread. On the contrary, in various places Christians met together under the guidance of the Word of God, independently of any knowledge of what was simultaneously going on in other places, itself an evidence of the work of the Spirit of God, and of the absence of human propaganda and organization. It is always possible for people to conform to the truth; and a deep significance lies in the fact that owing to the world-wide circulation of the Bible, companies of believers in different lands have been led by the Scriptures to return to apostolic teaching apart from human agency and instruction.

All this alone was sufficient to prevent the formation of a new sect, for all who would continue in conformity to the Word of God. Supposing that in a place where the Scripture sheds its light amongst believers, they decide to free themselves from the fetters of clericalism and ministerialism, and to follow the instruction of the New Testament, the fact that thereby they meet in the Scriptural way should enable them to avoid a denominational title, whatever name other folks may assign to them, and to remain simply as followers of Christ.

What the New Testament Sets Forth.

The New Testament makes clear that under apostolic teaching no single minister was appointed to conduct the worship of God's people, or to administer the sacraments. Such things are conspicuous by their absence. According to 1 Cor. 10. 16 it is "the bread which we break . . . the cup of blessing which we bless." There is no such paradoxical arrangement as the communion rail, no such ritual as the reception of the elements from a minister or priest. The Spirit of God acted in the churches to provide spiritual gifts of elders or overseers in a single gathering, to exercise oversight (Acts 20. 17, 28), and other spiritual gifts. The work of the Holy Spirit in this respect is set forth clearly in 1 Cor. 12. 4-11. He divides "to each one severally even as He will." The teaching of 1 Cor. 14. 26-33 shows how a gathering should be open for one and another to lead in praise or to edify the company under the direction of the Spirit of God. To this the ministerial system is definitely opposed and constitutes a quenching of the Spirit. Many gifts which might edify the Church are rendered inactive. Numbers of believers are shut up in their pews week by week listening to sermons, and are like paralysed members of a body. A veritable return to obedience to the revealed will of God would constitute a reformation that would revolutionise the denominations of Christendom.

The Question Answered.

That there are failures, imperfections, and delinquencies among those who are seeking to follow the Word of God affords no ground for the supposition that it is impossible to get back to its teaching. The existence of evil only affords a ground for humiliation before God, and for a rectification according to the revealed mind of the Lord. To endeavour to counteract failure by following the traditions of men is only to turn from one evil to another. Two blacks do not make a white. One error cannot be corrected by the pursuit of another. Nor again should the fear of man or the possibility of persecution and scorn, or the binding power of human influences or relationships, afford any reason to any believer or number of believers, for refraining from conformity to the Word of God. By it we are to be judged hereafter.

The Millennium—Sudden or Gradual?

By J. B. WATSON, London.

THERE is, I believe, a certain school of prophetic thought which holds that we are now actually in the Millennium. I am very disappointed if what I read in my paper morning by morning are Millennial news items!

Those who think of the world's golden age as the crown of a gradual process of the permeatism of the world by Christian principles have very little to encourage them lately. Gradual Improvement of Human Nature Stock is suffering a slump in this generation. I am sorry for those who have invested in it. But the man who abides by the witness of Holy Scripture is not abashed by all that is happening in our days. *The sudden appearing of the Kingdom by the appearing of its King is*

The Hope that Stands Fast.

To be assured, in such a day as this, when great Empires have contemptuously flung aside the restraints of God, and cynically mock at Divine law, when the unfitness of man to be entrusted with weapons of power is hammered into us by each day's news, when the ancient landmarks of honour and probity are removed—to be assured, I say, that despite all appearances to the contrary, the final and universal victory lies with Christ, and may well be nearer than the most sanguine might think, is an anchor to the soul, both sure and stedfast. (Psalm 2. 1, 6.)

Our Glorious Centre.

By A. C. ROSE, India.

SERVICE is centrifugal, that is, proceeding from the centre, but worship is centripetal, that is proceeding towards the centre. The centre of Israel's worship was the Ark of God, that pre-eminent type of our Lord Jesus Christ in the perfection of His Deity, manhood, sacrifice, glory, and Mediatorship, the Bridge across the gulf between God and man. It was the only piece of Tabernacle furniture that was not duplicated or redesigned by Solomon, for there could be but one unique object to show forth the glory and grace of the Eternal Son of God. "There I will meet with thee by appointment and commune with thee above the propitiatory" (Exod. 25. 22, *margin*). It was first in order in the instructions given to Moses; it led the van on the wilderness march "to search out a resting place;" it was first at the Jordan crossing; it was in the forefront at the first great victory on the other side.

With Israel Established in the Land,

the Ark rested in the Holiest at Shiloh, a few miles north of Jerusalem; we see it no more until the days of young Samuel, when the pure worship had degenerated into priestly apostasy, with old Eli failing to restrain his wicked sons, only feebly remonstrating with them, thus bringing judgment upon all his house. "Wherefore," said the prophet of doom to him, "kick ye at My offering and honourest thy sons above Me, to make yourselves fat with the chiefest of all the *offerings of Israel My people*" (1 Sam. 2. 29). Amidst such scenes little Samuel, like a lotus lily in a swamp, grew and worshipped, ministering to the Lord in all purity, fair picture of that inner circle of those who in all the historic days of declension have been as the lilies of testimony among the encroaching thorns of apostasy.

When Judgment Began,

it began at the house of God, with the Ark captured and held by the Philistines for seven months, until the men of Bethshemesh received it, inexcusably treated it as an object of curiosity, and paid for their temerity with a great slaughter. Then the men of Kirjath-jearim took it to their garden town where it remained in the seclusion of a tent, ignored by presumptuous Saul throughout his reign, never again to be restored to the Holiest.

But when David Took the Throne,

there was an immediate change. His worshipping heart, tuned throughout many a lonely night watch and desperate hazard, cried, "Surely I will not come into the tent of my house nor go up to my bed, I will not give sleep to mine eyes or slumber to mine eyelids, until I find out a place for the Lord, a tabernacle for the Mighty God of Jacob . . arise, O Lord, Thou and the Ark of Thy strength" (Psa. 132. 3-5, 8). Yet even the best ways of men may be foolishness with God, and David had to learn the bitter lesson that many never do learn, and that is, "New carts are not an acceptable substitute for old staves." Spectacular zeal does not take the place of simple obedience. So for three months David pondered his lesson, while humble Obed-edom and all that he had were blessed in their faithful watch and ward. Then turning to the Scripture,

The Good King Found His Mistake,

confessed it, and presently following divine order, the Ark was taken to the prepared tent in the City of Zion, near David's home, until a noble building could be erected.

We know David's desire could not be granted, so that throughout his reign and the beginning of his son's, that pilgrim tent was the shelter of the Ark of God, while David lived in his cedar house, and the Tabernacle with its empty Holiest was set up at Gibeon (1 Chron. 1. 3-5). Thus early was foreshadowed

The Unique Character of the Incarnate God

and the separation of the Lord of Glory from temples made with hands, but also His accessibility to humble and worshipping hearts. Although hindered from accomplishing his heart's desire, David went as far as possible towards it. A part of his preparation was to arrange the service of song by setting apart Samuel's grandson, Heman, and his cousin Asaph as leaders, making the Ark the centre of the music of praising hearts rejoicing in their God (1 Chron. 6. 31, 32). Year after year in that royal corner of Jerusalem the simple testimony continued, to be broken for a time when David fled from Absalom, and Zadok took the Ark over the Kedron intending to share the King's exile; but David sent it back sadly, saying, "If I shall find favour in the eyes of the Lord, He will bring me again and show me His habitation" (2. Sam. 15. 25).

David's Closing Thoughts

were for the Ark; as shepherd boy and as landless man he had looked toward it with devoted heart; he had been entrusted with the disappointment of not building a fitting house for it. Solomon's earliest kingly thoughts were devoted to carrying out his father's plans, but as the years of his reign passed, the service of song continued at the tent in Zion. Yonder on the east, under the shadow of the Mount of Olives, the great temple was silently growing, stone on stone, cedar on panelling, golden covering; but morning by morning the sweet singers of Israel were to be found in their appointed places by the Tent.

As the evening shadows fell, their tuneful voices celebrated the high praises of their God. In vain any busybody would say, "Why this unworthy interim arrangement? Why not wait until the temple is completed?" If the servants of song replied at all they would say, "We have a charge to keep that we received from the hands of our King who is dead; he taught us that whosoever offereth praise

Glorifies Our Gracious God,

and this is our supreme joy and honour; we can do no other."

Then one day, eleven years after David's death, the tent was silent and empty, for the Ark had been taken by reverent hands into the Holiest on Mount Moriah, where the staves were withdrawn. The long pilgrim journey was ended, the sacred fire fell, and the Glory of the Lord filled the house, the renown of which was to bring worshippers from far-off lands to find peace under the wings of the Lord God of Israel; but the songs they would hear and learn to sing would be those pilgrim songs, so often sung through the years of waiting.

The Lesson for us in this Cloudy and Dark Day

is clear and urgent. The Great House is silently building; we are like David's trusted men who, "Ministered before the dwelling place of the tent with singing until Solomon had built the house . . . and then they waited on their office according to their order" (1 Chron. 6. 32). We are often tempted to despise the humble tent which is our Assembly, especially when human discord mars the harmony of the Heavenly song, until we remember Who it is Who has made it His abiding place. For some, the tent is pitched in a heathen village where the song is ceaselessly rivalled by the horrid noises of idolatry and devilry; for others it is pitched in the disquietude of a modern city, so different from Zion, beautiful for situation. But we know with increasing certainty that "Where two or three are gathered together in My Name there am I in the midst" (Matt. 18. 20). And He in whom dwells all the fulness of the Godhead bodily is enough.

Sometimes we get Glimpses of that Exceedingly Magnifical House

where a place is being prepared for us, where our service of song will be perfectly rendered in perfect surroundings.

Many of our fellow-worshippers have been transferred there, and soon we expect to get our orders. Till then we count it the highest honour to be obedient to our sacred calling as worshippers in spirit and in truth, knowing that even Heaven can hold no higher office for us than this, to "worship God in the spirit, and rejoice in Christ Jesus" (Phil. 3. 3). So until the Day breaks and the shadows flee away, from the North and the South, the East and the West, in mercy that can never be sufficiently valued, we, breaking the bread and drinking the cup,

Remembering and Worshipping,

show that great sight of our Lord's death "until He Come."

"One spirit with our glorious Lord,
Our joy of Him is sweet,
As to His heart the love that poured
The ointment on His feet.
How dear to Him the fellowship
That owned Him in the tomb—
How dear to Him the fellowship
That shares His blessed Home.

"That shares in glory far above
The waste so dark and dim,
The sweetness of the Father's love
In unison with Him.
In Him we tread those radiant heights,
His endless joy our own;
The full deep tide of God's delights
He would not drink alone."

The Transfiguration of Christ.

By W. J. COLERIDGE, Johannesburg.

IN Matthew 16 three important truths are recorded. First is Peter's great declaration of his belief in the Deity of Christ: "Thou art the Son of the living God." *Next* comes the Lord's assertion that He will build His Church. This is followed *third* by that teaching which His disciples failed to understand and were unwilling to believe—that He was to be killed and raised again from the dead.

Then from verse 27, on to verse 9 of chapter 17, is the story of His mountain-top transfiguration. Here it seems that He gathers up the details of His past teaching of these three great truths of chapter 16, and works them all out in

An Amazing Picture

of His future glorious reign.

Notice some feature of this scene. That great declaration from the clouds endorses the predictions of the prophets. "*My beloved Son*" reminds us of Psalm 2. 7; "*In Whom I am well pleased*," brings to our minds the words of Isaiah 42. 1; "*Hear ye Him*," takes us to the words of Moses in Deut. 18. 15.

Moses represents the Law, which required His death. Elijah represents the Prophets, who foretold that death. Both of these men had fasted 40 days; so had Christ. Both had had a great experience on a mountain; so had Christ. Both had left the world in a strange manner; so did Christ. Both had warned of coming judgment; so did Christ.

All three discussed "His decease" (Luke 9. 31),

showing that *His atoning death was a matter of intense interest to these visitors from the Heavenly sphere.*

The Transfiguration Proclaims:

(1) *The pre-eminence of Christ.* No sooner had blundering Peter, by his suggestion of three tabernacles, put our Lord on the same level as Moses and Elijah, than God intervened to prevent it, and to maintain the supremacy of His Son. Here on the mount were two men from Heaven, three from earth, and God Himself, all taking part in

A Tableau of Glory

to proclaim *the pre-eminence of Christ.* "That in all things He might have the pre-eminence" (Col. 1. 18).

(2) *The Divine Sonship of Christ.* This was the last time God spoke directly to man, and it was to establish the Deity of His Son. *"This is My beloved Son."*

(3) *The Authority of Christ as a Teacher.* Here on the mountain top God set His Son above all others as a Teacher, commanding submission to His authority and acceptance of His teaching, in the words *"Hear ye Him."*

(4) *The Future Reign of Christ.* See Peter 2 1. 16-18. It is

A Picture of His Future Kingdom.

Moses represents believers who have died and risen from the dead. Elijah represents believers who went to Heaven without dying. The two men together represent the whole Church coming and reigning with Him, when He comes in glory to set up His Kingdom. (See Rev. 19 and Col. 3. 4.) The disciples are suggestive of those who will be His subjects in the Kingdom.

In that day there will be set up on earth the Kingdom of Heaven foretold by the prophets, the everlasting Kingdom of Daniel 2. 44; 7. 13, 14, etc. War lords and dictators will have been destroyed by the Lord Jesus,

The Divine Dictator,

Who will reign as King of kings and Lord of lords—The Emperor of the world.

His reign will be characterised by absolute righteousness, by inflexible justice, by peace and plenty.

Christ will be on the throne—without a rival.

Satan will be in the pit—without a hope.

The Church will be with Christ—without a fear.

Israel will be in the land—without an enemy.

We have pleasure to announce that the paper on "In What do our Meetings Differ from Others?" by GEORGE GOODMAN, who has been a teacher of young and old for more than 50 years, will be given next month. Advise all to read it.

There Came a Lion.

IT is a source of inspiration and strength to come in touch with the youthful David, trusting God. Through faith in God he conquered a lion and a bear, and afterward overthrew the mighty Goliath. When that lion came to despoil that flock, it came as a wondrous opportunity to David. If he failed or faltered he would have missed God's opportunity for him and probably would never have come to be God's chosen king of Israel. *"And there came a lion"* (1 Sam. 17. 24).

One would not think that a lion was a special blessing from God; one would think that only an occasion of alarm. The lion was

God's Opportunity in Disguise.

Every difficulty presented to us, if we receive it in the right way, is God's opportunity. Every temptation that comes is God's opportunity.

When the "lion" comes, recognise it as God's opportunity no matter how rough the exterior. The very tabernacle of God was covered with badgers' skins and goats' hair; one would not think there would be any glory there. The shekinah of God was manifest under that kind of covering. May God open our eyes to see Him, whether in temptations, trials, dangers, or misfortunes. T.P.M.

"He is Coming in Glory."

By ARTHUR GOOK, Iceland.

(To the tune of "Marching through Georgia").

SOON the Angel's trumpet will through all the world resound,
Calling up the saints of God from out the chilly ground,
Gath'ring all His saints on earth to see their Saviour crowned,
For He is coming to Glory!

Awake! Awake! Oh, brethren, watch and pray!
Behold! Behold! The Bridegroom's on His way!
Soon we'll see His beauty, shining brighter than the day!
For He is coming in Glory!

From the whole creation will the countless thousands flow,
Such a congregation as was never seen below!
Out of every nation, rich and poor, and high and low,
For He is coming in Glory!

What a consolation for the hearts that love and wait,
Blessed compensation for the world's contempt and hate,
At the Coronation of the Only Potentate,
For He is coming in Glory!

Blest anticipation! We shall gaze upon His face!
When with acclamation He will take His rightful place,
What a demonstration then of perfect love and grace!
For He is coming in Glory!

What an inspiration, as the upward path we plod,
Suffering privation, as we tread where He has trod,
For our destination is the Paradise of God!
For He is coming in Glory!

Safe from all temptation, free from sin for evermore,
Perfect restoration, on that bright and happy shore,
For this great salvation, let us praise Him and adore,
For He is coming in Glory!

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to HY. PICKERING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON, E.C.4.

AN UNTRUTHFUL BROTHER.

QUESTION 2192.—**If a Brother has deliberately told an untruth to another Brother and has acknowledged his fault to the Lord; is this sufficient, or should he make amends to his Brother?**

Ans.—Leviticus 6. 1-7 teaches us that the wrong-doer should make full reparation to his brother. Apart from this, his acknowledgment to the Lord is in vain.

W. W. FEREDAY.

RIGHTEOUS.

QUESTION 2193.—**What would you include in the word "righteousnesses" (Isaiah 64. 6). Does it mean that anything and everything an unsaved person would do or give would not be acceptable to God?**

Ans.—The garment is used in Scripture as illustrative of righteousness of one kind or another. (See Rev. 19. 8). The language of Isaiah 64. 6 is comprehensive enough. Filthy rags are useless. They are of no protection against the weather; they are valueless; they are nauseous to wearer and onlooker. It is clear that "our righteousnesses" will not cover us (Phil. 3. 9), are valueless (Rom. 3. 10-18), and are nauseous (Isa. 1. 6). The whole of the "old" man (both good and bad is condemned and rejected (Rom. 6. 6). Acts 10. 35 indicates that God notices the moral man, however, he may be accepted "with" God, but not accepted "by" God. Cornelius' almsgiving, prayers, and piety brought him no salvation. Peter merely acknowledges in this statement that God is willing to send His gospel to the Gentiles, of His mercy giving them the gracious gift of His Gospel which, however, it is for them to believe. Cornelius and his fellow-hearers then heard the Word believingly and were saved.

THOS. A. KIRKBY.

THE NORTHFIELD CHURCH.

QUESTION 2194.—**We are building a new meeting place. Should we not take a "thus saith the Lord" for naming it, for example: "The Northfield Church" or "The Church at Northfield." People would then see that it was not only a mission.** Consider the effect it would have upon the world if professing Christians in all the places where the saints meet would adopt the Scriptural name: "The Church at——."

Ans.—In the New Testament the word for church (ecclesia) never refers to a building of stone and lime, but to an *assembly of people* gathered out from the world, true believers in the Lord Jesus Christ. Such were called Christians, Saints, Believers, Brethren, in the Acts and Epistles.

Give your meeting place a local name, *e.g.*, Northfield Hall, and on the notice board state: "Church of Christian Brethren meet here."

The Assembly can never be mistaken for a Mission if the full programme of Acts 2. 42 is clearly seen in your list of meetings, *e.g.*, Breaking of Bread, Prayer, Bible Reading, Ministry for saints and sinners, young and grown-up.

E. W. GREENLAW.

THE GREAT HOUSE.

QUESTION 2195.—**Would you give me some light in regard to 2 Tim. 2. 20, 21. What is the great house? What have we to purchase ourselves from?**

Ans.—The great house is but an illustration of any large house in which the various kinds of vessels named are to be found. The illustrations serve to remind Timothy that among the Christian profession there may be found vessels (or individuals) of different qualities. Hymanaeus and Philetus were two of a number whose word had a canker-like devouring effect: it adversely affected others, overthrowing the faith of some.

"These" does not refer to "vessels" of verse 20 but to such false teachers as are above-named. This seems to be determined by the fact that the "man" is to purge (not out from himself, but) himself *from* these. In 1 Cor. 5. 7 the same verb is used to designate the saints removing from themselves an evil person. This verse, on the other hand, designates a saint removing himself from an evil person. Verse 21 is separation from evil persons: verse 22 is association with godly persons. I believe it is a mistake to say that "purge" is the individual "purging out from himself" evil things. True as that is in fact, it is not what is stated in the verse under consideration. The injunction, thus interpreted, in no way, countenances believer separating himself from fellow believer. It rather enjoins, what all the readers of the *Witness* surely approve, dissociation from those who hold and teach fundamental error.

E. W. ROGERS.

THE COMMUNION OF SAINTS.

QUESTION 2196.—**A Christian man whose name is well-known, referred to the "Communion of saints," speaking a short time ago in a mixed audience of one who had recently departed as perhaps not so far removed or perhaps his spirit was attending this gathering? Was this right?**

Ans.—The New Testament Scriptures provide but little information regarding the unclothed state. There is, however, sufficient said to bring comfort to the hearts of the loved ones of the departed saints. We recall the words of Christ to the thief on the Cross, recorded in Luke 23. 36-43, also the dying statement of Stephen in Acts 7. 59-60, and then the expressed desire of the Apostle Paul, found in Phil. 1. 23; these, with a few other statements, reveal that the unclothed state is one **in the presence of Christ and is far better than that** existing while the saint is in the body. But not one of these references give any information as to the occupation of the spirits; nor do they provide any details as to whether they are conversant with events transpiring on earth.

There is, however, one Scripture, Hebrews 12. 18-24. In this passage the writer contrasts law and grace—terrestrial with celestial. "You have come . . . to the spirits of just men made perfect." To the Hebrews this term designated the Old Testament worthies, who, though having trodden the path of faith, as illustrated in chap. 11, were in the disembodied state. They had been winning combatants in the good fight of faith, and awaited the day of coronation. These spirits were outside the frail earthly tabernacle—it had corrupted in the earth—and they were realising what grace had accomplished for them; consequently their portion would be heavenly and not earthly, as they during their lifetime had anticipated.

These spirits are above, "with Christ," and we "have come" to them. Physically we cannot appreciate or apprehend their presence; for they are never down here. We come to them up there—within the veil, where Christ is. As worshippers the saints now offer this worship in spirit (John 4. 24), and all true worship is presented inside the veil (Hebrews 10. 19-22), so "we are come to the spirits of just men made perfect," **and within the "Hollest of All"** our spirits blend in holy unison with the spirits of those who have gone before; for their eternal occupation is that of worship, and in this holy activity the saints are privileged to have spiritual exercise even now.

Never do the spirits come down into the gathering to aid us in our worship. Such a thought would be derogatory to our Adorable Lord, who says, "in the midst of the Church will I sing praise unto thee" (Heb. 2. 12).

W. FRASER NAISMITH.

The Christian and the God of all Grace

THE WITNESS WATCHTOWER—February, 1940.

WE shall set aside the millions of men at war, the fighting nations, the spirit of rancour seen in so many breasts, and all warlike aspirations and claims, and think of things much higher and more noble, which enrich the soul. Take this promise:

"The Most High ruleth in the kingdom of men" (Dan. 4. 17). An Eternal Fact, ever true in all times and conditions of the world—*and true to-day*. He has not delegated the rule to Chamberlain, Daladier, Hitler, Stalin, or any man. Behind all their leaderships, good or bad—the Lord Reigneth" (1 Chron. 10. 13, etc.). His purposes are being carried out, and will be seen when the roll of time is unfolded. Such being the case—

"Blessed is that man that maketh the Lord his trust" (Psa. 40. 4). Remembering also what the Saviour said near the end: "All power (or authority) is given unto ME in Heaven and in Earth" (Matt. 28. 18). Not a meaningless phrase. The Man who overcame Death, the Devil, and all foes, and rose a mighty Conqueror, asserted His control of all things in Heaven and in earth. He is on the Throne to-day, and has all power o'er things connected with your welfare. As He was crucified for you, shall He withhold any good thing from you *now?*

Who enabled Stephen in his dying moments to say: "Lord, lay not this sin to their charge" (Acts 7. 60)? It was the Risen Christ with "all authority." What caused the Chief of Sinners to say: "Lord, what wilt THOU have me to do?" (Acts 9. 6). It was the same Jesus with "all power." What caused that burst of praise "Out of every kindred and people and tongue" (wars ended, harmony begun) to sing that new and universal anthem: "Thou art worthy for Thou wast slain" (Rev. 5. 9)?" It was their sight of "the Lamb that was slain," now with all authority in Heaven and in earth.

Think of some of the many promises we have for *to-day*. "I will never leave thee nor forsake thee" (Heb. 13. 5). Weather may be cold, black outs bard to bear, difficulties many, dangers from enemy hatred prevail, yet there is ONE who is ever with us, and whose grace is ample for every circumstance. "My grace is sufficient for thee" (2 Cor. 12. 9). Should we not calmly take His Word and rest thereon.

"Be still and know that I am God . . . the Lord of Hosts is with us, the God of Jacob (twisting, crotchety Jacob—not Isaac) is our refuge" (Psa. 46. 10, 11).

Then as to the future, Scripture abounds in Good things: "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" (1 Cor. 2. 9).

"Wherefore we receiving a Kingdom that cannot be moved, let us have grace" (Heb. 12. 28). We are *reserved* to

"An inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven FOR YOU" (1 Peter 1. 4). Then as to *to-day*, the promise is:

"There shall not an hair of your head perish" (Luke 21. 18). He that "counts the very hairs of your head" has said so, and will do it.

With these words of the Living God, pillow your head thereon, and let these words of our beloved Queen, quoted in her last broadcast speech, stand out in golden letters before your eyes, summing up the whole

"God is our Refuge and Strength, a very present help in trouble, therefore we will not fear." (Psa. 46. 1.)

Nations may crumble, battles be fought, changes unnumbered take place, but "*we will not fear.*"

A CAUSE FOR MUCH SORROW—OFTEN FORGOTTEN.

As members of the Human family, which God hath made of "one blood," how seldom we realise the *loss of souls*. We read of ships being sunk, so many saved and so many *lost*, but how many are *lost eternally*. We hear of a submarine being rammed and the crew in a few moments going to the depths of the sea, and perhaps into the depths of Hell. We hear of men frozen to death by the 100, and their souls *where?* Oh, this terrible loss of *precious souls*, both of the allies and enemies, as well as neutrals. *How do we agonise for the souls of men?*

The Saviour said: "No man cometh unto the Father but *by Me*" (John 14. 6), and the Scriptures declare: "Except a man be *born again* he cannot see the Kingdom of God" (John 3. 3). Do we take this into account? Did those men *know Him?* Were they really "*born again*"? Alas, how few! May God stir up our hearts to "pray for all men."

"BEFORE THE WORLD WAS."

Remarkable discoveries of skulls, hands, and other parts of the body and other objects are being made to-day. Usually placed as being millions of years old, then moderated down. Here is one of the latest.

"EAST LONDON (South Africa), Monday.—A fish of a species believed to have been extinct for 50,000,000 years was caught off East London to-day. Five feet long, weighing 127 lbs., and coloured a brilliant steel blue, it is of the species *crossopterygii*. Similar species were abundant 100,000,000 years ago." But was the world in existence then, or if so was it in a habitable condition? Do not lose any sleep over these dreamers!

THE SIMPLICITY OF THE GOSPEL.

In the Scriptures, believing=receiving. This is axiomatic. Dr. Pierson used to show very strikingly how this principle underlies all the eight great words that every Gospel preacher must use over and over again.

"Look."	What is it?	Receiving with the eyes.
"Come."	What is it?	Receiving with the feet.
"Take."	What is it?	Receiving with the hands.
"Taste."	What is it?	Receiving with the lips.
"Hear."	What is it?	Receiving with the ears.
"Choose."	What is it?	Receiving with the will.
"Trust."	What is it?	Receiving with the heart.
"Know."	What is it?	Receiving with the mind.

Remember the Gospel does not present "a thing," but "A Person." NOT a Church, however Scriptural its order. NOT a Creed, however orthodox its doctrines. NOT a Religion, however Biblical its ordinances. But A PERSON—the Son of God in His Saviour-character. To receive the Gospel is to receive Him; to neglect or reject the Gospel is to neglect or reject Him.

"ONWARD CHRISTIAN SOLDIERS."

In recent years there have been several transcripts sold of the late S. Baring-Gould's hymn, "*Onward Christian Soldiers*," which he wrote originally to cheer up some little children tramping to a Sunday School treat. For his various charities Baring-Gould would write out copies of his hymn at half-a-crown apiece. These are now worth about £25 in the sale room.

CAN EACH READER SAY THIS?

"Thou hidden Life of faithful souls. Thou Light
Of that mysterious inner world of thought,
O give us grace to follow Thee aright!
From cross and toil and sorrow shrinking not;
Content to be but little known,
Content to wander here alone;
Here—hidden inwardly in Thee;
There—*Light in Thine own Light to be.*" HyP.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

February, 1940. To ensure insertion, Notes must reach London by 15th. Made up January 15th.

PERSONALIA

Wallace Barkshire of the Bible Carriage has been laid aside for some time with heart trouble, well nigh despaired of life, but has had a turn for the better. Will be many weeks before he is able to do anything (Address, 37 Hawthorne Road, Boscombe, Hants)..James Megaw, of Belfast, has been improving since he came out of Hospital, but has to be very careful, and is not able for much (Address, Hebron, Camden Rd., Dundonald, Belfast)..John McDonald, of Glasgow, is feeling the advance of years, and is not fit for hard work as before (Address, Camelot, Old Cathcart, Glasgow)..John Shaw, of Mitcham, a hard working brother, is laid aside from business with a severe illness..Ernest Barker, who was run over by a car, when getting off a bus in the blackout, has been able to be out of Hospital, and is at home, but it will be a considerable time before he is anything like normal. Many Assemblies will miss his ministry..We mentioned in our last No. that John Ferguson, who laboured for some years in the British Isles before he went to America, was bedfast. The latest we hear is that he is very low. Many will be sad to hear it, and remember in prayer (Address, 8998 N. Martindale Ave., Detroit, Mich.).

ENGLAND

FORTHCOMING.—West Ealing. Y.P., Feb. 3. H. P. Barker..Farnborough, Kent. Gospel Hall, High St., Feb. 3, at 4 and 6. E. W. Rogers and J. B. Watson..Wallington. Y.P. Rallies in Ross Rd. Hall, at 7. Feb. 3, B. Howard Mudditt; 10th, O. Speare; 17th, F. M. Smith; 24th, Dr. C. K. Mowll..East Sheen. Sheen Hall, Feb. 10, at 2.30 and 5.30. J. B. Watson and Scott Mitchell..Pendlebury. Gospel Hall, Bolton Rd., Feb. 17, at 3.30 and 6. W. M'Alonan and A. Greenwood..Walthamstow. Higham Hill Gospel Hall, Feb. 17, at 3.30 and 6. Dr. Martzinkovski and E. W. Rogers..Newport, Mon. Mountjoy St. Gospel Hall, Feb. 24, at 3 and 6..Newton Abbot. Conference of brethren, Feb. 28, at 3 and 6. Questions and correspondence to F. C. Mogridge, Alexandra House, Torre, Torquay..Stockton-on-Tees. Hebron Hall, Mar. 2, at 2.30 and 5.45. A. Fingland Jack and A. Widdison..Bristol. Abingdon Rd. Hall, Fishponds, Mar. 2, at 3.30 and 6. W. E. Vine and Luther Rees.. Exeter. Bible Study Convention, Mar. 13, 14, 16. Subject, "The Return of our Lord." J. B. Watson, M. Goodman, W. E. Vine, E. Barker, E. W. Rogers, E. S. Curzon..Newport, Mon. Crindau Gospel Hall, Malpas Rd., Mar. 22. G. H. Grant and Edwin Lewis.. Paignton, in Public Hall, Mar. 22-25. J. M'Cready, Scott Mitchell, W. J. Wiseman..Littlehampton. S.S. Workers, Mar. 21-26. Particulars, C. F. Kennedy, Belgrave House..Nottingham. Annual of Open-Air Mission, in Clumber Hall, Mar. 2, at 2.30 and 6. J. B. Watson and Scott Mitchell..Luton. Selbourne Hall, Waller Ave., Mar. 2, at 3.45. H. Steedman.

LONDON.—Special Addresses in Bloomsbury Central Church, Saturdays of Feb., at 6.30. Subject, "Studies in the Acts of the Apostles." A. E. Brown, J. H. Large, P. J. Poole, K. G. Hyland, D. Ward, E. Lewis, J. M. Shaw, J. B. Watson..The Monthly Missionary Prayer Meeting is at 180 Aldersgate St., last Friday of each month, at 3.

REPORTS.—Manchester. Messrs. Lewis, Mills, and Greenwood ministered the Word to a large company..Cullompton. Opening of Temporary Hall, Dec. 9, when a number came from other parts. Ministry on "The Signs of the Times," by F. Elliott and H. Ware..Wakefield. Splendid Rally, Dec. 24, when J. D. M'Pate and J. K. Carroll ministered to profit.. Carlisle. Jan. 1. Numbers somewhat smaller than usual. Ministry spiritual, refreshing, and helpful.

NOTES.—Liverpool. Sat. Rallies have been held in Larkhill, Crete, and Salop St. Halls, H. Avery, E. Webster, H. Caddick, E. Porter, A. H. Boulton, and Dr. G. Henderson giving help. G. M. J. Lear expected in the district in Feb., and D. Griffiths in March.. Ellesmere Port. W. H. Clare paid return visit to this town, where as result of tent work in 1926, he had the joy of seeing an Assembly formed. Much encouragement, some professed, saints cheered during two weeks' meetings..E. E. Rankin to be in Stockport until Feb. 9. Commences in Bethesda, Bebington, Feb. 11..Manchester. E. H. Grant giving addresses to Christians in various Assemblies. H. P. Barker having special meetings for believers in Hope Hall..Bristol. L. Rees to have meetings for ministry in Abingdon Rd. Hall, Fishponds, Mar. 2-6..The work of the small Assembly commenced in Cullompton, in 1932, has steadily prospered, and a site had been purchased for the erection of a hall. The War has caused this to remain in abeyance, but a temporary building has been erected, where it is hoped the work may further develop..H. P. Barker to be at Devizes, Feb. 11-16; Nottingham, 17-23; Stafford, 24-29..W. Ainslie to be in Warrington and Bebington during Feb...R. W. Broadbent gave help in New Ferry. ..J. D. M'Pate had times of blessing at Thorpe, Ossett, Flockton, and Skelmanthorpe..T. J. Allen saw souls saved during visit to Cardiff and district. During Feb. in Newport and Cardiff..W. Harrison Dean having cheering meetings at Neston, with good attendances.

SCOTLAND

FORTHCOMING.—Bishopbriggs. Gospel Hall, Crowhill Rd., Feb. 3, at 5. R. Hopkins, F. Whitmore, others..Kilmarnock. Elim Hall, Princes St., Feb. 3, at 3. R. M'Kechnie, R. Cumming, Wm. Brown.. Glasgow. Porch Hall, 27 Millerston St., Feb. 10, at 3.30. W. A. Thomson, W. D. Whitelaw, J. Douglas, J. Lightbody..Glengarnock. Hebron Hall, Feb. 10, at 3.30. W. W. Fereday, T. Moses, A. M'D. Redwood.. Glasgow. Quarterly District Visiting Meeting of S.S. Teachers, in Abingdon Hall, Feb. 17, at 5. J. Reekie, Walter Lee, J. Hunter..Shettleston. Shiloh Hall, Feb. 17, at 3.30. A. Wallace, J. Milne..Larkhall. Young Men and Women, in Hebron Hall, Feb. 24, at 4. J. Hyslop, J. Lightbody, F. Whitmore..Glasgow. Abingdon Hall, Conversational Bible Reading, Feb. 24, at 3. W. W. Fereday..Clydebank. Victoria Hall, Mar. 2, at 3.30. W. W. Fereday, W. A. Thomson, W. F. Naismith..Edinburgh. In Portobello Baptist Church, High St., Mar. 2, at 3. W. F. Naismith, J. R. Rollo, others..Glasgow. Greenview, In Auldfield Church Hall (adjacent to Greenview Hall), Mar. 2, at

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3.30. W. D. Whitelaw, A. H. Abrahams, F. Whitmore..Blantyre. Bethany Hall, Mar. 9, at 3.30. Wm. King, W. D. Whitelaw, Wm. M'Alonan, others.. Glasgow. Half-Yearly S.S. Teachers', in Wolseley Hall, Mar. 18..Half-Yearly Meetings, Mar. 23-26. E. W. Rogers, George Goodman, A. M'D. Redwood, A. Fingland Jack, Dr. Martzinkovski, R. J. Wilding, A. M'Gregor, F. W. James..Greenock. Cruden Hall, Mar. 23, at 3.30..Brechin. Apl. 6, at 3.30. A. P. Campbell, Dr. A. T. Duncan, E. Stephen.

REPORTS.—Kirkintilloch. A very large company gathered on Dec. 30, for opening of New Hall. Helpful and much appreciated messages from Messrs. Douglas, King, Cumming, Govan..New Year Conferences. Ministry at Ayr was excellent and edifying. J. M'Alpine, A. Borland, and W. F. Naismith gave help..Blantyre. Attendance small, but ministry most refreshing and profitable by J. Russell, A. M'Neish, D. Shaw, J. Douglas..Dumfries. Large gathering. Profitable ministry by Messrs. M'Alonan, Cowan, Hislop..Dundee. Hermon Hall well filled. Excellent ministry by G. M. Lear and A. P. Campbell..Falkirk. Attendance much the same as last year. Ministry by Messrs. Morrison, Kirkby, and Lees..Mid-Scotland Conference held at Falkirk was smaller than usual. Ministry by G. C. D. Howley, W. D. Whitelaw, R. Scott, practical and profitable..Motherwell. About 1100 in Town Hall. Helpful and stimulating ministry by H. P. Barker, R. D. Johnston, J. Fraser, and George Westwater..Auchinleck. Good attendance. Ministry of the Word by J. Russell, R. M'Kechnie, J. Gilfillan, was helpful and refreshing..Cowdenbeath. About 200 present. Ministry of a practical and encouraging nature by Wm. Walker, S. Chapman, H. German..Innerleven. Hall packed. Seasonable ministry by W. W. Fereday, S. Chambers, J. R. Rollo..Kilbirnie. Helpful ministry by R. Balloch, W. A. Thomson, J. Fraser, M. H. Grant..Over 200 at Newmilns. Refreshing ministry by R. D. Johnston, G. Westwater, W. D. Whitelaw..Kilbarchan. Large gathering when J. Milne, W. D. Whitelaw, W. D. Morrow, D. Weir ministered to profit..Stranraer. Large numbers in Masonic Hall, Sun St., Jan. 1, to hear helpful and instructive ministry of W. Brown, M. H. Grant, R. M'Pike..Rutherglen. Jan. 6. Hall well filled; seasonable messages from R. Balloch, J. Coutts, W. F. Naismith, R. M'Kechnie..Aberdeen. Jan. 1. Meetings as large as previous years. Ministry of an uplifting character..Edinburgh. Large gathering. Profitable ministry by W. W. Fereday, F. Whitmore, J. R. Rollo, D. Morrison..Prestwick. Jan. 2. Good attendance. Profitable ministry by J. Ritchie, D. A. Duncan, W. D. Whitelaw, D. M'Kinnon.

GLASGOW.—New Year Conference was held in Christian Institute. In spite of cold and foggy weather, hall was full. Ministry by A. P. Campbell, G. C. D. Howley, H. P. Barker, R. Laidlaw, M. Goodman.. E. E. Rankin commencing special mission in Wolseley Hall, Feb. 25..F. Whitmore had excellent meetings in Pollokshaws during whole of Nov. Large companies. At present in Tollcross, Edinburgh.

NOTES.—Alexander Philip has returned to Orkney, and hopes to work in the North Isles for some time. Will value prayer..R. Scott of Whitburn has conducted profitable Bible Readings in Carnelon for some weeks.. F. Whitmore commences Gospel Meetings in Gospel Hall, Bishopbriggs, Feb. 4..W. W. Fereday hopes to help at Carnelon, Glengarnock, Partick, Rothesay, during Feb., and at Clydebank, Coatbridge, Rothesay, during Mar.

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IRELAND

REPORTS.—Belfast. Conference in Y.M.C.A., Dec. 26-27. Meetings very large. Much appreciated and profitable ministry by M. Bentley, D. Craig, W. Hagan, G. C. D. Howley, J. Hutchinson, G. M. J. Lear and A. Buick..Newtownards. Very large meetings. Profitable ministry by Messrs. Howley, Lear, Craig, Gilmore, Lewis, Megaw, Kimber, Goddis and Finnegan ..Cookstown. Dec. 25, was a profitable time. Word ministered by W. Rodgers, T. M'Kelvey, R. Beattie and D. Leatham..Aughrim. Dec. 26. A goodly company, to which Messrs. Poots, Stewart, Whitten, Finnegan, Leatham and Fleming ministered helpfully.. Quilly. Jan. 1. Hall filled. Messrs. M'Cracken, Wills, Hawthorne, Leatham, Craig, and others ministered goodly words.

NOTES.—Dublin. J. G. Grant took services in Merrion Hall during first week-end in Jan.; gave help in neighbourhood also. T. G. Smith followed. H. F. Wildish expected for special mission in Feb...Belfast. T. G. Smith expected in Victoria Hall, during Feb... Edward Hill continuing special meetings at Glengormley, with interest..E. E. Rankin having good meetings in Ballyhalbert, with blessing..H. Eadie and R. Craig hope to start in Drum Gospel Hall, Co. Monaghan. ..S. W. Lewis in Ballinamallard, a needy place. Meetings small..J. Hewitt has taken vacant house near Ballyshannon, Co. Donegal, having meetings in evenings. People coming out well..R. W. Broadbent is in Magherafelt.

AMERICA

CANADA.—Guelph. Robt. M'Clurkin had a week's meetings in Yorkshire St. Hall. Ministry greatly enjoyed. J. Elliott had a few meetings in Eramosa Rd. Hall, ministering to the saints..Hamilton. Christians were refreshed by a series of meetings conducted by Robt. M'Clurkin recently in M'Nab St. Hall. Peter Hoogendam is carrying on a two-weeks' series in Bethany Hall. Attendance and interest good. Andrew Douglas has been ministering in the regular week night meeting in Kensington Ave...Toronto. T. A. Wilkie and F. Nugent conducting Gospel Campaign with encouragement, in Junction Hall..Lake Shore. Messrs. Watson and Sylvester continued meetings here throughout Nov... R. J. Hutchinson gave help in London, also in Newbury, Ont...L. J. Germain, Deseronto, reports that the work among the French, though difficult, is very encouraging. There are many open doors but few labourers.

UNITED STATES.—Oakland, Cal., conference was a happy time throughout. Numbers larger than usual. Ministry varied, but all pointing to Christ. W. J. M'Cluro, Alfred Mace, and a number of others gave help. Believers from outlying districts returned refreshed and cheered..E. J. Tharp also had a few meetings..Edwin Fesche continues to labour in Virginia. Last Summer 9 were baptised as result of pioneer work. At last baptism over 100 gathered on river's bank..James Lyttle expected to have meetings in a new section of New York City, in Jan...John Rea had blessing in Huntington, also at the prison in Roanoke, Virginia. Gave help in Bristol, Va...R. J. Hutchinson gave help in the Gospel in Niagara Falls and Buffalo.

OTHER PARTS.—West Indies. W. J. Paterson had month's mission at Majuba, TRINIDAD; 13 professed. Sisters of Assembly met for prayer each morning at 5 o'clock..G. F. Nicholls reports 11 recently baptised in

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connection with his work on North Coast of BARBADOS, five being elder scholars of Sunday School at St. Elizabeth ..T. Smith, Havana, CUBA, writes that attendances at meetings are irregular, but Sunday School is increasing in spite of the efforts of Rome to upset the work. There is some encouragement in this new field and workers are thankful for the liberty granted..Brazil. A. Simpson, Conquista, writes that work in this place of over 4000 inhabitants is proving somewhat uphill, but there are opportunities in visiting from house to house. The majority are R.C's or Spiritists..Argentina. J. Meridew, Quilmes, had tent at La Plata, a town of 250,000. In spite of opposition, there have been good attendances nightly and good attention on the part of many..Mrs. J. Clifford, Cordoba, writes: "In our Assembly we have Germans, French, Swiss, Poles, Russians, Italians and others sitting around the Lord's Table. What a testimony to the Grace of God and to the fact that we are 'all one in Christ Jesus.'"

AUSTRALASIA

AUSTRALIA.—Conference in Conference Hall, Camberwell, Nov. 8, when edifying ministry was given to a goodly number by Messrs. Clayton, Dempsey, Hynd, Howell, Hind and Watson..H. C. Hewlett had meetings in Newcastle and Tamworth, also Sydney, ere returning to New Zealand.

NEW ZEALAND.—H. Isaac gave help in Hastings and Auckland..J. H. Todd gave appreciated help in most of the Auckland Assemblies ere leaving for Sydney. ..J. W. Clapham had large meetings in Hastings, also visited other places..E. Whitehead had encouraging meetings for believers and others at Pahiatua..N. Sorensen is cheered in Maori work around Morrinsville. Several Christian Maoris are giving help..Gospel Carriages are once more visiting out of the way parts. Pray for this increasingly difficult work..C. Ferguson had special meetings at Wakefield.

THE WORLD FIELD

EUROPE.—Holland. P. Wilson, Hilversum, reports conversions in various places. Two sisters (one blind) were recently baptized in Amsterdam..France. F. Reece had a fortnight in Vosages, afterwards returning to Normandy. (Address: Maranatha, 17 rue Deschamps, Le Havre.) It is hoped to commence a meeting at Graville, also one for British soldiers..Spain. E. G. Woodford, Vigo: "We returned here at the end of Nov. There is much to rejoice the heart of workers in the spiritual growth of many, and the keen interest of others. Mr. Gray has been much blessed in his edifying ministry."

ASIA.—India. Ebenezer Lynn, Kollegal, writes of the baptism of 13 girls and 4 young men, orphans and children of Christians. A retreat for Indian school teachers and evangelists was held near the Canveri River, when 22 young men were present and were addressed by Messrs. Buchanan, Evans, and R. Hill. A very profitable time. Major Thomson, of Tasmania, who has had a good deal of blessing in Travancore and Tinnevelli, was expected for Bible School at Christmas..Mrs. Lehmann, Herbertpur, writes that in several villages around there is real interest in the Gospel and regular meetings are being started in some..C. T. Wright, Simla, writes of the conversion of a Brahmin young man, who desires baptism. He will no doubt be persecuted. Two other young men have been baptized..China. A worker on furlough writes: "The latest inroads made into Central China have resulted in the total disruption of our missionary work in N.W. Kiangsi. The only area then remaining open to our workers—that of the Ifeng, Tienpao and Tungku districts—has now been bombed and the workers forced to leave. The war has expelled from our mission field in Central China those workers associated with the Assemblies. Although the workers have had to evacuate, there still remains the fruit of their work in the twenty Assemblies in that district. Numbers have been depleted, but we can pray that these lamps of testimony may not be completely quenched by the rude breath of war."

AFRICA.—N. Rhodesia. G. R. Suckling, Chitokoloki, writes that school has opened with over 160 boys and over 70 girls. Work in the villages is encouraging.., Transvaal. G. H. Fellingham, Ermelo, has been greatly cheered by the numbers of Bibles and Testaments disposed of in travelling in various districts, all but a very few in native dialects..Dugald Campbell is having encouraging meetings at Witbank, where there is not yet an Assembly..South. Encouraging numbers attend United Rallies on Saturday evenings at Pretoria including many Afrikaans..Madagascar. B. R. Evans, Moramanga, writes that at Morarano, a village 30 kilometres away, where meetings were commenced, in Aug., 15 have been converted and 5 have been baptized. About 160 attend on Sunday mornings, and one of the converts has given a piece of land on which to build a hall.

"WITH CHRIST"

At Springs, Transvaal, in July last, Thomas Harris, much loved and honoured for his consistent life in Christ at Pretoria, Germiston, East London, also known in Australia and New Zealand during visits there. Will be missed by missionaries..Oct. 20, at Sydney, N.S.W., Mrs. Wilson, aged 76, wife of James Wilson, Evangelist, late of Glasgow, Scotland. Saved 53 years ago in Motherwell, Scotland. Almost the last words in her conscious moments were "Jesus is mine." Many years in Assemblies at Kew and Camberwell, Victoria. Later years in Eastwood, New South Wales. Will be greatly missed by her husband as a true help-mate.. Nov. 8, Mrs. James Wallace, after brief illness. Connected with Melbourne Assemblies, about 50 years. A quiet, godly sister..Dec. 4, at Santa Barbara, Cal., Mrs. Jack, wife of George G. Jack. Born in Ballymena, Ireland, 1876; born again in Ireland; coming to the U.S.A. a young woman, gathered with the Lord's people in Pittsburg, Penna., and later in Monrovia, California.., Dec. 5, Mrs. Lyttle, wife of James Lyttle, Evangelist, of Yonkers, N.Y. Saved when 12, when quite young gave herself to Sunday School work, which she kept at until illness made her stop. For 17 years she was ever found in her class telling the story of God's love to the children. Some of these who stood weeping at her casket were heard to say: "She led me to Christ." Connected with 125th St. Assembly all her life. Much loved, and mourned by one and all. Asked if she know those at her bed, she said, "Yes." Asked if she knew the Lord Jesus: "Yes, I know Jesus best of all."..Dec. 7, Christopher M'Farlane, Alexandria, aged 82. One of the Lord's quiet, but consistent disciples. First gave his testimony on the night of the Tay Bridge disaster in 1879..Dec. 7, Mrs. M'Kenna, aged 73, very suddenly, while attending prayer meeting in Wolseley Hall, Glasgow, widow of Fergus M'Kenna, Pioneer of Infirmary Services in Glasgow. With husband, gave hospitality to many. Saved 30 years ago; for 19 years hall-keeper. Beloved by many..Dec. 10, Miss Mary Nimmons. Saved through Mr. J. Stewart, baptised and met with the Lord's people at Battleford Assembly

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for a number of years. Since 1931 had happy fellowship in Lower Windsor Hall, Belfast..Dec. 12, George Alexander, aged 79. For many years associated with Baltic Hall, Glasgow, and Lauriston Place, Edinburgh. Saved in his 'teens through reading a tract, he suffered much through ill health. Was given up by Drs. at 23, yet lived to the Glory of God. He travelled much in Scotland and England, and was a great help in many Assemblies. Had a shepherd's heart for the Lord's people, and was indeed "a brother beloved."..Dec. 14, Mrs. John Morrison, aged 68, late of Roman Road Hall, Motherwell, and Larkhall. Converted in Wishaw when 13. Went to South Africa 31 years ago. Met with believers in Elim Hall, Johannesburg. Bore a bright testimony; was faithful to God's Word, and was helpful to the Lord's people..Dec. 16, Mrs. Ingram, wife of Alexander Ingram, Aberdeen. She will be missed by many, besides her husband and family, in that hospitable home..Dec. 24, Mrs. Burton, wife of George Burton, aged 74. Saved over 55 years. In Assembly at Adamsdown Hall, Cardiff, for 42 years; the last 4 years in Penarth. A quiet, godly sister, who endeared herself to many..Suddenly, on Dec. 27, Thomas Deans, Glasgow, aged 64. Saved over 30 years ago in Wolseley Hall, continued steadfastly since then in fellowship, bearing a bright and consistent testimony..Jan. 1, after years of suffering, W. G. Crockford, Warash, aged 39. Converted at Mission held by David Ward, over 18 years ago. An active worker, especially amongst children. With his wife, entertained many of the Lord's servants.. Jan. 2, Mrs. Grundy, wife of Joseph Grundy, of Blackburn, aged 59. Converted at 17, in happy fellowship with the Lord's people at Gospel Hall, Victoria St. and at Elim Hall, Mill Hill, for close on 40 years. For many years teacher of the Women's Bible Class and leader of the Women's Meeting at Elim Hall. A succourer of many and visitor of the sick. Will be greatly missed for her faithful service and kindly deeds..Jan. 2, J. W. Gaines, of Hendon, Sunderland, aged 63. Converted 50 years ago and connected all that time with Hendon Assembly. Bore a consistent testimony; well known in business as an herbalist in the district for 30 years. Was correspondent for Assembly and S.S. Supt. for 40 years. A loving brother whose presence will be greatly missed, especially in the Sunday School..Jan. 3, J. W. Bridges. Saved at the early age of 11 years, baptised and in fellowship at Ipswich before he was 14. Began preaching the Gospel in his early 'teens, and continued faithful to the end of the journey. Well known in Colchester, Chadwell Heath, Brentwood, Southend-on-Sea, and for the past 17 years has been a pillar of the Church at Sherborne, Dorset, where he was greatly respected and will be sadly missed..Jan. 4, James Robertson, Darvel, aged 83. Had been in bed for 4 years as result of having been knocked down by a motor cyclist while on his way home after preaching. Born in Galston, moved to Hurlford for his work as a Railway worker; while there, attended meetings by Moody and Sankey, and was aroused to his condition before God. An ardent soul-winner, John Emery, spoke to him, and while reading and speaking on Isa. 53. 6, he was saved. Associated with believers in Hurlford, then moved to Darvel, where a little company met to remember the Lord, and for 57 years he continued there. Had a fine voice for the open air, and preached the Gospel clearly and simply. Had a care for the believers, and often midst much to discourage, he continued steadily to the end. Celebrated his Diamond Wedding last year; leaves a widow, one daughter, and 6 sons..Jan. 7, Robert Vogen, Belfast, aged 70. Saved 60 years ago at Mullafernaghan, Co. Down, through Dr. Matthews. Afterwards went to Belfast and was in Assembly in Victoria Memorial Hall for many years, latterly in Adam St. A steady brother, and though not a public man, he filled a useful place in the Assemblies of the Lord's people,...Jan. 7, George Montgomerie, aged 77. Converted when 16, in Gospel Tent at Kilwinning, in 1879, under Ayrshire Christian Union; for 60 years lived a godly and consistent life. Associated with believers in the early days of Buchanan Court Hall, Glasgow. Afterwards in Hebron Hall, and later at New Central Tabernacle. Spent the last years of his life at his native village of Kilwinning..Thomas V. Anderson, aged almost 90. One of the first to meet in Assembly in Aberdeen. Faithful to the last..Jan. 10, Mrs. Ferris, Glasgow, aged 85, widow of Wm. J. Ferris. Saved in early years. In Marble Hall, Albert Hall, Union Hall. Bright testimony to the end..Robert Robinson, aged 84. Born in Field Broughton, saved 64 years ago. Lived in Backbarrow for some time, later removed to Manchester distict, and was in Ladyburn Meeting for40 years; last 18 years in Altrincham. He bore a bright testimony and was always energetic in the work of the Lord, with keen interest in Missionary work, a succourer of many. Given to hospitality; leaves a widow, 5 daughters, and 3 sons. Will be greatly missed.. Jan. 12, Jonathan Fisher, Kilbirnie, aged 67. Saved nearly 50 years ago in Hamilton. In fellowship in Motherwell for many years. Came to Glengarnock in 1918, and for past 22 years in Gospel Hall, Kilbirnie. An earnest, warm-hearted brother, who loved and was loved by all. Large number of his fellow-believers, workmates and officials attended his funeral..Oct. 15, Mrs. Daniel Baird, aged 89. Born in Glasgow. Led to Christ in 1880. Many years in Assembly at Sparta, Ill., U.S.A...Dec. 5, Mrs. Anton, of Chibambo, Belgian Congo, aged 70. Went to Johnston Falls on Dec. 3, to meet the Lammonds who had just arrived home; attended prayer meeting at 5, spent a very happy Saturday evening of Christian fellowship. At the close, Mr. Stokes intended to read a Psalm, but was diverted to Rev. 21: "There shall be no more death." At 6.15 on Sunday morning, Dec. 3, she had a shock; in three minutes lost consciousness; all was done that could be done. Dr. Dixon arrived, but gave no hope, and she passed away on Tuesday morning at 2.15. A school teacher, she went to Africa 39 years ago from Scotland along with Miss Merry; was married to Mr. Anton 34 years ago. Was laid to rest at 3.30 the same day, near the grave of Miss Merry, who died some 30 years ago, Mr. Higgins who welcomed them both to Africa gave the address at the funeral. Mr. Anton, Geo. Lammond, Dr. Dixon, and native elders also took part. A messenger brought a letter of sympathy from the Belgian Government at Kasenga, 7 miles away. An indefatigable worker amongst the young; her zeal was an incentive to many. Will be greatly missed..Dec. 9, Mrs. R. Irving (nee A. M. Haines), of Hamilton, Ont., in her 93rd year. Born in Kingston, Ont., saved at 17; for years Breaking Bread in her father's home. Six years associated with the Annie M'Pherson Mission in Slums of East London; a member of choir in Moody and Sankey campaign, London. Returned to Canada, and married R. Irving, then associated with Alex. Marshall in Evangelistic work in Belleville. With the courage of a strong faith she shared the trials and testings of a Pioneer Evangelist. Survived by husband and daughter.. Dec. 10, James Christie, Aberdeen, aged 68. For many years in St. Paul St. Assembly, but latterly with

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meeting at New Deer. A widow and 3 sons, all saved, mourn his loss..Jan. 3, Mrs. Drummond, aged 80. Saved over 50 years ago, met with believers in Bethesda Hall, Linthouse, Glasgow, with whom she had associated since their early days in Graham St. Bore a faithful and consistent testimony, ever looking for her Lord's return..Jan. 13, Mrs. Young, widow of H. T. Young, aged 90. For 70 years she was a believer in the Lord Jesus Christ, having been led to Him by C. H. Macintosh ("C.H.M."). In fellowship in Cheltenham for many years. Laid to rest a few feet from the grave of C.H.M. whom God used in blessing to her..Jan. 17, A. E. Green, director of Muller's Homes. In the same House of the Ashley Down Orphanage in which Mr. George Muller died, in 1898, Mr. A. E. Green passed quietly to his rest aged 72. He had been failing for months past, but continued in the direction of all the affairs of the Scriptural Knowledge Institution whenever his strength allowed. In 1890 he went out to South China to study the language preparatory to work amongst the Chinese (and others) in Malaya, where he was greatly used of God during the stay of some 22 years. At the end of this period, when home on furlough with his wife and 3 children, after deep exercise of heart he yielded to the urgent request to go to the help of Dr. WILLIAM BERGIN, who was then in sole direction of the Orphanage. And here for 28 years he laboured.

Mr. Thomas Tilsley and Mr. John M'Cready, who are now left in charge of the work, crave the prayers of God's children that it may still emphasise the truth that "God is still the Living God; and now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him."

At the public Thanksgiving Meetings held in Bristol to mark the completion of the one-hundredth year of the Orphanage, Mr. Green queried if anyone could deny his statement, that from the inception of the work, right up to that moment, no appeal for financial help had ever been made by any official or worker of the Institution.. Jan. 22. On going to press we learn of the death of Wm. G. Fraser, the second eldest of the famous Fraser Bros.

ADDRESSES

CORRESPONDENCE for Assembly Hall, Barking Rd., East Ham, E.6, to W. Laskey, 75 Haig Rd., Plaistow, London, E.13..Gospel Hall, St. Nicholas Rd., Bristol, to W. H. Bartlett, 2 Northcote Villas, Coburg Rd., Montpelier, Bristol, 6..Barrhead, to David M'Cormack, 2 Bellfield St...Gospel Hall, "The Barons," Cullompton, Devon, to A. J. Pyne, Beulah, Colebrook Lane..Hendon Assembly, Sunderland, to J. Willis, 17 Dunmore Avenue, Fulwell, Sunderland..Gospel Hall, Low Valleyfield, to John Mercer, Park Lodge, Culross, by Dumfermline..Cruden Gospel Hall, Greenock, to James Robertson, 9 Maukinhill Rd., Greenock. ..Kirkcudbright, to Frederick Rudd, 50 Castle St... Wakefield, Yorks., to Hedley Johnson, 105 Waterton Rd., Lupset, Wakefield..Whipton Assembly, Exeter, to F. G. Alford, Eagle House, 4 Salutary Mount, Fore St., Heavitree, Exeter..Loughboro, Leics., to E. L. Shreeve, 11 Forest Rd...Bank Assembly, New Cumnock, to H. Lisett, Castle, New Cumnock..Vine Hall, Sevenoaks, to Chas. Martin, Ingleside, Pound Lane, Sevenoaks.

Add to ASSEMBLY DIRECTORY.—Huyton Gospel Hall, Dinas Lane, Huyton, Liverpool. Correspondent, Wm. Anderson, 4 Twig Lane, Roby, Liverpool.

SPECIAL ADDRESSES.—Newport, Mon. Reading and Rest Room, 113 Commercial St.

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"The Witness" Book Reviews.

Books for review should be sent to the Editor, 14 Paternoster Row, London, E.C.4. Any good book promptly supplied from any publisher.

SPECIAL REVIEWS.

"The God Who Matters." By A LONDON JOURNALIST. (Pickering & Inglis. 1/3 net; 1/6 post free). The author's writings have become widely known, especially through his book, "Britain Without God." The present volume is one of the same series. The outstanding fact stressed therein is that the true God is the God of human experience instead of the God of mere human conception and speculation. He has made Himself known for the recognition of His creatures by His creative works (Rom. 1) but He has revealed Himself in the Person of His Son, our Lord Jesus Christ, as the One who through Him and His atoning and redemptive sacrifice meets the need of the sinner. To quote the author's words: "The Crucifixion is reverenced, not as a foul murder or a cruel martyrdom—for if it had been only such it would have been forgotten long ago—but as a Divine act of vicarious sacrifice for the sin of the world. His death has proved the magnet which has drawn millions of all ages and all races to His feet in adoring wonder and eternal gratitude." Following this are some cogent remarks as to the fact of Christ's resurrection, "evidentially the best-attested fact of history." This is sufficient in itself to commend the book. It is, however, made interesting as well as compelling, by the variety of incidents which are recorded throughout its pages. W. E. VINE.

Vocation. By ROWLAND HOGBEN. (Inter-Varsity Fellowship. 1/). The author has not only had experience as a missionary in China, but has had contacts with many university students who have offered their services for the foreign field. Thus throughout the book the vocation chiefly envisaged is that of the foreign missionary, and the special individual the author has in mind is the university graduate. Although this is so the principles expounded cover the subject broadly and are Scripturally sound. Thus anyone on the threshold of life reading this book would be brought face to face with the most serious question, "What work has God allotted me to do during my life?"

Very helpful are the chapters on Choice, Motives, Misfits, Guidance, and the Attitude of Parents. A chapter is devoted to the Non-Professional Missionary, and also on on Home Making. A life of self-surrender and usefulness to God will be the outcome of the thoughtful study of the wise counsel offered, F. G. ADAMS.

The Coming Great Northern Confederacy, or the Future of Germany and Russia, by Dr. L. SALE-HARRISON. (Pickering & Inglis. Paper Cover, illustrated, 1/3 net, 1/6 p.f.). This helpful book indicates plainly the part that Germany and Russia, leagued together, will play in the last days after the return of Israel to their land. The author shows clearly the identification of these two nations with the Rosh, Meshech, and Tubal and *Gomer* and all his bands of Ezek. 38. 39, their future invasion and utter destruction in the mountains of Israel by the Lord on His return to the earth. He makes no attempt at prophesying as to how the two nations will come together, whether by the conquest of one by the other, or by mutual alliance. The anti-Christian and anti-Semitic attitudes of both countries and their vast preparations for war are fully described with up-to-date facts. This book ought to arouse interest among prophetic students. R. G. LORD.

ALTERATIONS IN MAGAZINE ORDERS can be made at any time, as our system of books is adapted for this. See to get what you or any others really want. PICKERING & INGLIS, Glasgow, London, and Edinburgh.

Does God Really Care for His Own?

A Message from an Hospital Ward. By ERNEST BARKER, London.

THIS question, in one form or another, has lately been raised in the minds of many Christians. Does God care in these days of blasphemous lawlessness, when there is so much injustice and cruelty in the world; when abominably wicked men *appear* to have almost unlimited power; when so many serious accidents take place owing to the black out conditions? *The answer to all this is definitely, YES.*

It is ever important for us to remember that, because of our finite limitations, we cannot possibly understand why so many

Strange Things Happen,

and, because of our natural tendencies, our judgment is necessarily warped.

There are two outstanding evidences of the minute care which God never fails to display.

The first is the **Evidence of the Scriptures.** To the simple minded believer, this evidence is both conclusive and final. If we profess to exercise confidence in the Word of God, our minds ought to be perfectly restful in regard to the question which forms the subject of this article.

One of the greatest passages in the Bible which relates to God's care toward us is: "Casting all your care upon Him; *for He careth for you*" (1 Peter 5. 7).

Nothing could be plainer than this. There is no suspicion of doubt or uncertainty. It is a concrete fact that we are cared for by the God and Father of our Lord Jesus Christ every day, every hour, every minute, every second. It would be a great thing if these four words: "*He careth for you*," were to lay hold upon us in such a way that we should never again question the faithfulness and grace of God. Because God cares for us we are exhorted to cast all our care upon Him. In other words, God's heart is

So Full of Care Towards Us

that He desires to relieve us from all anxiety.

When Paul stood before Nero to be falsely accused, and unjustly condemned, *no man stood with him*. This sounds very strange in our ears. It is difficult to understand why his friends should have forsaken him when he so urgently needed their aid and sympathy. But so it was. There stood God's beloved Apostle *alone*, to meet the insults and charges which were hurled against him. But although so many of his brethren failed him, *the Lord stood with him and strengthened him*. Here is an outstanding instance of God's unfailing care for His own when circumstances were so adverse and distressing. Men frequently fail; Christians sometimes fail; our dearest friends may occasionally fail; but *God never fails*.

It is quite probable that when Paul stood before that unscrupulous, heartless, cruel tribunal, he remembered his own words which he wrote years before to his beloved Thessalonian believers: "I pray God your whole spirit and soul and body be preserved blameless unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, *Who also will do it.*"

God's care for His own is

Beautifully Illustrated

in the Old Testament. If one man more than another needed Divine care, it was our friend Jacob, and there is an outstanding instance mentioned in Deuteronomy 32. 9 to 12, where the experience of the children of Israel is recorded under his name. The Lord found him in a desert land, in the waste howling wilderness. What happened? The Lord might have left him to himself in his loneliness and need, instead of which He cared for Him in every way. He *led him about*; He *instructed him*; He *kept him* as the apple of His eye. Then follows the sublime picture of the eagle, which stirs up her nest when she thinks it is time for her young to begin to fly; flutters over them to see that no harm comes their way; spreads abroad her strong wings when tiredness begins to overtake them; bears them on her wings; *so*, just like that, "the Lord alone did lead him, and there was no strange God with him" (Deut. 32. 12).

Throughout Israel's chequered history God was true to His people. Never once did He fail them, although

They Frequently Failed Him.

He ever cared for them, although they often rebelled against Him.

Surely *we* in our day ought to rely upon His untiring and unceasing watchfulness over us. He feeds the myriads of birds which fly in the Heavens. He clothes the myriads of flowers which carpet various parts of the earth's surface. He sustains and holds together the myriads of Heavenly bodies which travel in space. He interests Himself in the tiny insects which so effectively perform their part in the economy of nature. How much more valuable are we in His estimation than the birds, or the flowers, or the stars, or the insects, or all of them put together?

The second evidence of God's care for His own is the **Individual Experience of Believers.** We must tread carefully here, because, as already

stated, many Christians are continually questioning this vital fact of Divine watchfulness. Why do so many believers question this? *Because of their unbelief*. They are relying more upon their own ideas than upon the invincible Word of God.

Believers who are wise enough to

Accept Without Hesitation

what God says, know the joy of being more or less in constant touch with Him, and they who are thus in touch with Him are realising His care continually.

When things appear to go wrong with them; when their plans are suddenly upset; when their hopes fail to materialise; when darkness, suffering, or bereavement overtakes them; these *believing believers* continue to count upon God, and, consequently, never question His increasing care for them. They remember with gratitude the words: "ALL things work together for good to them that love God; to them who are the called according to His purpose" (Rom. 8. 28). They gladly rely upon the grand truth that

God is Sovereign,

and is working all things according to His perfect plan.

May I be permitted to refer to my comparatively recent sad adventure when, alighting from a bus in the black out, I was knocked down by a motor car, and taken in an unconscious condition to the hospital? It seemed strange that such a mishap should be allowed to happen. It also appeared strange that when consciousness was recovered the physical pain should increase rather than subside. Was that the time to question God's care and loving attention? Nay! it was just the time to trust Him, knowing that He would never allow His child to experience a trial which he was unable to bear, nor a pain which he could not endure.

Throughout that hospital experience the sympathy, thoughtfulness, and Christlike love of my fellow-believers were amazing. Also the knowledge that I was remembered by so many before the throne of grace proved a comfort and support. All these facts were manifestations of God's unceasing care.

There may be those who are reading this article who are saying to themselves: But I have so few friends to sympathise with me, that, to a great extent, I have to bear my trial alone. I would like to say to such: Why not endeavour to increase your friendships? How? *By becoming more like Christ*. If we are walking with God; if we are enjoying the consciousness of His presence; if we are constantly growing in grace, we shall become examples to our fellow saints. This is the best way to multiply *true* friends, who will prove a blessing to us at all times, particularly during periods of trial and suffering. Indeed, we frequently discover on these occasions how many real friends we have.

Let us ever endeavour to look on the bright side of things, so that our cheerful disposition may become contagious. Let us always exercise implicit trust in Him Who is worthy of our entire confidence, *never* challenging His love or questioning His gracious care for us at all times. One of our Lord's briefest exhortations was: "HAVE FAITH IN GOD" (Mark 11. 22).

Fallen from Love.

By HAROLD P. BARKER, Weymouth.

THE Christians of Galatia had fallen from *grace*. They had abandoned the truth of justification by grace alone, as preached by Paul, and had lent a too ready ear to Judaizing teachers who had persuaded them that observance of the Law was necessary, as well as the grace of God, for their justification.

The fall of those at Ephesus was also most serious. "Thou art fallen" were the words addressed to this once devoted church (Rev. 2. 5). They were laborious, faithful, persevering and ready to suffer for Christ's sake. We might have thought them

A "Model Church."

But He whose eyes were as a flame of fire called them "fallen."

Time was when they walked in the freshness of first love, love to the Lord and to His people. Thirty-two years previously Paul had rejoiced to hear of their "love unto all the saints" (Eph. 1. 15). But even at that comparatively early stage in their history, some needed the exhortation to "walk in love" and to be "kind one to another, tenderhearted, forgiving one another." By the time John had his vision of the Shining One who walked among the seven lampstands, their first *love* had been left.

The Fine Gold was Sadly Dimmed.

They had not lost their godly *hate* (Rev. 2. 6). They still hated those Nicolaitane practices which were so hateful to Christ Himself. But the *love* which once marked them had faded away. We conclude from this that it is easier to retain our hate than to continue in our love.

Do we not see evidence of this to-day? Are there not Christians who are zealous in their hate of all that is hateful to the Lord, derogatory to His glory, and opposed to His truth? Yet it cannot be said, even by the most charitable, that they are marked by fervent *love*, by tenderheartedness towards others and a readiness to forgive. Is it love to ferret out evil things and use them for party purposes? Is it love to empha-

size the bad and overlook the good? Is it love to perpetuate and prolong ancient feuds? Does not 1 Corinthians 13 teach us something very different?

It may be affirmed that it was *love to Christ* that they of Ephesus had left. But it is not so stated.

Love to Him and to His Saints cannot be Divorced.

A well-known "New Translation" gives as a rendering of Revelation 2.4: "You have given up loving one another as you did at first," and there is nothing in the text that entitles any one to say that this is not its meaning.

Love is the very nature of God. It is

The Atmosphere of His Paradise.

Christ, the Tree of Life, will be the Sustainer of that holy scene, and He will sustain it in eternal *love*. So we can well understand the prospect held out to the "overcomer" at Ephesus. He would be marked by individual recovery of what had been lost collectively. (This is the thought of the "overcomer" in Rev. 2 and 3), and the *love* wrought in his soul by the Holy Spirit as His fairest fruit (Gal. 5. 22) would find the holy and suitable environment for ever in the Paradise of God, drawing its everlasting nourishment from Christ, the Tree of Life.

Oh, blessed culmination of the love divinely wrought in the souls of those who once were "hateful and hating one another."

Oh, Triumph of Grace!

May God grant us in His mercy thus to overcome. If love has been lost, it can be regained. The way to regain it is to be much in secret with Him whose love to us we know, and Who alone can bring us, even now in spirit and affection, to the fair land where love has its birth.

Whither?

"IF at the close of this God-given day,
I should be called to lay life's burden down,
If earth's frail fetters I should cast away,
And bid farewell to all the world's renown,
If I should die to-night I know I'd flee
STRAIGHT UNTO THEE.

"If ere these eyes should close in sleep to-night,
Thy trumpet's quickening sound should pierce mine ear,
If I should see Thee come in clouds of light,
Would then my heart be wrung by pang or fear?
Nay, for I know I'd flee from life's alarms,
STRAIGHT TO THY ARMS.

"And if for me another morn should break,
And I am strengthened to renew the fight;
Should mind and memory once more awake
Alert and fresh to greet the dawning light;
E'en though I wake on earth, I still shall be
MY LORD WITH THEE.

G.M.D.

"Christ is Risen!"

By R. McPIKE, Ayrshire.

"REMEMBER that Jesus Christ of the seed of David was raised from the dead" (2 Tim. 2. 8). The call to remembrance on the part of the Apostle to Timothy would remind us of the fact that we are *prone to forget the fundamental importance* of any of the truths of the Gospel, and no less, this of the Resurrection of Jesus Christ from among the dead.

This is the corner stone of our faith, a cardinal truth that must be maintained despite the aggression or worldly intellectualism that states the contrary. *The closing hours of this dispensation are being marked by a concentrated opposition and disbelief in this all-important truth.* That many spurious statements are about is known to all who read the current religious digest, but a careful and prayerful analysis of their claims with the Word of God will unfold the fallacy of their many remarks, and dispense any doubt that may have arisen in simple minds, carried away so easily by the many subservient doctrines that are being unblushingly propagated to-day. This

Bedrock Utterance of Paul

to Timothy was given to sustain him in his many activities with which would come severe trial, disappointment and much hatred in the cause of the Gospel.

The consciousness of this truth borne in upon the soul will act as an anchor amid the stormy seas that the servant of God will be called upon to pass through. The Resurrection of Christ presents the colossal triumph of the Son of God over the powers of the darkness. On the Cross "He spoiled principalities and powers, making a show of them openly" (Col. 2. 15). This would present to Timothy an unfailing source of encouragement that he had a living Lord enthroned in the power of an endless life, Whose present exercise is "saving to the uttermost all those who are coming unto God by Him" (Heb. 7. 25, R.V.).

It is the Kernel of the Gospel,

the hub around which all the revelation of God revolves, the keystone to Christianity's glorious arch of truth, and the key that unlocks all the future of uncharted ages, that will roll in ceaseless sequence in the eternal reign of the Son of God. The call comes to us no less than to Timothy to set this truth in the forefront of evangelistic service. It signalises the utter overthrow of Satanic domination, the acknowledgment by God of the offering He made on the Cross for the expiation of sin, and of His glorious competence to rule by assigning to Him the supreme honour and highest place in universal authority (Eph. 1. 20-22; Heb. 1. 2, 3).

We firmly believe that, despite the conscious movement abroad to-day that discredits the literal bodily resurrection of the Lord Jesus Christ, that He arose a living man Whose flesh saw no corruption and Who remained untainted by His experience in the realm of death, Whose being alive is not dependent on historical evidences; blessed and indisputable as these are, but on the

Unerring Accuracy and Prediction

of the Holy Scripture, for if it were not so, then the infallibility of the Word of God is to be doubted, but so bound up is this glorious fact with the Written Word that we are reminded that "He rose the third day ACCORDING TO THE SCRIPTURES" (1 Col. 15. 4).

Negatively speaking, the non-resurrection of Christ means utter hopelessness for humanity, the dreadful fact of unforgiven sin, and deception of Holy Men by the Spirit Who predicted His rising again from the dead, but away with such falsity of utterance, for positively and without contradiction Christ IS risen from the dead, and the dark shadows of night are gilded by the glorious "immortality brought to light by the Gospel" and enthronement of God's Saviour Son to the position of unparalleled honour for a living man, even Jesus Christ, "who is gone into Heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Pet. 3. 22).

Our Gathering together unto Him.

By J. B. WATSON, London.

WHEN the young daughter of Jairus opened her eyes at the moment the power of the Divine Quickener brought her back to the land of life, in what company did she find herself?

She saw strange but friendly faces—those of Peter, James and John. She saw the dear familiar faces of those she knew best and loved most—her father and mother. And she looked into her Deliverer's face, the commanding Lord in that place, serene, calm, loving, gracious. These were her company at that moment; these and none other.

So shall it be with us in that

Wonder-hour for Which We Wait.

In the twinkling of an eye we shall become aware that we are with the people of God, in the abiding affinity of everlasting kinship. We shall find ourselves re-united to those loved ones from whom Death had parted us for a brief space. And, best of all, *immeasurably best of all*, we shall find ourselves with HIM, never to go out again.

That moment will be rich recompense for all the tears and losses of the journey thither.

The Lord Majestic, Powerful.

A WORD FOR THE MOMENT ON PSALM 93.

By A. R. CHISHOLM, Helensburgh.

1. **"The Lord reigneth"** (ver. 1) **sovereign over all.** A basic fact; sublime in its truth, giving assurance and confidence. The description reveals the majesty and strength of the throne. He, who sits thereon, is clothed with majesty and girded with strength. And the world is stablished thereby; *its* life stands in the eternity of God.

The thrones of this world have frequently been empty pedestals whereon men have sat vainGloriously in the hollow sham of mock majesty, unsupported with strength to rule or power to hold. But the Sovereignty of God remains inviolate. His majesty shines with indestructible glory, and His strength never fails.

2. This throne has withstood the ravages of time: established from everlasting to everlasting. It has been an impregnable rock against which the hosts of men and demons have hurled themselves to their destruction.

3. No better description could be had of the turmoil and restlessness of the present moment. We live in crisis after crisis. The tides of men's clamant demands come sweeping up with the ruthlessness of oncoming waves, hurling themselves in insensate folly against the peace of the world; seeking to devour and destroy. The noise of waves is alarming; their strength is immeasurable and uncontrollable by men. No sooner has one spent itself than with seemingly greater force another follows. And this is akin to the experience of these days.

4. **"The Lord on high is mightier than the noise of many waters"** (ver. 4). This word calms every fear, instilling an unruffled peace in the believing heart, and should fill our mouths with holy laughter. The joy of the Lord is our strength.

Our ears have heard the noise of earth-born voices, but high above all their sound, loud and threatening as they are, sits the Lord—Sovereign, Majestic, Powerful—greater than the noises which surround us.

5. Our confidence is not vain. It rests on "the sure testimonies of Jehovah" (Psa. 119-138). His Word is indestructible: it has never been broken: it has always been fulfilled. The stamp of eternal truth spoken by the Divine Lord is borne on all of them. They have been the guidance and mainstay of holy men and women throughout all ages—in life, in death; furnishing a joyful and blessed experience of the Lord.

THE THRONE IS ABOVE US; THE WATERS SURROUND US: THE TESTIMONIES OF THE LORD OUR SURETY.

In What do our Meetings Differ from Others?

By GEORGE GOODMAN, Eastbourne.

THE difference lies chiefly in two things: *Simplicity* and *Liberty*. These are no novelties, but the recovery of that which has been lost to the churches in large measure by the encroachments of time and accretion of the ages.

The Apostle feared lest the Corinthians should be corrupted from the *simplicity* that is in Christ (2 Cor. 11. 3), and this has happened in a large majority of cases among the churches, through the traditions of men and man-made ordinances (Col. 2. 20; Matt. 15. 9)

For example, we are excluded from the Communion of the Church of England by its insistence on our submitting to its rules as a condition of fellowship.

We must, would we worship with them, acknowledge an ecclesiastical government of Lord's bishops; must recognise a caste of priests ordained by the Lord's bishops, and allow them

A Monopoly Unknown in Scripture.

We must submit to certain ceremonies (as infant baptism and confirmation), with the observance of days and feasts and fasts; must subscribe to articles and creeds, and all this under the threat of being called schismatic and prayed for as guilty of a great sin. Nor is this the worst in our view, we should be required to surrender certain practices and privileges which the Lord has ordained and given to His people. The liberty of the Spirit in worship, and to meet for mutual edification; the freedom to preach the Gospel or minister the Word without the license of "bishops"; the use of extempore prayer as led by the Spirit. These must be either largely restricted or altogether yielded, certainly must not be used in their consecrated buildings or regular services.

But these same things are more precious to us by far than any

Supposed Unity Based upon Compromise

could ever be. So we differ, we trust, without any bitterness or want of love to all whom we recognise as loving our Lord Jesus Christ in sincerity.

Our differences then are consequent upon a return to the *simplicity* that is in Christ, and to the *liberty* into which we have been called.

I. We Acknowledge No Professional Ministry. It is clear from 1 Cor. 12. 7, that the manifestation of the Spirit is given to every believer to profit withal, the Spirit dividing to every man severally as He will.

The body is to be edified by that which every joint supplieth. The churches are not to be ministered to by a class to whom a monopoly is given, but by the effectual working in measure of every part, making increase of the body unto the edifying of itself in love (Eph. 4. 16).

This does not mean confusion, for

The Ministry Must be by the Spirit

and in true submission to the Lord Who is "not the author of confusion," but it means *liberty* for Him to use whom He will and to edify His people by the ministry of all to whom He has given grace and gift as He shall lead.

The aim is to be *mutual edification*—but how can this be if one is appointed to do all and is bound to use the same words every time?

II. We will be Bound by no Liturgy. It is quite clear that neither Christ Himself nor either of the apostles drew up or imposed upon the churches an order of service or forms of prayer.

By what right those who have done so have constituted themselves judges of how the Lord's people should worship, and by what authority they have bound them to certain forms of prayer we cannot tell. **Certainly there is nothing in Scripture to justify it.**

True spiritual worship requires much exercise of heart, and this a large majority who attend what is called public worship are not prepared for.

It has been found easier to put words into their mouths, which call for nothing more than a mental assent and have a soothing and even soporific effect upon the mind. Many are satisfied with this, and go away with a feeling of pleasure in their service (which is, of course, accepted according to what they have) and never get beyond it; but that this is all that the Lord desires from those who worship Him in spirit and in truth we cannot think.

True Worship should be Spirit-led.

There should be freedom for those who have a word from the Lord to give it, and for those who would voice the praises of the assembled worshippers to do so.

1 Cor. 14 describes such an occasion, and we refuse the modern suggestion that it is out of date or was written for that time only.

III. We have No Prearranged Order of Service, with its selected hymns and chosen passages of Scripture, and duly appointed preacher with a carefully prepared sermon. This is quite permissible and profitable for Gospel services and teaching meetings, where the evangelist or teacher is exercising his God-given gifts for the

blessing of the unregenerate or instruction of the ignorant; but for worship it is surely out of place as limiting the liberty of the Spirit in the mutual edification of His people and the free expression of their worship.

Moreover, there are times of silence and meditation that would be hindered were the service to go on in a perfunctory manner. How fruitful are such times only those who know what worship by the Spirit really is, can tell.

IV. **We Refuse to Silence the Humbler Worshippers because of their Lack of Education.** We have no sympathy with the spiritual snob who tells us he cannot listen to an

Uneducated Ministry.

Because a speaker drops his "h's" or is ungrammatical it is presumed that he cannot utter a word from the Lord or be used by the Spirit to edify His people. Surely such a presumption is false, we know it is untrue in fact. One should have a nobler and more generous mind than to talk thus.

That it is absolutely contrary to the mind of God as revealed in Scripture is obvious. The apostles were in the view of the High Priests "unlearned and ignorant men." Even of the Lord they said: "Whence hath this Man letters, never having learned" (John 7. 17).

When Dr. JOHN OWEN was twitted for going to hear a Tinker (John Bunyan) preach, he wisely replied: "I would give all my learning for the tinker's grace."

We Do Not Disparage Education,

excepting certainly the blasphemous denial of the truth taught in many of the theological colleges. Let it be education in the Scriptures and in grace and good works, and not merely the knowledge that puffeth up. "The wisdom of the wise" and "the understanding of the prudent" (1 Cor. 1. 19) are held in very small esteem of God, who has *"made foolish the wisdom of this world."*

If indeed, as we are told, He has chosen the foolish things of the world to confound the wise, the weak, the base, and despised, yea "the things that are not to bring to naught the things that are," we should well hesitate before excluding from the ministry of the Word and the edifying of the Church those who have not been to "the schools of the prophets."

We may be told that ignorant people are troublesome, that is true, but uneducated people are not always ignorant of the things that matter most. Many are spiritually minded, and gracious and wise enough to be silent when they have no word from the Lord. We have, most of us, heard ministry where the grammar has been pitiable, but the unction and power of the Word has come with authority and grace to our hearts. It is well known that those Evangelists who move and win the masses for Christ have not generally been of the theological college class.

V. **We Will Not Listen quietly to Heresy.** It is one of the saddest features of our modern life that those who profess and call themselves Christians will be content to sit in silence under

Heretical Ministry

where the foundations of the faith are assailed and the authority and sufficiency of the Word of God are denied.

True, they are prevented from protesting by the laws against what is called "brawling." This word has been held to cover even the most reverent and reasonable protest, as in the case of the late Mr. Kensit, who, when the liturgy called upon any to say if they knew of any objection, rose and read a true and soberly worded protest, for which he was prosecuted and his shop sold up to pay the costs.

Our open meetings are a safeguard against this danger. Where the honour of our Lord is assailed or the authority of His Word challenged, it would certainly not be allowed to pass unrebuked. If we are told this

Might Lead to Disorder,

our reply is that it seldom does so since those who defend the truth know how to do so graciously, but were it to do so, we should prefer some disorder to a shameful or silent betrayal of the Lord or of His truth.

VI. **We do not Allow our Assemblies to be Interfered with by others, nor Bind them to Subserviency to Outside Authority.** We hold that Scripture teaches that each of the Churches of the Saints is

Directly Responsible to the Head

of the Church, and to Him alone.

Fellowship with other Assemblies is maintained, but it is the fellowship of the Spirit and of the Faith, and not of any outward organisation.

We refuse to accept orders from London or any other central authority, or from any Lord Bishop of a diocese. This not only maintains the liberty of the Spirit, but is a safeguard in days of persecution, and who may say how soon they may be upon us.

If we were organised with an earthly head or central government, the enemy would know where to strike, but if we remain as individual Churches of the Saints, the blow that scatters one, only leads to the

Scattered Members

forming other Assemblies wherever they are driven, as in the case of the persecution under Saul of Tarsus (Acts 8. 4).

These then are some of the features that distinguish our meetings from those of other Christians. We believe they are all Scriptural; that they are but a reversion to the spiritual order of God for His Churches.

The Memorial Feast.

ONCE again are spread before us
The memorial bread and wine;
Thankful hearts join in the chorus,
Thou dost lead, O Lord Divine.
Praise is offered, worship, glory,
Unto God in Heaven above,
As we dwell upon the story
Thou hast told—*the Father's love.*

In this broken bread we view Thee
Dying on the Cross, alone;
Thou wast sinless, perfect, holy,
Therefore could'st for sin atone;
Thou made sin for us, who knew nought
That we righteousness might be;
By Thy death alone are we brought
Home for all eternity.

Then the cup, memorial blessed,
Of Thy Blood, which cleanses all
Who as guilty, lost and wretched,
On Thy grace and mercy call.
Cleansed by Blood, clothed with salvation,
Priests are e'er before God's throne
Offering praise and adoration,
We for whom Thou did'st atone.

May the memories of this morning
Fill our life with constant praise;
Till the perfect, glorious dawning
Of that blessed day of days,
When Thou com'st again in brightness,
For Thy Church bought by Thy Blood,
And arrayed in spotless whiteness
We ascend with Thee to God.

F. L. FRENCH.

Encirclement.

By R. G. MOWAT, Edinburgh.

WE are hearing a great deal about what is called "encirclement." It is an innocent word used in a sinister sense by nations who declare that they are being hemmed in by other nations to their hurt.

But there are other kinds of encirclements that are happier to think of. The world itself is encircled by its own atmosphere, without which we could not live. In John 3. 16 we are reminded of something else which

Encircles the Whole World,

and that is the Love of God: "For God so loved the world that He gave His only begotten Son" (John 3. 16). This is indeed our spiritual atmosphere, which we breathe, which we delight in, and without which we could not live. This Divine Love is all-embracing. It leaves no one out. It may be enjoyed by "whosoever will." Every day of our life we are surrounded by tokens of His love.

He has provided a full salvation through His well-beloved, and how secure are they who trust Him. "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever" (Psa. 125. 2). The Psalmist knew what trouble was, when

Everything Seemed to go Wrong,

and when foes pressed upon him from every side, yet his experiences had enabled him to triumph over the seeming set-backs of the moment, so that we can still hear the exultant,

Full-throated Exclamation

which burst from his lips: "Blessed is the man that trusteth in Him" (Psa. 34. 8). And this was the reason: "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psa. 34. 7).

Again the absolute security of the believer is seen in the expresson used in Zechariah 2. 5, regarding Jerusalem: "For I, saith the Lord, will be unto her a wall of fire round about." The faint heart may take courage in this, and the doubting soul need tremble no longer. Just as surely as Shadrach, Meshach, and Abed-nego were

Safe within the Fiery Furnace

from their enemies because the Son of God was with them (Dan. 3. 25), and, indeed, the only persons who came to harm on that eventful occasion were those who plotted against them, so the true believer can rest securely in the comforting knowledge that He who casts around us as it were, a wall of fire, has given His Word: "I will be the glory in the midst of her."

He not only saves us with an everlasting salvation. He not only keeps us with

Never-failing Security,

but He fills us with ever-rising satisfaction. How could it be otherwise? It is the most natural thing in the world for us to glory in the Lord Who has filled us with joy unspeakable. Every craven fear is banished, and only a deep, hallowed satisfaction remains as we sink by faith into His outstretched arms, and hearken to His words: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand; My Father which gave them Me is greater than all: and none is able to pluck them out of My Father's hand" (John 10. 28, 29).

Well may we rejoice as we realise that we are encircled by Divine Love, and that we are thus kept doubly secure, for, come what may, "The Eternal God is thy refuge, and underneath are the Everlasting Arms" (Deut. 33. 27).

"Inlet Only!"

By EDWIN ADAMS, London.

THIS rather unusual notice to motor car drivers appears in a small town in the Midlands. It is the equivalent of the much more common "Entrance Only" notice with which we are all familiar.

But does not "inlet only" apply to not a few Christian lives? Like the Dead Sea, they have

Many Inlets, but No Outlet.

They are always receiving, but never giving. Saved, sure of salvation, regular attendants at the meetings, they do not serve the Lord, and may secretly long for liberty to go in for the things of the world.

In the physical realm, want of sufficient exercise is a common cause of "that tired feeling." The fibres of the body become flabby and the whole physical system loses tone. Self-poisoning is the result of too much "intake," especially where none of it is worked off in vigorous exercise.

A Clogged Physical Machine

is a fertile cause of lassitude.

In the spiritual realm we run the risk of stuffing ourselves with what we do not use, and so of becoming spiritual dyspeptics. Knowing does not express itself in doing. Theology was never meant to be an intellectual hobby, although Divine truth is for the joy and satisfaction of the mind as well as for the heart and conscience. Some, too, need more mental food than do others, if they are to act. With all due allowance for the temperamental factor, however, we need to simplify our beliefs and to live them out.

Unhappiness and Depression

have often been cured when some service for the Master was taken up.

Much gift possessed by Christians is used for the world and not for the Church. The pampered parasite of the pew retards the progress of the Gospel. A sense of unfitness is right, but our sufficiency is from Christ, and greater fitness comes with practice. To learn to swim we must get wet. We must all make a start. If we refuse to do anything for our Lord, the time may come when we shall be *unable* to serve Him.

You may have noticed a pond on the hillside. It is always full, for it has an *inlet*. It is always fresh, for it has an *outlet*. Does this not typify the Christian who is

Constantly "Abiding" in Christ,

and who at the same time is constantly giving to others in loving service?

God divides up the work of saving a soul and building up a believer, among many agents. And each of us can have a share in the blessed work. Have we not here a grand encouragement to do what we can in the Lord's service? "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).

Special Reviews.

"The Menace of the New Psychology," by J. C. M. CONN, M.A., Ph.D. (The Inter-Varsity Fellowship, 1/). The warning given in these pages is timely, especially coming from the pen of one who himself has engaged in psychological research, and combines with his knowledge the experience of faithful ministry of the Word of God. As he remarks in opening his subject, "on the battlefield of the moral and spiritual life, the front is constantly changing; to-day the chief challenge appears to come from psychology," which has "taken the field as an enemy of the Christian religion . . . offering its own cures for moral ills." Whatever psychology has endeavoured to teach in its earlier and simpler form, it has of late in its more widespread and advanced propaganda, become one of the most subtle, plausible and dangerous antagonists of the Christian faith, professing to provide a substitute for the teaching of the Holy Scriptures concerning God and his Christ, concerning sin and the provision which God has made in the vicarious sacrifice of His Son. What these sceptical notions have to face is the test of centuries of Christian experience of the power of the Living God, His grace, mercy and love in Christ, transforming the lives of millions, giving them the knowledge of justification in His sight through the redeeming work of the Cross, the realisation of the peace and joy and power that come by faith in the Son of God, "Who loved them and gave Himself up for them." Psychology provides a poor substitute for all this, and the day is not far distant when the hollowness of scepticism will receive its due exposure by "the appearing of our Great God and Saviour Jesus Christ." We may be thankful for a handy volume that sets the evil in its true light. W. E. VINE.

Palestine Calling. By Dr. WM. CHRISTIE. (Pickering & Inglis. 6/ net; 6/6 post free). Dr. W. M. Christie has spent a life-time in the Holy Land, and his book gives us the fruit of his years of loving observation. These 200-odd pages shed a good deal of light on the life and customs of the Jews, particularly around the dawn of the Christian era. The subject of Bible time is handled in an enlightening fashion, as is the Hebrew equivalent of our "Daily Light" or "Morning Readings," and I think no one who reads Chapter XVIII on the barren fig tree will ever again be perplexed by that unusual incident. An interesting and informative book.
F. L. COUTTS.

Guest Chamber or Home. By GERTRUDE M. DANIELS. (Pickering & Inglis. 1/ net; 1/2 post free). When war afflicts a land, women are usually the heaviest sufferers. Husbands and sons join the ranks and have travel, change, and conflict. Wives and mothers, however, have to stay at home to worry, work, and weep. Days and nights of anxiety, so hard to bear, form the common lot of the women who tarry by the stuff. And what they need is comfort, strength, and inspiration. Gertrude M. Daniels, in her twelve beautiful devotional meditations has given war-weary sisters a message for the hour. Do you know some lonely heart with loved ones away fighting the nation's battles? Then send her "Guest Chamber or Home" and earn her everlasting gratitude. Dr. HERBERT LOCKYER.

The Cause of the War—The End of the War.

THE WITNESS WATCHTOWER.—March, 1940.

THERE is more in the War than appears in the Daily Papers. It is not merely a War of Nations against Germany! The Great War, which lasted 4 years, in which 10,000,000 young lives of all the Nations were laid low, had the same grounds to prevent one man becoming *Emperor, or master of Europe*, and perhaps elsewhere. But the young lives laid low, the homes rent, the country blackened, the widows left, the orphans left for others to care for, told

THE REAL POWER BEHIND IT ALL—

the god of the world. So to-day it is intensified. It is a war waging between Satan and Christ; between Wrong and Right, between Fables and Truth, Darkness and Light, Hell and Heaven, the power of those evil things are all manifest in it.

Germany has overrun Poland without any declaration or excuse, and is exterminating the Poles as quickly as possible, as if they had no right to live. Russia has set to work to exterminate Finland, although she is finding it a much tougher task than she had reckoned. Is this because Germany, which was the land of Luther and many Bible loving Christians of honoured name, had of late years developed Modernism (falsely so-called; Satanism would be better) and all the Higher Criticism, Evolution, and anti-God ideas which she has propagated and has acted upon?

How many thousands of Poles and Finns have been killed, homes bombed out of existence, widows and orphans left desolate; how many Germans were killed in the devastation of Poland? we know not as yet; but trusty Newspapers say that in Finland, 30,000 to 35,000 Russians have been killed. And as they have no metal disc to discover who they are, it must be appalling in that Great Empire. *Yet Satan is pleased at this destruction of life, and Hell gloats over this inexcusable massacre.*

SPECIALLY NOTICEABLE IN THIS WAR.

The increasing hatred of the World to God. Never before have the Christians been so persecuted, merely because they are Christians. Never before has the Bible been shut out of countries, marked down for scoffing, abused and set aside! and certainly never before in all the world's history has the Jew been so persecuted, heavily fined, beaten to death, cast out of home and business, put in concentration camps, sent wandering without home or country throughout the world. And that in hundreds of thousands of cases, just because he belongs to the same Race as Jesus of Nazareth.

Think, also, of whole areas of peaceful lands and comfortable homes without any quarrel or excuse for War, which have been turned into a holocaust of destruction and desolation, with homes literally blown to pieces, and the inhabitants hurled hither and thither as though they were beasts of prey or wild natives deserving no care or kindly treatment. The very forces of Hell seem to have been let loose in many districts.

THE TERMINATION OF THE CONFLICT.

For Germany to keep on swallowing up Nations—already Austria, Czechoslovakia, Sudetenland, Poland, with threats at Holland and other countries. For Russia to keep on wasting her thousands of subjects over Finland—perhaps Norway?—to get entrance to the North Sea; for England and France to see the land of Poland reconstructed, the territory of Czechoslovakia restored, the Civil Rights granted to Austria, *if desired*, looks like a long and troublesome task, with these countries peeled and scattered as they are.

The quick and sure Remedy appears to be that the Lord may come and take His People Home, establish His right as Ruler of the Universe, put down all unrighteousness, as He can and will. "*Thy will be done on Earth as in Heaven.*" The glad measure resounding over earth again, "Peace on Earth and goodwill to men."

He will Come, He has promised (John 14. 3), He will pronounce "Peace on Earth." *May that Coming be soon*; the Evils of Earth be stilled, and the last Message from Heaven be fulfilled—"SURELY I COME QUICKLY." Thousands of glad hearts of Thine Own, O Lord, in all lands respond. AMEN. "EVEN SO, COME, LORD JESUS" (Rev. 22. 20).

God seems to have sent the exceptionally cold weather to cool down men and nations, and give them time to think, ere it be too late.

CHRIST IN THE ETHICAL EXPERIENCE OF MAN.

The following extracts from *The Morning Star*, an independent magazine which cannot be blamed for brethrenism, shows how things are drifting *downwards*.

"The new theory (or is it a revival of an old?) is that Christ comes in the ethical and spiritual experience of man. This theory is widely propounded among some denominations. Especially is it current in those circles where has arisen a new conception of the other Great Doctrines of our Faith—where the Virgin Birth, The Atonement, The Resurrection, and The Ascension have come under the eagle eye of the critic.

"'Of course we do not believe in the Virgin Birth,' writes *a Presbyterian minister* in his Church Magazine. 'The Atonement simply showed the length to which God's love will go,' says *an Anglican vicar*. 'The Resurrection was only a story inserted in the historical narrative to explain the mysterious disappearance of the Body of Jesus,' rationalises another. 'The Ascension was a dream of lovesick disciples,' suggests *a doubting Thomas*.

Yet none of these 'explanations' can satisfy the follower of Christ. His experience of his Lord is founded on faith, and his comprehension of the Great Doctrine is likewise illuminated by 'the evidence of things not seen.'"

PROTESTANTS DYING OUT IN IRELAND.

The analysis of the census figures for Eire published in Dublin contains information which should make every believer in true religion get to his or her knees. In the period 1926 to 1936 the number of Roman Catholics increased by 22,651, or by 0.8 per cent., and the number of "all other religions" declined by 26,223, or by 11.9 per cent. The number of members of the Church of Ireland in the twenty-six counties fell by 19,185, or 11.7 per cent.; the number of Presbyterians by 4,362, or 13.5 per cent., and the number of Methodists by 1104, or 9.5 per cent. Since the beginning of the century the number of persons in "all other religions" has been almost halved. Since 1926 the number of persons other than Roman Catholics in Dublin City and County decreased by 4011, or 5.6 per cent., compared with an increase in the number of Roman Catholics of 85,282, or 19.6 per cent. The decline in the number of persons other than Roman Catholics was general throughout the country, but a particularly heavy fall of 8509, or 15.6 per cent., occurred in Cavan, Monaghan, and Donegal.

We only need to watch and see if this means the prosperity of the land, or as we are sure, the reverse. Pray for many conversions.

THE RIGHT ONE TO WALK WITH.

The night was dark and the shadows spread
Far as the eye could see,
But I reached my hand for the human Christ
To walk through the dark with me.
Out of the darkness we came at length,
Our feet on the dawn-warmed sod;
And I knew by the light in His wondrous eyes,
I had walked with the Son of God. HyP.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4.

THE "ORANGE" ORDER.

Question 2197.—Is it Scriptural for a brother who takes a prominent part in the Assembly to be a member of the Orange Order, and to walk in the procession on the Lord's Day?

Supposing it to be wrong, what action, if any, should be taken by the Assembly?

Ans.—In the Pastoral Epistles it is clearly emphasised that any brother who takes a leading part in the activities of the Assembly ought to be an example to the rest of the flock in every department of his life. Not long ago we had occasion to be in a Scottish town where an Orange Walk was being held. We were impressed by the rowdiness of the Orangemen: and far from identification with the proceedings being commendable; the throng of people, were, to a great extent, just a drunken rabble, thereby making the scene actually repulsive. From this personal experience we cannot see why any spiritual brother should be desirous of being a member of the Orange Order. So far as taking part in processions *on the Lord's Day* is concerned, surely it does not become any brother to spend his energy in that way on the very day when he could be doing so much good in fellowship with the local Assembly of the Lord's people.

This matter is not one for excommunication, but the brother in question should be spoken to by the overseers with a view to his abandonment of his membership of the Order. If the implications of his actions are pointed out clearly to him, and if he is desirous of doing that which is well-pleasing to God he will readily give up his association with the Orangemen.

W. B. C. Beggs.

WHO ARE THE FELLOWS OF HEB. 1. 9?

Question 2198.—Who are the "fellows" of Hebrews 1. 9? "With the oil of gladness above thy fellows."

Ans.—I have seen it suggested that they are *angels*, but I do not think so. Are they not those that the Lord called "His Friends" (John 15. 13), and again "My brethren" (John 20. 17) of whom "He is not ashamed" (Heb. 1. 11), and "the Spirit itself beareth witness with our spirit, that we are the children of God, and, if children, then heirs of God and joint heirs with Christ" (Rom. 8. 16, 17).

When our Lord was on the Cross God could say *"My Fellow"* (Zech. 13. 7). Now because of the work of the Cross we, "His friends and fellows are," having been "called unto the fellowship of His Son Jesus Christ our Lord," and truly our fellowship is with the Father and with His Son Jesus Christ (1 John 1. 3).

In verse 8, God proclaims the Godhead of His Son and His fitness to wield the Sceptre in the coming Millennial age because of His perfect pathway here as the One that "loved righteousness and hated lawlessness," and we are to be His companions as He sits on His throne, for "if we suffer with Him we shall also reign with Him."

Our joy will then be full, but He has been anointed with the oil of gladness above His fellows, for in all things He must have the pre-eminence. In the meantime honour and majesty has been laid upon Him, and God has made Him most blessed for ever, and exceeding glad (Psalm 21. 5, 6). F. C. Mogridge.

THE RAPTURE OF THE CHURCH.

Question 2199.—How can the popular belief in the pre-tribulation rapture of the Church be harmonised with the following Scriptures?

(1) 2 Thess. 1. 7-10, which specifically promises rest or release to the Thessalonian church at the "revelation" of Christ in "flaming fire, taking vengeance on them that know not God." This scene seems to very definitely to be at the end of the tribulation.

(2) 1 Cor. 1. 7 seems to confirm the statement in 2 Thess. 1. 7-10 when it is realised that the word "coming" should be translated "revelation." See also 1 Peter 1. 13.

(3) 1 Thess. 4. 17. Does not the Greek word translated "meet," indicate that the party going out to meet the one coming toward Him will then return *with Him* in the same direction in which the One who has been coming is proceeding? See use of word in Matt. 25. 1. 6; Acts 28. 15.

Ans.—Interpretation can only be determined by a close examination of the contextual outline of a portion. The second letter to the Thessalonians was written to correct a specious error that had manifested itself amongst the saints.

(1) It had to do with the Day of the Lord, which, said some, "had already come," or was now present. The persecution that was being endured seemed to help this new doctrine to get a lodgment in the minds of the saints; so the Apostle, by the Holy Spirit, gives teaching to combat this error, showing how the Day of the Lord would affect saints and unbelievers. It had been commonly accepted, for Old Testament Scriptures had taught so, that the Day of the Lord would be one of great cataclysms and darkness; that when that day arrived Divine judgment would be manifested. This is true, but the Coming of Christ in that day of manifestation would not involve suffering to His own. The trials and sorrows were theirs at the moment the Apostle wrote, and these sufferings lay in the way to the enjoyment of the Kingdom. When Christ is manifested in judgment those who had afflicted the saints would be judged, while the saints would be at rest with the Apostle. The persecution they endured could not possibly be the Day of the Lord, for while the persecution lasted the persecutors were domineering the saints; but at that day the saints would be at rest and the once persecutors would be recipients of the just judgment of God.

(2) 1 Cor. 1. 7, makes no reference either to the Rapture or the Judgment. The sanctified ones in Corinth were possessed of the Holy Spirit; they had abundant gift, and they were waiting for the manifestation of the Lord in glory. They would be blameless in the day of manifestation; yet, the Apostle had to blame them for a great deal that was not in keeping with their testimony. They were fit for Heaven—Christ's work did that, as they had exercised faith in Him—but they were unfit for earth. The Day of Christ would manifest the measure of their fidelity, as it would confirm the faithfulness of God who called them into the fellowship.

(3) The Greek word for "meet" used in this passage, 1 Thess. 4. 17, is found four times in the New Testament. Though the word may sometimes indicate what is suggested in the question, such a thought is foreign to this passage. The saints, dead and alive will be caught up together in the clouds to meet the Lord in the air; and "so shall we ever be with the Lord." The Lord's desire is that His own be with Him, to enter that state of holy and heavenly union as Bridegroom and Bride. Nowhere in the New Testament Scripture is the company of the redeemed, who are taken away when Christ comes to the air, ever seen on the earth again. They reign above with Him in the Mediatorial Aspect of the Kingdom—The Millennium. W. Fraser Naismith.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

March, 1940. To ensure insertion, Notes must reach London by 15th Made up February 15th

PERSONALIA

Our brother, W. Barkshire, is progressing slowly, but is still very weak, and doctor fears he will be unable to get about much for 12 months. Continue in prayer. (Address: 37 Hawkwood Rd., Boscombe, Hants.).. We are glad to learn that Commander Salwey, Paris, is much better after a severe illness. Has still to keep indoors..J. O. Alcock, of Ebenezer Chapel, Walton, Liverpool, who has been dangerously ill, and in hospital with a complete breakdown, is back at business again and very much better. Desires to thank saints far afield for their prayers..Bro. Charles Innes, of Brantford, Ont. is not yet able to take meetings, although considerably improved in health..George Gray. Well known to many in West of Scotland and other parts, has removed from Kilmarnock to London, and has been appointed manager of the Saloon at 14 Paternoster Row, London, E.C.4. Personal Correspondence for Mr. Gray should be sent, c/o Messrs. Pickering & Inglis Ltd., 14 Paternoster Row, London, E.C.4..A. D. Gillies, 44 Randolph Road, Stirling, has been appointed Honorary Scripture Reader to the Garrison at Stirling, and is representing the Army Scripture Readers and Soldiers' and Airmen's Christian Association there. Mr. Gillies will be glad to hear of Christian lads who, on joining up, are posted to Stirling, and Mr. and Mrs. Gillies will be pleased to welcome Soldier Boys coming to Stirling at above address.

ENGLAND

FORTHCOMING.—Stockton-on-Tees. Hebron Hall, Mar. 2, at 2.30 and 5.45. A. Fingland Jack and A. Widdison..Bristol. Abingdon Rd. Hall, Fishponds, Mar. 2, at 3.30 and 6. W. E. Vine and Luther Rees.. Nottingham. Annual of Open-Air Mission, in Clumber Hall, Mar. 2, at 2.30 and 6. J. B. Watson and Scott Mitchell..Luton. Selbourne Hall, Waller Ave., Mar. 2, at 3.45. H. Steedman..Hornsey. Y.P. in Alexandra Hall, Mar. 2, at 4. Charles Cozens...Wallington. Y.P. Rallies in Ross Rd. Hall, at 7. Mar. 2, Ernest Barker and Harold Thorp; 9th, G. J. P. Price; 16th, Scott Mitchell; 30th, A. E. Hopley..Denmark Hill. S. E. Missionary, in Beresford Chapel, Windsor Walk, Mar. 9, 3.30 to 6.15: G. M. J. Lear and F. W. James.. Gloucester. Conversational Bible Reading on Romans 8, in Gospel Hall, King Square, Mar. 9, at 3 and 6. Geo. Goodman..Exeter. Bible Study Convention, Mar. 13, 14, 16. Subject, "The Return of our Lord." J. B. Watson, M. Goodman, E. W. Rogers, D. W. Brealey, P. L. Gould, E. S. Curzon..Yatton, nr. Bristol, in Church Hall, Mar. 14, at 3 and 7. Capt. Reginald Wallis will speak on "Our Lord's Return."..Enfield Highway. Gospel Hall, Mar. 16, at 4 and 6. J. B. Watson and W. J. Wiseman..Axminster. Gospel Hall, Mar. 20, at 3 and 6..Aylesbury. Assembly Hall, St. Mary's Square, Mar. 22, at 3 and 6. Will Harrison and G. Gittings..Stroud. Acre Street Rooms, Mar. 22, at 2.45 and 5.30..Boston, Lincs. Mar. 22, at 2.30 and 6. Help appreciated..Battersea. Winstanley Hall, Mar. 22, at 3.30 and 6. G. Price and O. Nye.. Gadbrook, Betchworth, Mar. 22, at 3 and 6. R. G. Lord and J. W. Ashby..Bedhampton, Hants. Gospel Hall, Mar. 22..Plymouth. Raleigh St. Hall, Mar. 22, 2.30 to 4.30..South Norwood. Clifton Hall, Whitehorse Lane, Mar. 22, at 4 and 6..Windsor. 60th Annual in Gospel Hall, Garfield Place, Mar. 22, at 2.45 and 5.30. P. O. Ruoff and H. Hutchinson..Folkestone, Victoria Hall, Mar. 22, at 3 and 6. H. F. G. Cole and Dr. W. H. Soutter..Newport, Mon. Crindau Gospel Hall, Malpas Rd., Mar. 22. G. H. Grant and Edwin Lewis..Palgnton, in Public Hall, Mar. 22-25. J. M'Cready, Scott Mitchell, W. J. Wiseman..Littlehampton. S.S. Workers, Mar. 21-26. W. W. Allen, Harold Wildish. Particulars, C. F. Kennedy, Belgrave House..Newcastle, in People's Hall, Rye Hill, Mar. 22, at 2 and 6; 23rd, at 6; 25th, at 10, 2 and 6. J. Moffatt, A. Ward, J. Harrad, Kingsley Carroll..Liverpool. Mar. 22, in Toxteth Tabernacle, 2.30 to 7.30; 23rd, in Y.M.C.A., at 6.30; 25th, in Price St. Chapel, Birkenhead, 2.30 to 7.30..Manchester. Mar. 22-25. J. Lees, W. King, W. Redwood, C. Day and W. D. Bell..North Harrow. Missionary, in Elmfield Hall, Imperial Drive, Mar. 25, at 3 and 5.30. A. H. Charters and Stuart K. Hine..Stoke-on-Trent. Gospel Hall, (adjoining Potteries Bus Depot), Mar. 25, at 2.30 and 5.45. H. Steedman and W. H. Begbie..Ipswich. Foundation St., Annual, in St. Lawrence Hall, St. Stephens Lane, Mar. 25, at 7, 11, 2 and 5.30...Clacton-on-Sea. Mar. 25, at 3 and 6..Colyton, Devon. Mar. 25, at 3 and 6..Abertillery. Easter Conference cancelled..Cardiff. Windsor Hall, Mar. 25. P. Lessey and others..Haverhill. Assembly Hall, Mar. 25, at 3 and 6..Ilford. Ley St. Hall, Apl. 6, at 6. W. T. Green and J. B. Watson..Nottingham. S.S. Workers, in Clumber Hall, Apl. 6, at 3.15 and 6. J. Gilfillan and another..Hornsey, in Alexandra Hall, Apl. 6, at 4. F. W. Bradbury and Glad Tidings Male Choir..Oldham. Park Road Hall, Apl. 13, at 3.15 and 6. E. Lewis and A. Greenwood..Bournemouth. S.S. Workers, in Drummond Hall, Drummond Rd., Boscombe, Apl. 13, at 3 and 6.30. R. G. Lord and T. G. Moore.. Wandsworth Common, Victoria Hall, Melody Rd., Apl. 13, at 3.30 and 6.15. J. B. Watson and F. A. Tatford..Cardiff. Missionary, in Cory Hall, Apl. 17 and 18. W. E. Vine, A. J. Ellis, F. W. James, G. M. J. Lear, Jas. Lees, W. M. Redwood. Home Workers, in Ebenezer Hall, Apl. 27. W. F. Naismith, W. A. Chilcott, V. Cirel, T. G. Moore, C. W. F. M'Ewen, W. Trew..Catford. Glenfarg Hall, May 4, at 4 and 6. J. B. Watson and M. Kagan..Heathfield. The Rest Gospel Hall, Three Cups, Mar. 22, at 2.30 and 6. Messrs. Butcher and Dean..Eastbourne. Missionary, in Edgmond Hall, Church St., Old Town, Mar. 25, at 3 and 6. Isaiah Logan and H. F. Wildish..Dursley, Glos. Dursley Gospel Hall, Mar. 22, at 3 and 6..Carshalton. West St. Hall, Mar. 22, at 3.30 and 5.45. A. E. Brown and others..Tottenham. Springfield Hall, Broad Lane, Mar. 25, at 3.30 and 5.30. S. K. Hine and W. W. Campbell.

LONDON.—Special addresses in Bloomsbury Central Church are attracting goodly audiences, although not as large as formerly..East Sheen. Good companies gathered in Sheen Hall, Feb. 10, when ministry of J. B. Watson and Scott Mitchell was most acceptable, and a happy time of fellowship was enjoyed..Missionary Prayer Meeting is held on last Friday of each month at 3, in Y.M.C.A., 186 Aldersgate St.

REPORTS.—Chichester. Large numbers in Corona-

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tion Hall, Jan. 25, when M. Kagan and Scott Mitchell ministered the Word. Many blessed..Farnborough. Feb. 3. Good attendance. Helpful messages by E. W. Rogers and J. B. Watson..Werneth, Oldham. W. Ainslie and others ministered the Word.

NOTES.—Liverpool. Saturday Rallies continue to attract fair audiences. G. Hamilton had blessing in Larkhill, Feb. 3-11. To be in Windsor Hall, Mar. 2-10. Interest shown at Bethesda, Bebington, during mission conducted by E. E. Rankin..Capt. E. G. Carre paid annual visit to Merseyside, preaching to seamen and encouraging ship visitors, who continue their arduous task of placing literature in the vessels. G. M. J. Lear visited a number of Assemblies. D. T. Griffiths expected in March..Manchester. E. H. Grant had meetings for believers in various halls. Ministry appreciated. Misses Whyman and Oldham gave accounts of work to sisters at Gorton..W. Ainslie at Warrington, Blackburn, Huyton and Bebington during March..Southend-on-Sea. H. Wildish to give addresses in Gospel Hall, Colman St., Mar. 3-17..H. P. Barker to be in Channel Islands, Mar. 10-22; Rainham, 24-25; Didsbury, 31st..Bridlington. Meetings held during Jan. by R. Hadaway were well attended despite extreme weather. A soldier on leave saved. Sunday School has grown considerably since opening of hall..Weston. Owing to weather, meetings held by W. Harrison Dean had to be concluded. Has given help in Bootle and Liverpool district..W. H. Huggins had good attendances at Thorpe, nr. Wakefield, where as a result of tent work, there is now a small Assembly, and a hall was opened in Nov. Also had cheer at Driffield. Is now working among Canadian soldiers..As a result of preaching of a young evangelist, S. Munro, a number of young men in training in Northumberland, have been saved..At a reception camp near Warrington, tent campaign before the outbreak of war proved a time of blessing. It is hoped shortly to erect a hut on the same spot, for definite Evangelical work, in connection with the 3 Assemblies in Warrington. Particulars from J. Britton, Ebenezer, Grantham Ave., Lower Walton, Warrington..T. J. Allen to be in Bishopsteignton, Umberleigh, and Dawlish during Mar...D. S. Thompson plodding on in Somerset villages, having well attended children's meetings in Blnegar. To be at Shepton, Bridgwater, and Cheselborough during Mar...E. E. Rankin had a time of blessing in Stockport. C. W. McEwen commenced in Manselton, Swansea, Feb. 18. To be in Swansea, Mar. 1-10.

SCOTLAND

FORTHCOMING.—Clydebank. Victoria Hall, Mar. 2, at 3.30. W. W. Fereday, W. A. Thomson, W. F. Naismith..Edinburgh. In Portobello Baptist Church, High St., Mar. 2, at 3. W. F. Naismith, J. R. Rollo, others..Glasgow. Greenview, in Auldfield Church Halls, Leckie St., Mar. 2, at 3.30. A. Borland, A. H. Abrahams, W. D. Whitelaw, F. Whitmore.. Blantyre. Bethany Hall, Mar. 9, at 3.30. Wm. King, W. D. Whitelaw, Wm. M'Alonan, others.. Cumnock. Gospel Hall, Mar. 9, at 3.30. W. A. Thomson, J. Russell, others..Glasgow. Sisters' Missionary, Elim Hall, Mar. 9, at 3.30. Mrs. Martzinkovski, Mrs. M'Gregor, Miss N. Riddell..Glasgow. Half-Yearly S.S. Teachers, Wolseley Hall, Mar. 16, at 4. J. Hutchison, A. M'Gregor..Half-Yearly Meetings in Christian Institute, Mar. 23, at 3; 24, at 2.30. In John St. Church (corner Cochrane St., off George Square), Mar. 25, at 11, 2.15, 5.30; 26, at 11, 2.30. Sisters' Missionary; 5.45, Missionary Reports. E. W. Rogers, Geo. Goodman, A. Fingland Jack, A. M'D. Redwood, R. J. Wilding, J. Lees, A. M'Gregor, F. W. James, J. W. Wiles, Dr. Martzinkovski. Sisters' Missionary sale of work will be held as usual..Greenock. Cruden Hall, Mar. 23, at 3.30. W. F. Naismith, Geo. Westwater, R. J. Wilding, S. H. Doddington..Kirkcaldy. Hebron and Dunnikier United Missionary in Hebron Hall, Mar. 23, at 3. A. M'Gregor, others.. Glasgow. Garngad, 51st Annual, Mar. 30, at 4. M. H. Grant, George Murray, D. Weir, A. Borland..Wolseley Hall, Mar. 30, at 4. Dr. Martzinkovski, W. Steedman, R. D. Johnston, R. Cumming..Motherwell. Sisters' Missionary, Roman Rd. Hall, Mar. 30, at 3.30. Mrs. Henderson, Miss Barclay, Miss Stirling, Mrs. M'Kinnon, Mrs. M'Gregor..Sauchie. Public Hall, Mar. 30, at 3. W. M'Farlane, others..Brechin. Apl. 6, at 3. A. P. Campbell, Dr. A. T. Duncan, E. Stephen..Motherwell. Shields Rd. Hall, Apl. 6, at 3.30. Jas. Malcolm, Jas. Petrie, Wm. Prentice..Glasgow. Young Women, Elim Hall, Apl. 13, at 4. Mrs. Rendle Short. Miss Barclay, Miss Stirling..Gorgie. War Memorial Hall, Apl. 27..Glasgow. Summerfield Hall, Whiteinch, Mar. 16 at 3.30. T. Richardson, F. Whitmore, R. D. Johnstone, W. D. Whitelaw. Thereafter T. Richardson will carry on a series of Gospel Meetings.

REPORTS.—Lerwick. Good numbers gathered from outlying parts for N.Y. Conference. Hall quite full in the evening. An air raid warning in the morning did not affect attendance..Kilmarnock. Despite weather and transport difficulties over 200 gathered in Elim Hall, Feb. 3. Helpful ministry by R. Cumming, R. M'Kechnie, Wm. Brown..Ayr. Ayrshire brethren gathered in goodly numbers for Quarterly Conference, in Victoria Hall. A. M'D. Redwood introduced the subject, "The Church in Paul's Epistles to Timothy," helpfully followed by A. Borland. A good meeting.. Paisley. Attendance at Renfrewshire Missionary, Jan. 27, smaller than usual. Heart searching ministry and encouraging reports from J. J. Adam, J. Lees, A. M'Gregor..Glasgow. Quarterly District Visiting of S.S. Teachers in Abingdon Hall, Feb. 17, largest for many years. Helpful and encouraging messages from J. Carton, W. Lee, A. Barnett..Shettleston. Feb. 17. A helpful time. Ministry by E. W. Greenlaw, J. Milne.

NOTES.—Harold German was two weeks in Newmilns. Saints were encouraged and backsliders helped.. Fred Whitmore will (D.V.) commence Gospel Meetings in Gospel Hall, Dumbarton, Mar. 2..W. W. Fereday to give help in Clydebank, Wishaw, St. Monance during Mar...Falkirk. Saturday evening meetings in Mar. and Apl. for Ministry of the Word, will be conducted by Messrs. Fereday, Richardson, Scott, Greenwood, Fraser, King, Hewitt, Naismith, Douglas, Thomson, Cummings, Kirkby. A. Greenwood commences special Gospel Meetings in Mar., with one week for children..J. Stout labouring in hamlets of Shetland; audiences up to 50.. Edward Rankin commenced in Wolseley Hall, Glasgow, Feb. 25..Stirling. Scott Forrester will have meetings in County Temperance Hotel, on Saturdays of Mar. Alex. Philip was three weeks in Pierswall, Westray. Is now in Rapness and hopes to go on to Papa-Westray.

IRELAND

NOTES.—Dublin. H. F. Wildish conducted Gospel Mission in Merrion Hall in February. Large attendances during first week, and several saved; interest growing daily..J. G. Grant expected Mar. 1-17. T. Moses follows ..Belfast. J. M'Alpine to be in Victoria Hall during

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Mar...Messrs, Hutchinson and Long are in Ebenezer Hall..Bessbrook. G. M. J. Lear had a week's meetings for believers. Good attendances; ministry enjoyed.. H. Eadie and and R. Craig having good meetings in Drum. Co. Monaghan..M. Bentley had blessing in Ballywalter. Ministry appreciated. Had encouraging start in Letterkenny..S. W. Lewis finished at Ballinamallard. Meetings small. Now with W. H. Wills, at Currien, nr. Enniskillen, a needy place with a small Assembly..D. Leathem has started in an Orange Hall outside Cough; finding fair interest in the Gospel. Children's meetings have been held throughout the country, and interest on the whole has been splendid.. Messrs. Magowan and Alexander having Gospel meetings in a barn at Hillynure in the district of Lessons Hall. Attendances good..R. W. Broadbent had Gospel Mission in Aughrim, also 2 nights in Castledawson. Good attendances, some blessing. Goes on to Portrush..Curran at Newry..F. Knox at Dunmurry..F. Bingham 5 weeks at Birches, with large attendances and encouragement. Intends to visit Ahorey in the near future..Craig and Frew are at Kingsmoss..Hawthorn at Omagh..M'Cracken and M'Kelvey at Newtonstewart..E. Hill at Glengormley, with Chart. Some blessing; Christians helped. Commencing at Lungs, Feb. 18..Kells has been at Growell, with blessing..D. Walker at Cookstown..Stewart and Wallace at Ballyvaddy near Glenarm, in a farmhouse, for 10 weeks, the Lord has given blessing, and souls have been saved ..J. Stewart is now at Ballinaloob. People coming out well..Lyttle and Wallace at Ballymena. One professed..Duff and Allen near Battleford.. A new work has been started outside Sligo. S.S. and Gospel meeting now being carried on regularly. It is hoped that later an Assembly may be formed. Remember this needy part.

AMERICA

CANADA.—Tillsonburg. Annual Conference at New Year was good; ministry varied and helpful by J. J. Rouse, T. A. Wilkie, A. G. Simpson, G. Shivas, R. M'Conkey, J. Gilchrist, F. Nugent, A. Douglas, R. M'Clurkin, E. W. Brown, L. Wilson and J. Hutchison..Hamilton. Peter Hoogendam gave a week's helpful ministry in Dec., in M'Nab St. Hall. Followed with a week at Gilead Hall, Toronto..London. Peter Hoogendam conducted Gospel Campaign in Egerton St. Hall, for 2 weeks in Jan...Straffordville. J. J. Rouse had a few appreciated meetings after the Tillsonburg Conference..Wm. Murray, Ansonville, sends a most interesting account of pioneer work in Northern Ontario. Very many towns and hamlets have been visited, and numbers led to Christ. In Monteith and Montrock small Assemblies have been formed. Pray for this work.

UNITED STATES.—There is a small Assembly meeting in a house in the large city of Oklahoma..Conference in Los Angeles at New Year was large and profitable. Messrs. Spink, M'Clure, Buchanan, Hunt, Waugh, Patrizio, Rankin and Charles ministered the Word. Saints refreshed and helped and two professed.. J. F. Spink is having meetings in Goodyear and in Los Angeles..J. Rankin in Monrovia, Col...J. Waugh in Riverside, Cal...Messrs. Alves and Pearson in W. Jefferson St., Los. Angeles..S. Greer is in a new field, Orange, Cal., and hopes to see an Assembly planted. Pray for this new venture in the Gospel..C. Patrizio is in Monterey, Cal., preaching amongst the Italians.. Allan Ferguson is seeking to reach the Mexicans of Southern Cal...John Hunt visited Helendale on the desert, preaching in a school-house..Centerville Conference, Dec. 30-Jan. 1. Messrs. Sheldrake, Mehl, O'Brien, Bulander, and Horn Bros. ministered. A season of blessing..G. T. Pinches had 18 days of profitable meetings at N. E. Hall, Minneapolis; goes on to Ottumwa, Iowa; Sheldrake and Mehl to Kansas City.. J. M'Cullough had interesting meetings in Manchester, Conn. Good numbers of strangers, tokens of God's blessing.

AUSTRALASIA

AUSTRALIA.—Camp of young people at Springwood, held from Dec. 23 to Jan. 2, under control of Mr. and Mrs. J. H. Todd, Mr. Todd giving one hour's Bible Study each forenoon..Dr. R. and Mrs. Porter, of Hurstville, expected to sail early in Jan. for London, *en route* to Brussels, for course of study in tropical medicine. Going out to Belgian Congo to join J. A. Clarke at Mulongo. Going now as ship's doctor.. Colin Ferguson has been laid aside but is improving.. Camp for young people was to be held at Shoreham, Victoria, at Christmas and New Year..At Missionary Conference at Balmain, T. Towill and C. Ferguson gave addresses..Workers amongst Aborigines find work uphill but are not without some encouragement.

NEW ZEALAND.—Good attendances and refreshing ministry are reported from several places where Labour Day Conferences were held..Manawatu Gospel tent was to be erected for work amongst soldiers at Trentham ..S. Burnham was expected for meetings in Waltham, Christchurch, and other places..L. Taylor continues sowing the Good Seed in the far North of Auckland Province..Messrs. Auld and Parkinson have tent at Hopu Hopu seeking to reach service men..E. Coppin was to have Dunedin tent at North-East Valley..G. Menzies gave help in Wellington..Bible Carriage workers are again seeking to reach many isolated and remote parts. Pray for blessing.

THE WORLD FIELD

EUROPE.—Denmark. A M'Kinnon had large meetings and quite an interest during visit to Copenhagen. Expected to go on to Oslo, Norway, where Assembly is small..Iceland. A. Gook, Akureyri, writes that owing to an exceptionally fine Autumn he was able to have a good trip across mountain passes, accompanied by an Icelandic brother. Happy meetings held in needy places, and isolated Christians cheered..Finland. There were quite a number of Assemblies along the Turkish Gulf in South Finland as a result of the influence of Lord Radstock. After the Civil War, in 1917, a number of Russians entered the country. Some officers were saved, and a few devoted themselves to the work. For years a steady work has gone on in the Karelin Isthmus, where there are a few Assemblies. Viborg, the most eastern city, has a Russian Assembly, also a Finnish and a Swedish. In Helsinki, and all along South Finland, there are groups of believers meeting much as we do. The sturdy Finnish people are passing through the fire, and should send us to our knees..France. H. Arnera, Cannes, writes: "Meetings with better attendance and much blessing. Suffering and danger seem to have drawn us even closer to each other. There is not a single family in the Assembly who is not tested by this situation, but the Lord gives help and comfort. The brethren and friends who are away have been sending good news. For the first time in 17 years I had to stop publishing *Le Chretien* early in September"..M. E. Squire, Grenoble, writes that new listeners are present each Sunday at Gospel meeting, and a few show special interest. Young con-

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verts are eager to bring others to the meetings..Spain. A. Ginnings, Ares, writes that although public meetings are not allowed, they are able to visit different places, and adds: "I sometimes think that more blessing is the result of this work than is the case with public preaching." In one of the mountain villages it was a great joy to see the faith and confidence of these isolated believers."

ASIA, Malaya. L. J. Donaldson, Singapore, writes of the interest shown by Service men, and that 5 soldiers recently professed. Some come long distances to the Bible Reading. A fresh island, called Batam Island, has been visited, when a well attended meeting was held, and many Gospels sold and tracts distributed.. T. R. Angus, Kuala Lumpur, reports the baptism of 13 believers in the new Chinese hall, and 5 young people in the English Hall. In visiting the Leper settlement, workers are cheered by the interest and signs of spiritual vigour shown by those in Assembly. God is adding to their number..India. W. N. Hearn, Karmatar, "The Lord's work around us is giving cause for thanksgiving and encouragement"..A. Soutter, Irinjalakuda, reports that during a visit of Major Thomson, his ministry was made a blessing to saved and unsaved. Indian brethren are diligent in spreading the Word..Miss K. Peebles, Sankeshwar, "We are much encouraged by several confessing Christ, especially among the lepers. Quite a number have been baptised, and several others are asking for baptism"..Miss R. Lynn, Tanuku, writes: "Join in praise for help in sowing the seed in many places, and for fruit to God in the past year. Pray that the Word proclaimed and scattered in many villages may bring forth more fruit. Pray for His poor ones, especially the widows, that their faith and trust in the living Lord may be rewarded."

AFRICA.—N. Rhodesia. C. R. Nightingale, Sakeji, writes that while workers were evacuated to the Government post for a month, meetings were carried on as usual, and numbers were good. It was encouraging to hear the natives praying for the Lord's people who were in distress in the countries where there is War..Natal. Dr. W. Barton, Plains, writes of more interest and fairly good audiences to listen to the Word. It was hoped to baptise a native and his wife..Mr. and Mrs. C. F. Hogg were 5 weeks in Durban when Mr. Hogg's ministry on practical truths proved a blessing to many..Our aged brother, Jas. Potter, of Charlestown, continues his faithful work of seeking to reach railwaymen, travelling many miles as he sows the Good Seed..South. New Year Conference at Johannesburg proved a time of refreshing. Profitable ministry was given by C. F. Hogg, R. S. Hill, and T. J. Houston.

OTHER PARTS.—Honduras. J. Ruddock, Trujillo, reports that the work at Tela goes on well. Native brethren take a real interest in seeking to spread the Gospel and God has blessed their efforts by saving many souls..Guatemala. C. W. Kramer, Quezaltenango, writes of a 15 days' trip when 7 Assemblies were visited. 6 of these groups are the direct result of the Word ministered in the monthly paper, *El Contendor por la Fe*. In 5 of the places, the Christians are all Indians, who speak in the dialect of their tribe. Several baptisms also reported..Cuba. T. Smith, Habana, writes that work is uphill, but there is so much liberty. 7 meetings are held every week. The children drink in the Word, and are keen on Bible searching, yet a few months ago they had not seen a Bible..West Indies. J. M'Callum, Port-of-Spain, writes that a few professed during some special meetings held by W. J. Paterson. W. Templeton, Sangre Grande, of special "Chart" meetings when all classes and many religions were represented. Doubtless "fruit after many days" will be found..Argentina. A Furniss, Santiago del Estero, reports times of blessing, and a very wide interest in the Gospel, with new doors opening. 8 young people desire baptism.

"WITH CHRIST"

Oct. 4, at Palmerston North, N.Z., Mrs. Humphries, aged 65. A valued worker in India and in New Zealand, where her memory is fragrant..Nov. 18, Mrs. Oliver, wife of Robert Oliver. Saved about 53 years ago in Hawick; has been associated with Assemblies for 47 years. Went to Holyoke, Mass., in 1904, and both there and in Scotland had the privilege of entertaining large numbers of the Lord's servants. The large company, some from a great distance, present at the interment, showed the esteem in which she was held..Dec. 6, Hugh Camlin, aged 81. Born near Bangor, Ireland, saved about 50 years ago. Bore a consistent testimony in Cumberland, Ont., for over 40 years..Dec. 14, Thomas Wales, aged 85. Saved in early life, active in service for the Lord while in business as a watchmaker. Did pastoral work in Kendal from 1896-1898, from whence he and Mrs. Wales were commended to work in British Guiana, in 1898; then to St. Vincent in 1900. After a time in England, returned to Br. Guiana in 1905, where he laboured until 1938. After a few months in the Homeland, went to relatives in Sydney. There met with a motor accident, from which he did not fully recover. He and his wife were married over 60 years, and God greatly blessed their labours. 5 of their 6 children died in early years. One daughter accompanied them to Georgetown, but was called Home in 1900. A fellow-worker writes: "We can thank God for the long, faithful testimony of His aged servant."..Dec. 15, Wm. Cox, aged 84. Born in England, went to Canada 53 years ago, settled at Picton, Ont., where he was in the employ of the Grand Trunk Railway. Moved 30 years ago to Toronto. Ever bore a faithful witness to the saving Grace of God. A frequent visitor at the Home for Incurables, and many an inmate there recalls his words of cheer. Met with believers in Maranatha and Olivet Halls..Jan. 8, Mrs. T. Lowther, Keswick, Cumberland, in her 86th year. An invalid for over 30 years. A very devoted servant of the Lord, known in many parts of the world, and to many Convention visitors..Jan. 8, Mrs. Turnbull, wife of Anthony Turnbull, aged 74. Saved 52 years ago, and identified with the Assemblies around the Tyneside and Sacriston, Durham. Came in 1914 to St. Thomas, Ont., in Assembly there until 1923, when the home was moved to Toronto; since then in Central Hall. Her husband and 8 children, all saved, mourn a godly wife and mother, who by a life of quiet, consistent service, left a cherished example for all..Jan. 13, Mrs. Campbell, wife of William Campbell, Belfast. Her husband had reading and prayer before retiring, and a few minutes later she passed away. A true helpmeet, ever delighted in hospitality. Greatly interested in Gospel work at home and broad. Converted as a girl, was a valued helper in Ormeau Road Hall..Jan. 17, as result of a fall, Alec Ladler, aged 20, Gainsboro, Lincs., formerly of Wembley. Only son of Mr. and Mrs. M. D. Ladler..Jan. 18, Walter Bell, late Assistant Station Master of Carlisle. Taken to Sunday School at the age of 6, by our brother, Richard Crawford. Saved in 1888 on last Sunday T. Blamire of Spain preached in Carlisle, with S. Dick. Connected with Assembly for 52 years. Had the privilege of meeting many of the Lord's servants passing through, and ever sought to speak

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of his Lord. After months of suffering, said two days before his Home-call: "Never was the Lord a greater reality than now." Will be much missed..Jan. 18, Mrs. Stebbings, widow of Frank Stebbings, aged 77. In the Assembly meeting in Parade Hall, also in Willoughby Hall, Nottingham, for 50 years. A beautiful example of "The ornament of a meek and quiet spirit." For many years unable to leave her home; a great sufferer from chronic rheumatism, yet ever patient and cheerful.. Jan. 19, at Royal Victoria Hospital, Belfast, George Whitten. Saved some 40 years ago, steered a true and steadfast course. Bore a good testimony; affectionately loved by S.S. scholars and all in Gransha Assembly, in which he took an active interest. Had a splendid report of them that are without..Jan. 20, Mrs. Rachela Lee, of Streatham, aged 73. Converted during a mission held at Kingsbridge, Devon, when she was 17. In fellowship at Southcroft Hall for many years. A bright, earnest Christian..Jan. 22, very suddenly, Wm. G. Fraser. Saved in his 'teens in the Tent Hall, Glasgow. His service was widespread. For 19 years faithfully carried on work in connection with Duke St. Prison, seldom missing a Sunday, and was on the Council for the Southern Morocco Mission. He was one of the Fraser Bros., who were much used in the spread of the Gospel. For 25 years in Greenview Hall, Pollokshaws, where his ministry in word and song was much appreciated. Mrs. Fraser, daughter of the late Provost Brown of Pollokshaws, a son and daughter, are left..Jan. 22, John Bissell, aged 82. Saved at 26; baptised and received into Assembly at New John St., West Hockley, Birmingham. Afterwards in Assembly at Waverhill Rd., Handsworth, for 46 years, being one of the original members. A godly, consistent brother. A lover of the Lord, His Word, and His people. Took part in the morning meeting the day before his Home-call. Passed quietly away in his sleep. A faithful worker; for many years S.S. Superintendent and Assembly Treasurer. Much esteemed..Jan. 23, Hugh T. Mills, Kearny, N.J., aged 60. Born in Lanarkshire, went to U.S.A. in 1920; saved 10 years ago under the preaching of John Ferguson. A quiet brother, will be greatly missed..Jan. 23, Arthur Pennington, aged 71. Saved 40 years ago; in fellowship with Golborne Assembly. Led a quiet and consistent life..Jan. 24, Mrs. Wilkins, aged 77, wife of the late Twisden Wilkins. For 10 years in happy fellowship with Assembly at Leatherhead; previously at Fetter Lane, Stamford Hill, and Redhill. A consistent and respected sister, who will be greatly missed..Jan. 25, James M'Cann, Glasgow. Saved 18 years ago. In fellowship in Hebron Hall 16 years; an earnest Christian worker and devoted Sunday School teacher. Much sought after as a children's speaker. ..Jan. 27, suddenly, Miss Elisabeth Pollard, aged 73. Well known in Stowmarket and Woolpit, where she had been in fellowship more than 50 years. A helper in Sunday School and women's work. It was said of her: "she lived for others." She will be much missed. Beloved by all..Jan. 28, Mrs. E. S. Edwards aged 84. Was in the Assembly at Burraton for 36 years. A faithful, godly soul, and loyal to the Assembly. She will be greatly missed..Jan. 28, Arthur G. Iles, aged 59. Son of the late Wm. Iles. Born in Wimbledon, converted in Haydon Hall Sunday School in 1893. Moved in 1896 to Southend-on-Sea, and was baptised in Swimming Baths there in 1898. An active Gospel worker, especially amongst young people; for many years Bible Class teacher at Gospel Hall, Colman St., Continued steadfast and was active right to the end. Called Home suddenly, after 3 days' illness..Jan. 29, John Reid, Kilmarnock, aged 85. Converted over 60 years ago at Fergushill, Kilwinning, and for some years associated with believers there. For 46 years with Assemblies in Kilmarnock. Much respected in Ayrshire for a consistent and steadfast testimony. One of the "Old school."..Jan. 29, suddenly, Peter H. Campbell, aged 87. Saved over 50 years; associated with Assemblies first in Ayr, later in Wellcroft and Elim Halls, Glasgow; last 7 years in Hebron Hall, Rutherglen; well known to many of the Lord's people in the West of Scotland. Steadfast to the end..Jan. 31, Garnet E. Thomas, Weston-super-Mare, aged 57. Called home suddenly, having been "in harness" to the end, preaching in his usual ardent style just three days before. Not only well known throughout Great Britain, but had travelled from coast to coast on U.S.A. on numerous trips, conducting many God-owned missions. Many well-known Christian workers of to-day acknowledge him as God's instrument in their conversion. Was remarkably used amongst the military during the Great War, and despite his ill health, he threw himself into similar work again. Of a mission held last year on the outskirts of great R.A.F. Camp, near Cardiff, Mr. Walter Clarke said: "I haven't seen anything like this for twenty-five years." Striking conversions were seen amongst the men. His vigorous, bright presence and messages came as a continual surprise to his many friends, who knew the serious major operations through which he had passed, and the consequent distressing weakness. Nothing seemed to damp his ardent spirit. Leaves a widow and 3 children..Feb. 1, J. H. McNeill, Ballywillwill, abed 66. Saved through the preaching of Messrs. Meharg and Clarke, nearly 50 years ago. Identified with Ballywillwill Assembly during this period, with the exception of a short term in Boston, U.S.A. A well known and much loved brother. He was present at the Lord's Table, took part, arrived home, suddenly became ill, and passed away on the Thursday..Feb. 2, Mrs. Collins, in her 93rd year. For a great many years in fellowship with Assembly at Ipswich..Feb. 3, Mrs. Blyth, Witham, Essex, aged 85. Had for many years maintained a testimony in the town, first in a room at the Mill House, where many soldiers found help and blessing during 1914-18. A great number of men from all parts were amongst those who thanked God for the Mill House. Was also instrumental in founding the new Rickstones Hall, where the little Assembly now meets. Missionaries were always welcomed and helped..Feb. 3, Miss H. E. Wannop, aged 88. Had been connected with Carlisle and Brampton Meetings for over 50 years. Lived a very quiet godly and consistent life; was a cheerful giver and dearly loved her Lord. Will be greatly missed.. Feb. 4, after a short illness, Mrs. Coleridge, wife of W. J. Coleridge, Johannesburg. A valued worker in and around the city. Many will remember her during their recent stay in Britain..Feb. 7, George Clifton, aged 88. Converted in Dublin under D. L. Moody, in 1874; was invited shortly afterwards to Merrion Hall, and maintained his connection with Assembly there for over 65 years. Took an active interest in all branches of the work, and bore a good testimony amongst saved and unsaved. Given to hospitality, and entertained the Lord's servants from all parts in his home. An example to all..Feb. 7, Alexander Morrison, aged 54, for over 30 years associated with believers in the Old Cumberland Hall, Paisley, and later in Shuttle St. A quiet, godly brother; bore a good testimony to the end. Will be sadly missed..Feb. 10, Mrs. Kirkwood. Met with believers in the Tabernacle, Shettleston, Glasgow. Will be missed..Feb. 11, Thomas Harvey, aged 63. In

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fellowship in Olive Hall, Hamilton; Victoria Hall, Glasgow; Hermon Hall, Dundee; and Gospel Hall, Perth. Saved over 46 years. A pillar of the Church and a godly consistent Overseer..Feb. 12, **Malcolm McDonald**, Evangelist, Belfast. After a long illness. Was well known in the North of Scotland, where he laboured fervently in the Gospel in early years. Removed to Belfast many years ago, and did good work there, paying periodical visits to Scotland, where he laboured zealously amongst the villages with his "Overland" Gospel Car. Remember his widow in prayer..Feb. 12, **Mrs. William Walker**, Clarkston, Glasgow, late of Largs, aged 75. Converted in her early twenties, bore a quiet testimony. Her doctor's confession was: "There must be something in Christianity."..**A. T. Overall**, aged 73, at Wilmington, Kent, after a severe heart attack. Connected with Higham Hill Gospel Hall, Walthamstow, since its opening, 42 years ago; a brother dearly beloved, given to hospitality; had a care for the poor. An esteemed guide and pastor..**Mrs. Thomson**, widow of Andrew Thomson, aged 84. For many years in Olive Hall, Hamilton, later removed to Dunbar to reside with her daughter, Mrs. T. Scotland. A patient and submissive sufferer. **Edward Wallace**, Airdrie, aged 75. 43 years in Assembly. Took a keen interest in all the affairs of the Assembly; he loved the Lord and His Word. Will be very much missed..**Mrs. Horne**, Torre, aged 89. In the Assembly over 50 years. A servant of the Church, a succourer of many and her children arise up and call her blessed. A triumphant end to a godly life..**Mrs. Begbie**, Stoke-on-Trent, wife of James F. Begbie. Saved in the Assembly here over 40 years ago. A godly, consistent sister, given to hospitality..**Thomas Callison**, Burnbank, Hamilton. Saved when a boy; baptised when 15, and received into Assembly at Burnbank, where he continued steadfastly for 30 years. He loved the work in the Sunday School, where he was Superintendent for many years..**Alfred Stork**, Toronto, aged about 50. Quite active in Olivet Assembly both in Gospel and ministry to the Lord's people, and will be much missed. For many years in the employ of a large local bakery; bore a faithful testimony wherever he went..**Thomas Taylor**, Toronto, aged 83. Closing a busy life in the Lord's Vineyard. An active personal worker, and often refreshed the Olivet Assembly on Lord's Day morning with Christ exalting ministry..While on a visit to her daughter in America, **Mrs. McWhirter**, widow of Thomas M'Whirter, Ayr. Long in Assemblies. Well known to the Lord's people in Ayrshire and other parts..Feb. 10, **Thomas F. Guyan**, aged 75. Saved over 50 years, long in Assembly at Footdee, Aberdeen, latterly in Assembly Hall. Bore a quiet, consistent testimony..**Mrs. Thos. Brown**, Tullyglush, Keady, Co. Armagh. A patient sufferer who had known the Lord for over 60 years. Now in His Presence.

ADDRESSES

REMOVALS.—Hall at 132 Brook St., **Broughty Ferry**, having been commandeered, believers now meet at 71 King Street..Assembly in **Liphook**, Hants., from Village Hall, to Tower Rd. Hall, Tower Rd.

CORRESPONDENCE for Central Hall, **Kilmarnock**, to John Campbell, Hillcrest, Glasgow Road.. Hebron Hall, **Kirkcaldy**, to Thos. Connell, 4 Clark Place..Hill Rd. Gospel Hall, **Stonehouse**, Lanarkshire, to W. Marshall, 127 Camnethan Street..Hebron Hall, Northbridge St., **Airdrie**, to A. Murdoch, 80 High St... **Burnbank**, Lanarkshire, to Andrew Henderson, 78 High Blantyre Road..Welcome Hall, South Parade, **Whitley Bay**, to John Palmer, 2 Langley Avenue, Monkseaton, Northumberland.

PERSONAL ADDRESSES.—A. Milne Kyd, Lynngarth, Uplands Way, Riverhead, Kent..**D. Watkin Edwards**, Iscoed, Bettws, Ammanford, S. Wales.

ALTERATIONS IN ASSEMBLY DIRECTORY.—Delete Address at Camelsdale, **Haslemere**, Surrey.

SPECIAL ADDRESSES.—Gosport, Hants. Middlecroft Gospel Hall, Middlecroft Lane. Correspondent, S. Gamblen, Colintraive, 112 Albemarle Avenue, Elson, Gosport..**Ryde**, I.O.W. Gospel Hall, Albert Street (Meetings, Lord's Days and Tuesday evenings).

The Editor's Special Charge.

Address: Hy. Pickering, 14 Paternoster Row, London, E.C.4.

NOTE.—All sums are passed on to the parties named without any deduction whatever. Amounts are for January.

FREE DISTRIBUTION FUND.—Started and carried on for the express purpose of helping aged men, widows, workers with limited incomes, earnest young converts, and others with *Free Grants of Tracts* to distribute in needy districts, country places, hospitals and fairs.

A mistaken idea seems to have got abroad that *anyone* who applies has a right to a parcel. Please note the *twofold conditions* for consideration: (1) **details of kind of work** in which applicant is engaged, with note of helpers and church connection; (2) **names and addresses** of two accredited Elders or well-known Christian workers to whom inquiries can be made. Apart from these, applications are not considered. With unemployment so rife and the money stringency we have more honest certified distributers, who cannot afford to buy, than we can help, and will value the fellowship of the Lord's stewards, shut-ins with a heart for the masses, Assemblies, Bible Bands, etc. *Received with thanks*: E.S., N.W.11, 7.

So many unemployed are willing to do something for the Master that this fund is regularly overdrawn. When workers are willing to distribute, it seems a pity not to supply. Kindly keep this Fund specially in mind.—Ed.

WAR FUND.—Friends have already sent in 3 or 4 items, and suggest that we have a War Fund for circulating pure Literature among the men at the front—soldiers, sailors, airmen—and the men in Camps at home. We will gladly receive any sums from 1/ in stamps to £100 note, and quickly pass to men of the army. *Marked Testaments*, with Gospel Verses marked in red, 8d.; *Marked Portions*—St. John and Hebrews, St. Luke and Romans; John, Acts, and Romans, 2d.; *Traveller's Guide*, 7d.; *Soldier's Guide*, full of Gospel Stories, 7d.; *Sailor's Guide*, ditto, 7d.; *Airman's Guide*, new, ditto, 7d.; *"Grace and Truth,"* by Dr. W. P. Mackay, the clearest Gospel issued, 6d., and *similar Clearing Gospel Literature* likely to help men having to face death. *Received with thanks*: A *Witness* Reader, Birkenhead, 2/6; A.H., Clydebank, 10/; Mr. and Mrs. A.L., Manitoba, 4/3.

AGED WORKERS.—Several men who have spent their lives in the Lord's service are now too old for same, and are apt to be forgotten. We gladly pass on small sums to such. *Received with thanks*: I.H., Pensford, 9d.; O.F., Larne, 5/; Inasmuch, Bacton, 10/; A.C., Swindon, 5/; Bangor, 5/; H.F., France, 14/2; A Sister, Morristown, £1 5/; E.S.H., Cark in Cartmel, 1/6; Miss L.W., Clayton, 5/.

"REMEMBER THE POOR" (Gal. 2. 10; Rom. 12. 13). In seeking to fulfil this Divine injunction to-day, we have a Fund for *very special cases of need* of individuals or families among the Lord's own. The present economic distress causes many to be in need. The money is not sent to anyone who applies, but to *personal cases* known to the Editor, or through *accredited Elder Brethren* who supervise the distribution. A number have been helped just in time. *Received with thanks*: Anon., Staffs, 1/; A.S., N. Rhodesia, 4/; A.D., Wigtownshire, £1; Anon., Fermanagh, 12/2; Anon., N. Ireland, £1; "R.," 5/; J.D. (A Sister), £1 5/; Anon., Tunbridge Wells, 2/6; Miss J., Llanlleched, 3/; Miss E.R.M., Perperquom, 5/; Mrs. R., Los Angeles, 12/3.

HOSPITAL BOOK FUND for the lonely, poor, disabled, and *soldiers, sailors, and airmen*. *Received with thanks*: G.W., Braintree, 5/.

THE "WITNESS" TO MISSIONARIES. For many years the Editor and Publishers have been happy in sending a free copy of the paper to each mission station on "faith" lines, and to as many individual missionaries as possible. Christian friends have been invited to *share the postage only*, and have graciously responded, though not fully. Continued help from individuals and Assemblies for *postage* will be greatly valued, **especially with a view to sending copies to more.** *Received with thanks*: A.C.S., 2/6; C.L.H., Brailsford, 2/6; Bangor, 5/; Miss A.G., Hoylake, 2/2; S.C.F., Mass., 2/2; S.C., Wrington, 10/.

"WITNESS" CO-WORKERS. After reading your *Witness*, think of how it might be enjoyed by some lonely workers abroad, newly gone out, or little known. We aim at putting *co-workers* in touch with same. Any worker on "faith lines" not getting a copy might communicate with the Editor, who will try and meet the need. **At this time of the year** those who are willing to *continue* this good service might kindly advise the Editor. *A number more co-workers are wanted* thus to link up with lone missionaries. A register is kept, so that new names can be supplied at any time. Kindly share in this service.

RECEIVED FOR OTHER FUNDS, with many thanks:

Work Among the Jews.—Ebenezer, 4/; In His Name, Plymouth, 10/; Bangor, 5/; "Rehoboth," £1; Anon., Blackburn, 15/.

Jewish Refugees.—G.B., Ipswich, 12/; A.H., Belfast, 10/.

Work Among Lepers.—In His Name, Plymouth, 10/; Bangor, 5/; Anon., Blackburn, £1; Portadown, £2.

Office Expenses.—Anon., Blackburn, 5/.

Ashley Down Orphanage.—G.B., Newport, 15/; Bangor, 5/.

Dr. Barnardo's Homes.—Bangor, 5/.

Retired Missionaries Aid Fund.—K.C., Leicester, 10d.

Echoes of Service.—J.L., London, 13/1; L.C., Warsash, 7/6.

MISSIONARY HOME BOXES.—Will the friends holding boxes kindly send contents as early as possible after March 1st, to Miss Caldwell, Mayville, Helensburgh.

Our Impregnable Defence.

The Hedge God Places about His People. By ROBERT LEE, Manchester.

DR. ROBERT McQUILKIN tells of a servant of the Lord who was sorely pressed by multiplied trials, and who fell on his knees in despair to cry out to God: "*When* am I going to get out of all these trials?" but by a slip of the tongue he actually prayed: "*What* am I going to get out of all these trials." The change of that one word "When" to "What" was just what the Lord wanted, and the hard-pressed child of God realised it.

There is something more important than escaping from trials. The War now proceeding means much trouble and sorrow and a great deal of foreboding. May we all get blessing in these troublous times, and come out of it all with a richer faith and a matured and enriched character.

Have you ever placed side by side Job 1. 10 and Job 3. 23? Both refer to

The Hedge God Places around His Trusting Ones.

Yet we find Job places amongst his curses what Satan places amongst his supreme blessings. Satan is the father of lies, and therefore little or no reliance can be placed in anything he may say, yet here we do notice that God did not challenge the statement, so we can accept it as truth: "Hast not Thou made *an hedge* about him, and about his house, and about all that he hath on every side?" The most common hedge referred to in the Bible is that of thorns. Not merely prickly thorns like our rose trees and hawthorn, but great thorns like bayonets. *What a defence!*

How helpless we discover ourselves to be in a great gale, in a crushing sorrow, in an air-raid, or in the track of an enemy army. Are we as helpless as we at first think ourselves to be? Are we as bits of straw upon the flowing stream

At the Mercy of every Puff of Wind

or eddy. That cannot be whatever we may think, for the Lord has hedged us in, and Satan cannot touch us save by the permission of our loving Heavenly Father.

This truth is supported by other Scriptures. Remember Elisha and his servant at Dothan. "When the servant of the man of God was risen early, and gone forth, behold an host compassed the city both with horses and chariots." In the grip of such an enemy how helpless they seemed to be. But "Elisha prayed unto the Lord, and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6. 15 to 17).

Faith can open our eyes in time of danger to the glorious fact of our wonderful bodyguard. Let us ever remember the words: "*Fear not*: for they that be with us are more than they that be with them." Then what about Psalm 34. 7: "The angel of the Lord encampeth *round about them* that fear Him, and delivereth them." What an impregnable defence is ours, day and night. Faith accepts these statements of the Lord and counting upon them, is at rest whatever betide.

Let us note briefly a few facts concerning our hedge:

First. It is placed by God around us at our conversion. "When I see the Blood I will pass OVER (not by) you." When, as poor helpless and undeserving sinners we repent, and trust in the Blood of Christ as our only hope, it is then God places the hedge around us.

Second. It is invisible to mortal eyes, nevertheless real. Satan, who is invisible to us, knows all about this wonderful hedge. The things that are real and lasting are the things we do not see. Faith accepts this declaration concerning Job as an actual fact in the experience of every trusting soul.

Third. It is a complete encirclement. Around Job—yes; but also around his house, and even about all that he had "on every side." No side left undefended. How greatly indebted are even the unconverted members of the household where there is even just one truly born-again one.

Fourth. It is a mark of ownership. Who would ever dream of encircling with a hedge land or possessions not our own? The placing of a hedge or fence is sometimes the first public declaration of ownership. We are His own bought property, therefore He hedges us about on every side.

Fifth. It is also a declaration of high purpose. Land that is worthless is usually left without the protection of a fence or hedge. On the other hand, when a hedge or fence is placed around anything we know that something of importance is going to be done to it. What high and great and gracious purposes God has for all His "hedged"-in ones.

Sixth. It is a permanent work of God. A railing or a hurdle is but a temporary expedient; not so a hedge. This is a permanency, for it has been planted to remain. Therefore by using the term hedge we are to understand a permanent

act of God, that God's loving protection of the believer is an everlasting act.

Seventh. It forms a loving restraint. A hedge of long thorny spikes would not only protect from an attacking foe, but also would harm the encircling one if attempting to wander away. Grace restrains us as well as protects us, saving us from ourselves and from many of our own follies.

GEORGE MACDONALD, the literary Scotsman, truly said: "The secrets that God keeps must be as good as those He tells."

The Vision Glorious.

J. W. WILES, M.A., Yugoslavia.

EVERY child of God treasures in mind and heart portions of Scripture which have been specially blessed to him—at some crisis or turning point in life. As our pilgrimage lengthens out and experiences are enriched and deepened, it may be that we cherish many such special portions as very milestones on life's journey. There may be some, indeed there should be some, which came to us very early in our spiritual warfare—portions which, it may be after thirty or forty years, so far from having grown trite or overworn, have become

More Powerful and Illuminating

and more sustaining to the soul than ever before. For me such a glorious passage is the sixth chapter of Isaiah.

Many years ago it came to me at a crisis, when standing alone by the seashore, and wrapped in deep thought, I beheld a pathway of shining light, and beyond, the sun going down in golden glory on the western horizon.

I had just lost a beloved friend: there by the sunlit sea, in the summer evening light, I saw the Lord as never before;

The Lord God Omnipotent Who Reigneth;

the Lord, the King of kings, ruling still when earthly sceptres and crowns have tumbled down, and in the dust are equal laid with the poor crooked scythe and spade. As if there were nobody else in the whole wide world, I saw the Lord high and lifted up. "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." Filled with an overwhelming sense of

His Majesty, Holiness and Glory,

I was at the very same moment smitten prone to the ground by an equally overwhelming sense of my own sinfulness and nothingness. It was as if that sixth chapter of Isaiah had never yet been printed or given to the world, but was being spoken from Heaven to me—alone there upon the seashore! I went through the chapter in my mind, verse by verse, to the end of the eighth verse, and on to the beginning of the ninth: "And he said, Go and tell this people."

I had my busy daily occupation as a student at the University, in an exacting course of study; I could not have been called a "missionary" in the conventional sense of the term. Only very diffidently did I preach on the village green outside the city, or take a small Bible Class in weakness and in much trembling. Yet I experienced that day, in every nerve and fibre of my being, the Lord's

Re-issue of a Call—

following upon this confirmation of a cleansing. And there, forty years ago, I gave myself to Him, such raw material, but without reserve: "Here am I; send me!" And did He not in infinite grace and tenderness give me His commission: *"Go and tell this people!"*

And such, indeed, in essence is the experience of all His servants, to the very humblest. "Where there is no vision the people perish." How can one serve without the vision? Yet that very vision smites us to the earth. We cry, Unclean and undone! With what transporting love and tenderness does the Lord communicate to us His cleansing and forgiveness. The old hateful things of the inner life are not permitted to remain, like a noisome pestilential heap at our mental back door. Nor, being cleansed, are we left to stand idle upon the harvest field. What Heavenly wisdom in *the speediness of the call*; we are kept close to His side by the expulsive power of a Heavenly preoccupation. The Lord has given us our work; we have got it from Himself, how could there be discontent? He himself has called us and put us in our pathway; how could there be jealousy?

To the tender conscience how great the sin and also the folly of querulously comparing ourselves with our brother! "To every man his work!" Lord, give to each one of us grace and endurance to do our own work and to prove it, and give us grace to pray steadfastly for our brother.

"Therefore let no man glory in men. *For 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" (1 Cor. 3. 21-23).

Christ First.

GEORGE GOODMAN, Eastbourne

"LOVE not . . . the things that are in the world" (1 John 2. 15). "The things in the world" are, in themselves, many of them noble, beautiful, attractive, and even good, but the believer has set his affections on things above, where his Lord sits, and does not turn aside even to good things. I will not love anything before Christ: His love must dominate all my love.

Which Church Shall I Join?

A Question Worth Considering by all Christians—Old and Young. By J. B. WATSON, London.

IF a Christian, seeking an answer to this question, looks around upon Christendom, he is bewildered and confused by the presence, prevalence and pretensions of many church systems. Some are of imposing proportions, with millions of adherents, long histories and hoary institutions; others are of mushroom growth, small numerically, and have the name of some religious luminary of a by-gone day, some particular doctrine or mode of church polity as a distinguishing title. The larger and older ones claim to be successors of the Apostolic order, and base claims to spiritual authority thereon. Most of the numerous lesser "churches" owe their existence to protests against some departure or other from primitive truth or order. Again, there are some, usually of recent date, which claim the possession of some extra-scriptural revelation as the reason for their existence.

To consider the claim of each

One of these Divergent Churches

would require long study, almost infinite patience, encyclopaedic knowledge and immense strength of purpose. Even then it would leave the mind bemused rather than clear, bewildered rather than settled. Consequently most folks who have sought an answer to the question: "*Which Church shall I join?*" have taken the shorter path. They have gone "Where my father went before me," or are found where they are because they "enjoy the services," "like the preaching," "find the people sociable," "find the atmosphere uplifting," or "get help from the ministrations."

Why am I where I am Ecclesiastically?

Surely the only right answer to the question is: "Because I am persuaded that it is God's will that I should be there." If this reply draws forth the inquiry: "But how have you become so sure of God's will in this matter"? the answer would be: "From the same source as affords me guidance in other matters affecting my life—*the Word of God.*"

Because Holy Scripture gives competent guidance for all aspects of the Christian life, the Christian should turn thither for instruction in this matter also. It were surely impossible that Scripture should be silent on so important a side of the believer's life. That God should leave the matter of His people's corporate relationships to human whim, exigency and personal predilection is unthinkable.

That there is such an Institution as a Church,

a locally-situated company of believing men and women, called in the New Testament a "church of God," is plainly taught. That Christians are members one of another, are to be associated for mutual spiritual advantage, are habitually to assemble for worship and edification are truths written large on the pages of the New Testament. Let me then inquire at God's Word for an answer to my question, What is God's pattern for the Christian's life in association with his brethren? What saith the Scripture? Lord, open Thou mine eyes that I may behold Thy will out of Thy Law.

Only a brief summary of the main results of such an inquiry can be given:

1. THERE IS AN INVISIBLE, INDIVISIBLE, INVIOLABLE CHURCH, spoken of as "The Body of Christ." In it are included all born-again persons of this Christian age.

I Cannot "Join" this Church.

If I am a Christian I am already in it, for into it the Spirit of God incorporates every one whom He indwells, at the very moment of conversion. This incorrupt Church is not expressed by any or all the visible congregations extant. It is seen alone by the eye of God now, though it is yet to be seen perfected and associated with Christ in His glory. Christ is the Builder of it, none but the elect of God are its living stones, day by day it grows by addition into a holy temple; it is a divinely wrought unity, a house for God's habitation, destined to be seen as a vessel of His glory in the ages to come (Eph. 4. 4, 12; Col. 1. 18; 2. 19; 1 Cor. 12. 12, 13; Eph. 2. 21; Eph. 5. 25-27).

2. THERE ARE ALSO VISIBLE COMPANIES OF CHRISTIAN PEOPLE set, in the providence of God, in this locality and in that. Those who compose these churches share in spiritual things, both privileges and obligations. They are joined in a fellowship of worship and witness. They assemble at set times for worship, prayer and edification.

They Share in Gospel Activity,

supporting and furthering the labours of missionaries and evangelists. They observe the ordinances authorised by the Word of Christ, the baptism of believers and the Lord's Supper, and also come together for prayer and edification. Such companies are called "Churches of God," "Churches of the Saints," and are identified with the locality in which they are set, as "the Church at Ephesus," etc., etc. (1 Cor. 1. 2; 11. 22; 14. 33; Rev. chs. 2 and 3).

3. CHRIST IS OWNED AS LORD IN THE MIDST OF THE CHURCHES so gathered. The Scriptures are

accounted the authoritative expression of His will, and corporate life is ordered on what is therein found written. There are bestowed on various persons within each such company, by the Holy Spirit, spiritual gifts, enabling them to render, for the spiritual profit of all, ministries needed for encouragement, instruction and comfort.

Each Person so Gifted is Responsible to the Lord

to exercise his gift for the common good, and there is liberty in the gatherings for the use of the various gifts in obedience to the Lord. (Matt. 18. 20; 1 Cor. 14. 37; 1 Cor. chs. 12 to 14).

4. THE NEW TESTAMENT TEACHES THAT IN LOCAL CHURCHES THERE SHOULD BE MUTUAL CARE, sympathy, and readiness to serve one another in the spirit of unselfish love, and for Christ's sake, a spiritual fellowship marking the company as a true brotherhood. This fellowship is grounded on the common bond to Christ, and is strengthened by the sense of sharing the same heritage, hope and aims. It is a spiritual affinity, superior to differences temperamental, social, cultural and racial.

Yet these Companies are not made up of Paragons.

Spiritual perfection is not attained in them, collective or individual. The churches are rather spiritual homes for God's children, schools for learners, clinics for sick and weakly souls, nurseries for babes. The *sine qua non* for membership is not a prescribed degree of moral or spiritual attainment, but *a genuine experience of the saving grace of God.* THE POSSESSION OF LIFE, not a prescribed measure of light, is the qualification. The members are not folks who claim to have arrived, but that they are on the way. (Col. 1. 3 to 8; 3. 12 to 17; 1 Thess. 5. 14; Phil. 3. 12-16; 1 Peter 2).

5. THE CARE AND ORDER OF THE LIFE OF NEW TESTAMENT CHURCHES IS PROVIDED FOR BY THE SERVICE OF LEADERS, called Elders, Overseers, and Bishops (names which are applied to the same persons). A plurality of these appears to have functioned in each Church.

They were Men of Approved Character,

ability, experience and grace, such as commanded the respect of their fellow-Christians, and recognition that they had been called and equipped by the Holy Spirit to care for the Church of God. The elderhood was a recognisable group in each Church, and the guidance of the affairs of the Church, and particularly rule in spiritual matters was in their hands. (1 Tim. 3. 1-7; Acts 14. 23; Phil. 1. 1; Acts 20. 17, 18; 1 Thess. 5. 12).

6. While there was true and active fellowship among the churches, yet

Each Church appears to have been Autonomous,

i.e., it was not subject to the decisions of any council, presbytery, synod, or convocation outside itself. In this sense the churches were independent; but in the sense of their relation to the Lord and the authority of the Word they were both dependent and submissive. Features of Church polity seen everywhere to-day, which are not to be found anywhere in the New Testament, are State or National Churches, confederations of churches situated in the same geographical area, unions of churches holding to agreed doctrinal statements, or unions giving allegiance to any centralised over-rule. (Rev., chaps. 2 and 3; 1 Thess. 2).

7. Another striking difference between the pattern set forth in Scripture, and what prevails in present-day Christendom is

The Absence of any Priestly Orders.

There is no sign of a separate class, rank, or caste to which the priestly function is restricted. On the contrary, the priesthood of all believers, and their equal and direct right of access to the Divine presence are clearly taught. No priestly "administration" of the Christian ordinances is taught either by example or precept, and all priestly ritual is shown to be superseded and abolished. Simplicity, Scripturalness, and spirituality are the unmistakeable essentials of the worship of a New Testament Church. (Ep. Hebrews; 1 Cor. 10; 1 Cor. 11. 23, *et. seq.*)

Such, briefly stated, is the pattern of a local church as set forth in Scripture. If I sincerely desire to order this side of my life after the will of God I will inquire: **"Are there Christian companies which strive to express this original, simple, and apostolic mode of corporate life to-day?"**

If there be local churches where the Word of God is fully honoured: where the Lord Jesus Christ is accorded His place as Lord, where there is a saved membership, where the two Christian ordinances are Scripturally observed, where care, order, and discipline are maintained by godly elders, where there is liberty for the exercise of the gifts of the Holy Spirit to whomsoever given; where to reach the unsaved by the Gospel is the business of all; and where there is freedom from domination by any external "spiritual" authority—if there be such churches to be found to-day—then, whatever be their deficiencies in the eyes of men, in the fellowship of such a church would I desire to be.

I should seek, then, the fellowship of a company of saved people, however few and undistinguished, honestly seeking to order their corporate life after this New Testament model, and

desiring earnestly to be free to follow the Lord's will in this important phase of their life. I should not be swayed by tradition, though it be hoary with age: by numbers, however imposing; by social status, however superior; by learning, however profound; or by any personal preference for this or that preacher, form of service, building or locality.

Without judging or "unchurching" others who are untroubled by the fact that their church-order and practice has departed from the pattern set forth in the Scriptures, I ought, counting the cost, when I find a company seeking, in whatever weakness and conscious failure, to cleave to that pattern, count it my high privilege and bounden duty to "assay to join myself to the disciples" (Acts 9).

We have already given: Jan.: Is the Scriptural Assembly Possible Now? by FRANKLIN FERGUSON, 50 years a worker in New Zealand. Feb.: Is the Scriptural Way of Meeting Possible To-day? by W. E. VINE, M.A., Bath. March: In What do our Meetings Differ from Others? by GEORGE GOODMAN, Eastbourne. April: What Church Shall I Join? by J. B. WATSON, London. We have still: The Principles on Which those Known as Brethren Act, by W. R. MOORE, B.A., Barrister, and a few more.

The Paper by GEORGE GOODMAN on "In What do our Meetings Differ from Others?" has been issued as a pamphlet for broadcast distribution at 1½d. each post free. Now is the time to circulate Assemblies.

Hezekiah: the Man of Faith.

W. W. FEREDAY, Rothesay.

HEZEKIAH and his reign over Judah were truly remarkable because he was preceded on the throne by the wickedest king that God's people had yet known, and he was followed by a king more wicked still. Ahaz and Manasseh are the names of those evil rulers.

If we may compare Hezekiah with the excellent Josiah of a later date, the former was characterised by faith, and the latter by obedience. In Josiah's time the long-forgotten law of Jehovah was discovered in the temple, and the young king was deeply moved when it was read to him, and he realised how painfully disobedient Israel had been. A great turning to God resulted.

Hezekiah's faith is the more conspicuous when we consider how wholly given up to idolatry was his father. Ahaz had

A Passion for Pagan Deities,

their images filled his kingdom. "But they were the ruin of him, and of all Israel" (2 Chron. 28. 23). Ahaz wanted something visible; *Hezekiah valued the invisible*. To him Jehovah was a very blessed reality. When Rabshakeh boasted of what his master had done to the kings of the surrounding countries and their gods (Isa. 36. 18-20), Hezekiah had no contention with him on that score. In his prayer to Jehovah, he said: "Of a truth, Jehovah, the kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire, for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them" (Isa. 37. 18, 19).

Probably the Jewish people were dismayed when they beheld the Assyrian hosts gathering around Jerusalem; but Hezekiah had his eye on God. He had already spread the whole matter before Him, and thus his heart was at rest. Like Moses, "he endured as seeing Him who is invisible" (Heb. 11. 27). Indeed, all the men and women of faith mentioned in Heb. 11 were sustained in their varied experiences on the same principle.

They All Lived upon the Unseen.

Everything depends upon what fills our vision as to what manner of persons we are, especially in times of stress and danger. Elisha's young man saw Syrian horses and chariots, and was alarmed; Elisha, with the eye of faith, saw God's armies round about him, and was calm (2 Kings 6. 13-17). When God moved in answer to Hezekiah's faith, 185,000 enemy warriors perished in a single night (Isa. 37. 36).

Our Own Times are Full of Peril.

In the world that knows not God, "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" (Luke 21. 26). *Certainly colossal disasters confront the nations*. But the Lord Jesus once said to His disciples: "Blessed are your eyes, for they see" (Matt. 13. 16). The things of another world have been disclosed to us, but are they as real to us as they should be? "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8. 18). *Everything around us is shaking*, and must needs perish. "But we have received a kingdom which cannot be shaken" (Heb. 12. 28). Faith looks Heavenward, and sees Christ enthroned at God's right hand, and ready at the appointed hour to intervene in earth's affairs. He will bring order out of confusion, and will establish an order of things that will glorify God, and bring blessing to men. "Let not your heart be troubled," said the Lord Jesus on the evening before His Cross, "ye believe in God, believe also in Me" (John 14. 1). *This suffices for every need*. Let us hold fast to the invisible God and to the invisible Man in His glory. The victory lies with them, and with us also, divinely loved in sovereign grace.

Gleanings from Rutherford.

THE floods may well swell and roar, but our ark shall swim above the waters; it cannot sink, because a Saviour is in it.

He has made all His promises good to me, and hath filled up all the blanks with His own hand.

Christ is God.

By J. W. NEWTON, Pilgrim Preacher.

I preached on this subject in a Syrian village where the "Russelites," or "Millennium Dawn" people had been busy.—*J.W.N.*

WHAT THINK YE OF CHRIST? is a question which has caused great men to stop and think deeply. There is no doubt that Christ was a great and a wonderful Person. Most people are ready to acknowledge this fact. Even anti-Christians, and atheists, have said striking things about His character, teaching and work. Consider the following

Testimonies by Avowed Atheists:

"Is it possible that the sacred Personage, Whose history the Bible contains, should be Himself a mere man? . . . What sweetness, what purity in His manner! What an affecting gracefulness in His delivery! What sublimity in His maxims! What profound wisdom in His discourses! What presence of mind, what subtlety, what truth in His replies. Where is the man who could so live, and so die, without weakness and without ostentation?"—*Rousseau, an avowed infidel.*

"For thousands of years the world will depend on Thee! . . . A thousand times more beloved since Thy death than during Thy passage here below. Thou shalt become the cornerstone of humanity, so entirely, that to tear Thy Name from the world would be to rend it to its foundations. *Between Thee and God there will no longer be any distinction.*" Who do you think gave utterance to the above words? Not a Christian, but the French infidel, *Renan!*

The Testimony of His friends

are numerous, and can be found in the Bible, and in many other writings from post-apostolic times until now. We give two texts from the apostolic writings, which sum up the testimony of all true believers in, and friends of, the Lord Jesus Christ.

"We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in *His Son Jesus Christ. This is the true God*, and eternal life" (1 John 5. 20).

"As concerning the flesh *Christ came, Who is over all*, GOD blessed for ever. Amen." (Rom. 9. 5).

Now, for the third, final, and I believe, convincing testimony to Christ's Godhead, consider

Christ's Own Personal Claims.

Even His enemies, contemporary and modern, assent to His sincerity and truthfulness. No one can truly question these outstanding qualities of His character. There are some people who assert that He did not claim Deity. Those who heard Him speak knew that He did, for they sought to kill Him for so doing, counting it as blasphemy.

Not one of the following seven personal claims of Christ could truthfully be ascribed to any mere man. The seven claims combined cannot mean less than assertion of Deity.

1. Christ Claimed Omnipotence,

that is, all power, an attribute of God alone. *"All power is given unto Me in Heaven and in earth"* (Matt. 28. 18). This bold assertion was established *before* He made it, by the great works of power spread over three years of ministry. He commanded the wind and the sea, and they obeyed. He multiplied five loaves of bread so that over five thousand people were fed. He raised the dead to life, controlled evil spirits, and did many works of mercy on suffering people. All these things proved the reality of His claim to Divine power.

2. Christ Claimed Omniscience.

that is, complete knowledge, or infallibility. "All things are delivered unto Me of My Father; and no man (fully) knoweth the Son but the Father, neither (fully) knoweth any man the Father, SAVE THE SON, and he to whomsoever the Son will reveal Him" (Matt. 11. 27). This is a clear claim to full knowledge of God, Who to unaided human intelligence is unknown and unknowable. Knowing God, He also knew man, *"He knew all men*, and needed not that any should testify of man; for He knew what was in man" (John 2. 24-25).

He never had to alter or retract anything that He said. His solution to any problem which baffled the mind of man, was at once silencing and convincing. He spoke of God, Heaven, Hell, Judgment, Salvation, and other great problems and mysteries with ease, with assurance, and with authority. It was as though GOD had spoken. People marvelled and asked: "Whence hath this Man this wisdom and these mighty works?" The only explanation is, *He was God manifest in flesh.*

"He is truly a Being by Himself. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human organisation, or by the nature of things . . . the profundity of His doctrine, which grapples the mightiest difficulties, and which is of these difficulties the most admirable solution . . . is a mystery which I can neither deny nor explain." So wrote *the great Napoleon.*

3. Christ Claimed Omnipresence,

that is, to be in all places at the same time. This is also an attribute of God alone—"No man hath ascended up to Heaven, but He that came down from Heaven, *even the Son of Man which is*

in Heaven" (John 3. 13). He asserted that He was in Heaven and on earth at the same time! See also John 1. 48-51, where it is recorded that He told Nathaniel that He saw him when he was under a fig tree. This statement (evincing knowledge and personal presence, though not visible to the naked eye), *convinced Nathaniel of His Deity*. Before this revelation Nathaniel was sceptical, but unbelief fled before such evidence of Deity. Jesus said: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." So Christ claimed omnipresence, everywhere beholding all things. Surely a claim to Godhead. Nathaniel, a sincere, guileless man, was convinced. *Are you?*

4. Christ Claimed Supreme Authority

in every realm. He bowed to no one, and recognised no higher power. He claimed authority:

(1) *Over the Law of God*. See Matt. 5. 21, 22; 27, 28; 31, 32; 33, 34; 38, 39; 43, 44. Six times He quotes the Law, and then adds, each time: "*But I say unto you . . .*" Had not He given the Law? Therefore, He had more authority than the Law.

(2) *Over religious leaders*. He openly rebuked them and warned the people concerning them. His action in purging the Temple (no one daring to question His authority to do so) aroused one ruler, Nicodemus, who immediately sought an interview with Him. (Compare John 2. 13 onwards, and Chapter 3).

(3) *Over legions and spirits* in the unseen world. These acknowledged His authority over them, for His Word of authority was with Divine power, and they could not gainsay or resist.

(4) *Over the souls of all men*. See John 5. 21-29. He claimed authority to judge, and to condemn, or to save. This implied, all power, all knowledge, as well as full authority. Is not this another assertion of His Deity and equality with God?

5. Christ Claimed Finality,

that is, His words were greater than those of the prophets who spoke on earth before His coming, and greater than the words of any who would follow Him. (He made provision for further communications from Himself to His Apostles. See John 16. 12-15).

"He that rejecteth Me, and receiveth not *My words*, hath one that judgeth him: *the Word that I have spoken, the same shall judge him in the last day*" (John 12. 48).

"My Words shall not pass away" (Luke 21. 33).

"GOD Who spake in time past . . . by the prophets, hath in *these last days* spoken unto us BY HIS SON" (Heb. 1. 1-2).

No other revelation has been given from God, nor is any needed, for *His last word* has been given. Christ claimed to have spoken the *final word*, and warned those who rejected it. Such rejection meant *rejecting God*. This entailed rejection and condemnation (by God) of the rejector. But happy are those who receive God's final Word, and the Lord Jesus Who spake it, such will be received into everlasting habitations.

6. Christ Claimed Eternity.

that is, to be eternally existent. "*Before Abraham was, I am* (John 8. 58). What clearer claim to Deity could He have made? This was the Name by which God revealed Himself to Moses. The Name of the One Who delivered Israel from Egypt's bondage. When Jesus said, "I AM," it was the same Person Who had manifested Himself to Moses and Israel. Our Lord used this expression a number of times. In the same discourse (John 8), He used it three times. He said to the Jews: "When ye have lifted up the Son of Man, then shall ye know that *I am*." After the crucifixion, many Jews believed on Him, proving the truth of His words just quoted. He also said: "*If ye believe not that I am, ye shall die in your sins.*"

If the Israelites in Egypt had refused to believe Moses when he said, "*I am* hath sent me unto you," they would not have been delivered from their bondage. The Lord Jesus is the only Saviour from the bondage of sin. To refuse Him is to perish eternally. When Jesus said: "Before Abraham was, I AM," the Jews recognised His claim to Deity and took up stones to kill Him. On another occasion when they took up stones to stone Him, He asked them the reason for their action. They answered: "Because that Thou, being a man, *makest Thyself God*." They knew that He claimed Deity, but were not ready to accept His claim.

7. Christ Claimed Sinlessness.

"Which of you convinceth Me of Sin?" (John 8. 46). What a challenge to those who rejected Him! Who, of men, dare issue such a challenge? All have sinned, because all have a sinful nature from birth; but Christ was born holy, without sin, and could say: "Satan cometh and findeth nothing in Me." Neither man, nor Satan, could find any fault in Him. God opened Heaven and said: "This is My beloved Son in Whom I am well pleased." His Father found no fault, so surely no fault was there to find.

He holds the highest standard in holiness, and established the holiest religion in the world. He claimed to be, and He was, EMMANUEL, God with us. In a coming day the whole universe will do Him honour and acclaim Him, "LORD OF ALL."

In Eastern Europe To-day.

WHEN in the Kremlin I felt and understood the meaning and power of anti-Christian forces. By the treaty signed at Moscow on the 13th March, 1940, the area from Terijoki to Viborg, where almost all the Russian Assemblies in Finland were to be found, now passes under the Soviet flag. The Assembly in Helsingfors has been, naturally, clear of the invaders and, as far as we have heard, none of the members have suffered personal injuries in the aerial bombardments.

To-day (13th March) I received a letter from Mr. and Mrs. Sanfrid Mattsson of Pietarsaari (Jakobstad), in North-West Finland, in which they refer to distribution of Bibles among Russian prisoners of war in Finland. They say "the acceptance has been wonderful. These souls are hungry after the Bread of Life. 'This Book cannot be obtained in Russia,' exclaimed one happy owner of a Bible, who wanted to change his New Testament, obtained during our former visit, for a Bible, when he heard we had them a second time. It is very touching indeed, especially in hospital, to see these poor souls stretch out their hands, wounded and bound, after the Scriptures, afraid that there should not be enough for all." Our aim is to provide every prisoner with a whole Bible or New Testament.

Thousands of volumes of the Scriptures in Russian have been passed on to prisoners of war during the last two months, largely through the Mattssons. The story of Mr. Mattsson is interesting. He came to me in my office at Helsingfors four years ago, saying he was retiring from business. Knowing of my travels in the Himalayas, he asked my advice about going to the Indian borders of Tibet as a missionary. He was over forty and, as regards language and for various other reasons, I found he was rather mistaken as to the extent of the opportunities he would have in the hills of Border India. Few outsiders realise that no missionary is allowed to cross into Tibet at will, also the border presents other difficulties. As war clouds were even then gathering, I suggested that he should put all his efforts into circulating the Scriptures in Europe. He set about it almost at once. With the help of the Bible Society, the Scripture Gift Mission, and others, he and his wife have since done the most successful and far-reaching piece of work I have heard of on the Continent for many years They have, with the help of scores of voluntary workers, circulated *nearly two million volumes of Scripture* and smaller Scriptural booklets in all the border countries from Lapland right down to the Rumanian frontier. In his recent letter he recounts with gratitude the beginning of this work. It is good to trace God's guidance to the right place, for lost opportunities ever attend "our own way." God's path alone is best. Thousands who have received these Gospels through the Mattssons have since found themselves in the arena of the worst scenes of brutality, bombing, and front line battle this war has so far known. Doubtless we all pity **Finland** in her present hapless plight. We who have lived there and love them, know they will need more than pity. Pray for them, there are dark days ahead. The Bible House at Sortavala, where so much was printed, has now passed into the hands of the Russians.

Southward, in **Esthonia** and **Latvia**, the Assemblies have had little interference during the past winter. No news comes from the Soviet section of former **Poland**, as the Russian censorship is complete. But the thousands of Russian Bibles there will be passed farther into Russia, where we hear the dearth of Scriptures is so great that Bibles have been tenderly cut up and rebound so that others may share the Word of Life. As for the missionaries, we know the Snazdruks managed to get to Vilna, and Mrs. Snazdruk and the children are now in Lithuania. They are endeavouring to reach either Britain or Switzerland. The Assemblies in **Silesia**, German Poland, were largely composed of German-speaking people, and these have not fared so badly as people who are purely Polish. Lately Mr. Mrozek informed a friend that all lives have been spared, but they are in need.

There are nearly a hundred Assemblies in **Czechoslovakia**. I hear that Mr. Kresina and others are still at liberty to carry on, and God is giving blessing. Three of the groups in **Slovakia** have been closed down, and the Roman Catholics are far from tolerant. Mr. Jan Siracky has recently had a permit to visit the Assemblies in **Jugoslavia**, and so has had respite from the tense atmosphere of Bohemia and Moravia under Nazi rule.

The lights of Gospel testimony are burning low in Eastern Europe to-day, and some lamps are going out. The darkness is increasing. It is always darkest before Dawn.

W. J. WISEMAN.

Book Reviews

Books for review should be sent to the Editor, 14 Paternoster Row, London, E.C.4. Any good book promptly supplied from any publisher.

The Pillar of Guthrie Hall, by a LONDON JOURNALIST, is a record of Deacon Polden of this Hall in a crowded centre of a busy town. A real, earnest soul-winner, keeps a shop at the corner, uplifts Christ, preaches in the Square, and wins slave-bound souls for the Master. *A real live testimony*. The *Lily* for April, 2d.

Growing Up with the Bible. A series of Bible Lessons for Children, by GWEN MARTIN HARVEY. Foreword by Guy H. King, with a chapter in "How to Prepare a Lesson," and Specimen Lesson. The Bible Divided with Titles. Will be useful to teachers. (Stirling Tract Enterprise. 6d. net.)

SPECIAL REVIEWS.

The God Who Matters. By a LONDON JOURNALIST. (120 pp. Pickering & Inglis Ltd. 1/3 net, 1/6 post free). We have read a number of the productions of the pen of "London Journalist," and rank this one as the best of them. These seventeen homely, spiritual, and well-written articles show God to be a God Who can be known in life by experience of His love, His power, His intervention in difficulties, etc., and provide an unanswerable argument to infidel theory. We cordially commend this excellent book. R. G. LORD.

The Glasgow Foundry Boys' Magazine, the organ of a very old and widely extended Society dealing with young folks, thus comments on this book:

The New Sovereignty. By REGINALD WALLIS. Mr. Wallis has written another book in the "New" series, and this latest contribution entitled "The New Sovereignty," is in reality a plea for the Lordship of Christ in every department of the Christian life. It is a book of *great value to the preacher*, and seeks to correct a common fault in many evangelical preachers of to-day who are inclined to stop short of the fullest expression of the Gospel by concentrating attention on one aspect of truth only to the exclusion of equally important sections of the same Gospel. There are twelve chapters each dealing clearly and fully with some Gospel fact of importance to the Christian life: "Evangelism," "The eternal purpose," "Nature," "The Body," "Repentance," etc., and the Sovereignty of Christ in relation to each one of them. Mr. Wallis *sticks to the Bible for both argument and illustration*, and consequently produces many quite unanswerable proofs of his main desire to show the absolute necessity of the Lordship of Christ in the lives of His followers. We have no hesitation in *recommending this little book*, as we feel sure it will prove to be very helpful to many who are seeking guidance and help in their study of the truths of the Gospel. (Pickering & Inglis. 1/3 net; 1/6 or 36 cts. post free).

The Eyes of the Lord on the Turmoil in Europe.

THE WITNESS WATCHTOWER—April, 1940.



"THE Eyes of the Lord run to and fro throughout the whole earth" (2 Chron. 16. 9).

Take a look at what these eyes saw in days that are past, and what they now behold, not with the military or national effect, which must ever have a bias, but with a true *humanitarian* view which places man in his true and real light before God.

The will of God is that man "should lead a quiet and peaceful life in all *sincerity* and godliness" (1 Tim. 2. 2), with His blessing upon him that his days may be long in the land which the Lord his God hath given him. Looking over THE WORLD His eye did behold this a while ago, and had all been satisfied with what God had provided, they would have been satisfied to-day. But we doubt if God ever saw this poor world in such a broken, antagonistic, and scattered state. Think of that Eye of the Holy and Righteous God looking over the world to-day!

Japan and China have not declared war yet have been at war for years. Thousands of lives have been destroyed, houses uprooted, families scattered, untold damage done, and yet there is a large part of inland China still untouched. What is it all for? Who but God can tell as to the result?

Abyssinia, a semi-civilised nation in Africa, making much progress, yet fearing God, and giving access to His Word, ruthlessly entered by Italian forces, mown down like grass, and devastated. Now, as a nation, she is obliterated and wiped out! Yet have all the gold mines and treasures of wealth been yielded?

Austria, once a powerful State is now a nominee of Germany, without a place or a name but "in the Reich."

Czechoslovakia, a hardworking and patient people, after surrendering nearly half of their land voluntarily, hoping for peace and quiet, are marched right through their domain, browbeaten, put in prison camps, and forced to lie low under German control, wondering what will be their future. *God knows!*

Poland has flourished of late years. This near neighbour to Germany is threatened, bullied, and at last raided, bombed, and ground beneath a force far greater than her own. Hence the present Great War in Europe. If it lasts 3 years as Leaders say, and costs Britain 6½ millions a day, it will be truly appalling. And no peace is in sight. About 2½ million men are waiting to strike a blow. *What a commentary* on so-called progress!

Finland, a little noticed, quiet and peaceable land, where the voice of God has been heard, and the Word of God read, and where there are possibly more Assemblies than in other European countries, is chafed by her former friends, insulted, and finally hordes are marched through the land. A time of trial in the middle of a terrible winter, force after force is brought to bear against them, thousands are slain, hundreds are frozen to death, others, crossing the icefields, sink in the frozen lakes and perish. In the short time that Russia has seized Finland, the Finns have lost 16,700 men killed. The Russians must have lost more than twice as many. Orphans and widows, wrecked homes and families must abound.

A part of the Land has been ceded, and pressure and more pressure would have been brought upon their little nation by the gigantic Soviet State until all had been taken. Peace has been signed, "no more war" sounded, and hope is high that peace may prevail.

In Most other Nations men have been called up and children evacuated, businesses upset, black-outs ordered, and millions spent for Air Raid Precautions. What an amount of money, too, is being spent on things which have no productive, only destructive value.

The Eye of God, beholding such a sad and cruel scene, He might well have said, "I will blot out their name" (Deut. 9. 14). But in Grace He remains!

25 years ago we never expected such days again. "How long, O Lord, how long, until Thou dost Reign!"

THE MYSTERY BEHIND ALL THE TURMOIL.

The *Daily Telegraph*, of Saturday, March 16, printed this secret. It said: "In diplomatic and political circles here, the belief is increasing that on his recent visit to Rome, von Ribbentrop, German Foreign Minister, submitted to the Duce a detailed plan for the parcelling out of the small States of Europe, with the possible exception of Switzerland, into a vast economic bloc under the control of Russia, Germany, and Italy.

"This bloc would consist of a Scandinavian and Baltic section under Russian and German sway, and a Middle European—Slovakia and Hungary—and Balkan section under German and Italian overlordship.

"It is claimed, apparently, by Hitler, that the judicious exploitation of this vast economic system, in which presumably customs and currency restrictions would be reduced to a minimum, would leave Germany almost independent of other sources of economic supply.

"The proposal is believed to have been received with considerable reserve by Signor Mussolini.

"In Jugoslav Government circles it is stated that no approach has been made by Germany or Italy concerning any scheme of this kind."

All Europe would be brought under these three Dictators, HITLER, MUSSOLINI, and STALIN. How would the Western Powers react to it? How would it work? That is without doubt man's desire and aim. *God knows*.

Yet, in spite of all, let us not forget the verse, "He knoweth the end from the beginning" (Isa. 46. 10), and we may safely commit our future to Him.

THE VALUE OF OPEN-AIR PREACHING.

C. H. SPURGEON, who was ever an *open-air* preacher, more so in his younger days, preached to great audiences. On June 5th, 1853, he preached to a riverside crowd of 2000, at Waterbeach; at Stirrups Cross, on Aug. 14, to 1200; on June 2, 1858, to 500 in a field; on June 23, in a field in Hackney, to 10,000; on Sep. 14, in same field, to 14,000; on a visit to Wales, 10,000 assembled in a field, and all heard clearly; at Abercarne, about the year 1865, 20,000 attended and heard the sermon; on Clapham Common; on July 10, 1859, 10,000 assembled.

An unrecorded incident is reported in an issue of *Spurgeon's Orphanage Quarterly*, which is worthy of remembrance. Spurgeon had been preaching in the open air down in some country place many years ago. While he was holding forth he noticed a man coming over a hedge to get to the place of meeting. The congregation looked in the direction of the intruder and was somewhat distracted. But Mr. Spurgeon did not reproach the clumsy disturber, neither did he scold the congregation for their sudden inattention. He spoke at once to the man who entered not in by the door, but climbed in some other way, and so employed a ruffling little annoyance to enforce an important spiritual lesson.

OUR MISSION.

"We preach the glorious Gospel
How Christ for sinners bled;
Was buried, rose, ascended
As our exalted Head;
Of how He is preparing
Those Heavenly mansions fair,
And soon will come in glory
To take His people there."

Hyl.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4.

THE PRESENT APATHY.

Question 2200.—Since the preaching of the Gospel is not witnessing very many conversions at the present time, should new efforts not be made in 1940, seeing that the Lord is at hand?

Ans.—It is a matter for regret that the conversion of sinners is not so common now as it used to be, while it is also becoming more difficult to get the people to come indoors to listen to the proclamation of the message. The entire blame for this state of affairs, however, cannot be laid upon the unsaved, for it must be admitted that in many Assemblies there is not the manifestation of Gospel zeal, such as there should be. Christians have, in not a few instances, become so resigned to there being no conversions, that they have *ceased to expect any*. We are convinced that not until Christians become really anxious about the spiritual welfare of sinners will much be accomplished in evangelism.

The days in which we are living are serious ones, when we cannot afford to close our eyes to the realities of life. Even more so, we cannot ignore the greater matters that relate to eternity. Happenings all around us give evidence that *the Coming of the Lord is very near at hand*, and this fact ought to beget within us a consuming desire to see many of our fellows brought to a knowledge of the truth.

The conditions prevailing at present are, of course, in many respects hampering public testimony; but those who are really desirous of seeing souls saved will not find themselves without opportunity. Different localities lend themselves to different methods, but it is still true that God is pleased to save sinners by the preaching of the Gospel. W. B. C. Beggs.

AS CHRIST HAS RECEIVED US.

Question 2201.—Will you kindly give some help on Romans 15. 7: "Receive ye one another, as Christ also received us to the Glory of God." Has it any connection with Romans 14. 1? Is it in a Complementary sense and as a matter of convenience?"

Ans.—Rom. 15. 7 must be regarded in the light of its context. It is really the summing up of an argument which begins at chap. 14. 1. Old habits which obtained under the Law persisted in the early Church. The distinction between Jew and Gentile was difficult to overcome. Such matters as eating and drinking, days and fasts, weak and strong were causing trouble. Jewish believers were holding aloof from Gentiles and maintaining their old Jewish customs. As yet they had not learned that "the middle wall of partition" had been broken down. Much patience on both sides was needed in these circumstances. This is why the Apostle invokes the aid of "the God of patience" so that they might become of the same mind one with another.

The argument throughout the entire division leads up to chap. 15. 7, "Wherefore receive ye one another, even as Christ received you." The one consideration is the recognition of the oneness of all believers in Christ, both Jews and Gentiles. They are to be received or welcomed as brethren, although different views regarding many things may be held, and different customs may be followed. On the ground of common sinnership they became partakers of a common salvation through faith in Christ, therefore "receive ye one another." The Apostle has in view the acknowledgment of common saintship and the cordial relationships which should flow from a recognition of this great truth—"all one in Christ." The section opens with "receive ye," and closes with "receive ye." Scripture nowhere warrants the refusal to receive anyone who names the Name of the Lord, unless the doctrine or conduct of the person is such that his profession of Christianity cannot be recognised. Here "complementary" conduct has no place whatever; reception is the birthright portion of all who are in Christ. L. W. G. Alexander.

PROCLAIMING THE LORD'S DEATH.

Question 2202.—To what does the word "show" (A.V.) or "Proclaim" (R.V.) in 1 Cor. 11. 26 refer? It has been stated that the idea of proclaiming (the Lord's Death) to men is utterly inadmissible. Is this so?

Ans.—The meaning of *katangello*, the word as translated, can best be learned by noting how it is used elsewhere in Scripture, and, in particular, by the Apostle himself. Indeed it is found only in his letters and in the Acts. In A.V. it is variously rendered by *declare* (twice), *speak of* (once), *preach* (ten times), *show* (three times, Acts 16. 17; 26. 23, and 1 Cor. 11. 26), and by *teach* (once). On the other hand R.V. translates by *proclaim* every place save Acts 16. 21; 17. 18, 23, where *set forth* is used.

Katangello always refers to speech, never in any place does it mean to show in the sense of exhibit or present. The passages in the Epistles are Rom. 1. 8; 1 Cor. 2. 1; 9. 14; 11. 26; Phil. 17. 18; Col. 1. 28. Let the reader compare them and judge for himself.

To whom do we "proclaim the Lord's death"? To *angelic beings*, fallen or unfallen? To neither have we any commission to proclaim anything. To *God?* But this would be absurd. And if it is suggested that we "show" the Lord's death to God, the answer is that such an idea is altogether foreign to Scripture. The sacerdotalist claims to offer an "unbloody sacrifice" on earth in parallel with the sacrifice Christ is offering to God now in Heaven. But Christ is not offering Himself to God now. Nineteen hundred years ago He did offer Himself to God in our behalf, but that offering was complete when on the Cross He cried "it is finished." And every reference to that sacrifice in Scripture is made in the past, the completed, tense. See, for example, "Who needeth not daily . . . to offer up sacrifice . . . for this He did once for all, when He offered up Himself" (Heb. 7. 27, see also 9. 14; 10. 10, 12, 14). It is indeed on this ground alone that any sinner can enter into the presence of God.

To whom, then, do we proclaim the Death of the Lord? Our sole commission is to preach to men, we have no other. It is clear from 1 Cor. 14. 23-25 that the Lord's Supper, the Breaking of Bread, was not held in private. Secrecy genders suspicion. (Under British law it is not permitted to hold this meeting behind closed doors). There is nothing secret about the Gospel or the gatherings of the saints.

So far is it from the truth that "the idea of proclaiming (the Lord's death) to men is utterly inadmissible." I suggest, in the light of the plain meaning of *katangello* in every other place of its occurrence in the New Testament, no other idea is at all admissible. Mrs. Rundle Charles has expressed the truth in her hymn, too little known, beginning:

"No Gospel like this feast
Spread for thy saints by Thee,
Nor prophet nor evangelist
Preach the glad news more free."

C. F. Hogg, Belgian Congo.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

April, 1940. To ensure insertion, Notes must reach London by 15th. Made up March 15th.

PERSONALIA

Dr. and Mrs. Porter passed through London on their way to Belgium, for further study, prior to taking up work in the Belgian Congo. They are warmly commended by Assemblies in Sydney and district..Mr. J. St. Clair, formerly representative of the B. & F.B.S. at Constantinople, is taking up work with the S.A.C.A. in Egypt and Palestine..Mr. F. H. Gray, of Vigo, Spain, is home on a visit and mentions the difficulty of sending reports from that country. He is free to take meetings. Address, c/o The Misses Gray, 15 King St., Melksham, Wilts...We are glad to learn that Mr. W. Barkshire continues to improve. He and his wife are grateful for the many prayers which have ascended, and would value a continuance..Mr. and Mrs. Adam N. Ferguson hope to return to Africa early in May. Address, Elim Mission Station, Engabeni P.O., Natal, S. Africa.

ENGLAND

FORTHCOMING.—Wallington. Prophetic Convention, Ross Rd. Hall, Apl. 1-6, at 7.30. E. Bendor Samuel, J.B. Watson, A. Fingland Jack, R. W. M'Adam, F. J. Scroggie, E. F. Walker..London. Y.P. Missionary, in Bloomsbury Central Church, Apl. 6, at 6.30. S. K. Hine, G. M. J. Lear, H. F. Wildish..Littlehampton. Argyll Hall, Surrey St., Apl. 6, at 3 and 6. Dr. E. T. Roberts and E. W. Rogers..Ilford. Ley St. Hall, Apl. 6, at 6. W. T. Green and J. B. Watson.. Nottingham. S.S. Workers, in Clumber Hall, Apl. 6, at 3.15 and 6. J. Gilfillan and another..Hornsey, in Alexandra Hall, Apl. 6, at 4. F. W. Bradbury and Glad Tidings Male Choir..Barkingside. Victoria Hall, Victoria Rd., Apl. 13, at 3.45 and 6. H. P. Barker and H. St. John..Enfield. Shirley Hall, Shirley Rd., Apl. 13, at 4 and 6.15. P. S. Mills and R. Scammell..Brighton. Sisters' Missionary, in Gordon Hall, High St., Apl. 13, at 3.30 and 6. Mrs. Hine and Miss Riddell.. Oldham. Park Rd. Hall, Apl. 13, at 3.15 and 6. E. Lewis and A. Greenwood..Bournemouth. S.S. Workers, in Drummond Hall, Drummond Rd., Boscombe, Apl. 13, at 3 and 6.30. R. G. Lord and T. G. Moore.. Upper Holloway. Village workers, in Hargrave Hall, Hargrave Rd., Apl. 13, at 6. F. N. Martin..Wandsworth Common, Victoria Hall, Melody Rd., Apl. 13, at 3.30 and 6.15. J. B. Watson and F. A. Tatford.. Cardiff. Missionary, in Cory Hall, Apl. 17 and 18. W. E. Vine, A. J. Ellis, F. W. James, G. M. J. Lear, Jas Lees, W. M. Redwood, Home Workers, in Ebenezer Hall, Apl. 27. W. F. Naismith, W. A. Chilcott, V. Cirel, T. G. Moore, C. W. F. M'Ewen, W. Trew.. London. S.S. Workers, in Bloomsbury Central Church (instead of Metropolitan Tabernacle), Apl. 20, at 5.45 (only). A. Burr and T. G. Smith..South Norwood. Missionary, in Gospel Hall, Denmark Rd., Apl. 20, at 3.30 and 6. H. P. Barker, R. J. Wilding, F. M. Smith..Bournemouth, in St. Peter's Hall, Apl. 23-25, at 11, 3 and 7.30. G. Goodman, W. Hagan, P. T. Shorey, H. F. Wildish..Cheltenham. Missionary Conference, in Regent Hall, Apl. 24, at 3 and 6. A. S. Chappell, D. T. Griffiths, F. A. Tatford..Bideford. North Rd. Gospel Hall, Apl. 24, at 3 and 6..Swansea, in Wesley Chapel, Apl. 24 and 25. W. F. Naismith, H. Steedman, J. W. Prior..Home Workers' Conference, at Yeovil, Apl. 25, and Exeter, Apl. 27. F. A. Tatford and J. B. Watson.. Ipswich. Y.P., in Gospel Hall, Kemball St., Apl. 27, at 3.15 and 5.45. J. M. Shaw, O. C. Hartridge, E. F. Walker..Quenington, Glos., Gospel Hall, Apl. 27, at 2.30 and 5.45..Flockton. Manor House, Apl. 27, at 3.30. J. K. Carroll, J. D. M'Pate, W. Arnott..Chalfont St. Peter. Apl. 27, at 3.15 and 5.30. F. W. James, H. Ricketts, and J. W. Ashby..East Peckham, Kent. Little Mill Gospel Hall, Apl. 27, at 3 and 6. T. G. Smith and others..St. Annes-on-Sea. Assembly Hall, Orchard Rd.. Apl. 27, at 3.30 and 6. A. Greenwood and others..Liverpool. Missionary Gatherings, Apl. 27-29. Messrs. Lees, M'Gregor, Hine, and Avery.. Hornsey. Y.P. Rally, in Alexandra Hall, May 4, at 4. Ernest Walker..Catford. Glenfarg Hall, May 4, at 4 and 6. J. B. Watson and M. Kagan..Wembley. Gospel Hall, Ealing Rd., May 4, at 4 and 6.15. E. T. Tarrant, Scott Mitchell and E. W. Rogers..Bradford. Annual, May 11-13..Bowness-on Windermere. Y.P. Convention, May 11-15. G. M. J. Lear and others. Particulars, H. P. Jones, Meadowcroft, Storrs Park..Horncastle. Gospel Hall, Prospect St., May 13, at 2.30 and 6..West Tarring, Worthing. Gospel Hall, May 13..Guildford. Manor Rd. Hall, Stoughton, May 13, at 2.30 and 6. G. Gittings and E. W. Rogers..Bristol. Missionary, in Bethesda Chapel, Great George St. May 18-22, at 3 and 6.45 (Ladies' Meeting on Wednesday)..Nuneaton. Manor Court Rooms, Manor Court Rd., May 25, at 3 and 6. F. Stradling and A. Fingland Jack..Malvern. M.S.C. Holiday, Aug. 4-7. Particulars, W. Weston, Browneaves, Breinton Rd., Hereford..Carshalton. West Street Hall, Missionary, April 3, 5.15-6, and 7-9. F. H. Gray and S. K. Hine..Bradford. S.S. Workers' Conference. Sat., April 27, in Kensington Hall. Mr. J. Reginald Hill, B.A., of Workington.

LONDON.—South Norwood. Special addresses on "The Lord's Return" will be given by W. H. Claro, in Gospel Hall, Denmark Rd., Lord's Days and Thursdays, Apl. 28 to May 30..On and after Apl. 26, Monthly Missionary Prayer Meeting will be held at 186 Aldersgate St., from 6.30 to 8..Special addresses in Bloomsbury Central Church during Feb., were well attended. Helpful "Studies in the Acts of the Apostles" given by A. E. Brown, J. H. Large, P. J. Poole, K. G. Hyland, D. Ward, E. Lewis, J. M. Shaw, and J. B. Watson.

REPORTS.—Brighton. Well attended Conference of young people in Gordon Hall, Feb. 24, when F. Elliott and others gave help..Nottingham. Good musters in Clumber Hall, Mar. 2, at Annual of Open-Air Mission, when J. B. Watson and Scott Mitchell took part. A helpful time..Fforestfach. Mar. 2. Wm. Hagan and C. W. F. M'Ewen gave appreciated help.. Liverpool. G. Hamilton spoke to the Quarterly Gathering of S.S. Workers, in Boaler St. Hall.

NOTES.—Liverpool. Saturday Rallies have been addressed by Capt. Carre, D. T. Griffiths, G. Hamilton, J. J. Ruddock, H. St. John. G. Hamilton had short mission in Windsor Hall, with some blessing. A number of Assemblies have been visited by D. T. Griffiths, F. W. James, C. Day, and J. J. Ruddock..George Gaunt to have special meetings in Oxford Hall, Waterloo, Apl. 28-May 5..Manchester. Wm. MacAlonan giving

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special addresses to believers in Pendlebury. C. Day visited several Assemblies telling of work in Africa.. H. P. Barker to be in **Didsbury**, Apl. 1-7..D. Watkin Edwards gave help in **Ammanford** and Swansea. Expects to visit Treboeth and Glanrhyd..T. G. Smith to be at **Three Cups**, Soham, and East Peckham in April, also in London district..C. W. F. M'Ewen had meetings in **Manselton** and Heol-y-gors. To be at Ottery St. Mary, Apl. 7-21, also at Heavitree, Yeovil and Cardiff.. H. P. Barker to be at **Seven Kings**, Apl. 8-12 ; Gillingham, 14-19; Wareham, 25th; Blackburn, 28-30..F. Elliott had special mission in Gordon Hall, **Brighton**, Feb. 11-26. Good attendances, in spite of much illness and inclement weather. Some saved, six baptised (including a Jewish brother, the first of his race to follow the Lord in this way in the town)..W. H. Huggins finding much encouragement among service men in Barrack Rooms, Hospital Wards, and Detention Barracks. Some have professed, and many have heard the Gospel..V. Cirel was a month in **Jersey**, believers refreshed and cheered. At Guernsey, fisherfolk on the West Coast rallied to meetings held in hired Tea Rooms. Hoped to visit **Sark**, where there is no Assembly. To visit Pencoed, Abergavenny and Cardiff in Apl...W. Ainslie to be at **Werneth**, Chester, Blackburn, Altrincham, New Ferry, and Stretford during Apl... T. J. Allen to visit **Allerbridge**, Barnstaple, and Devon villages in April..R. G. Lord had 10 days at Ely, **Cardiff**. Cold weather affected attendances, but ministry on "Feasts of Jehovah" Chart was much appreciated. Also spoke at Mackintosh Hall Rally..J. Gilfillan to be at **Woolston**, Bitterne and Nottingham in April. ..E. E. Rankin had a time of blessing in Bethesda, **Bebington**, when souls were saved. To be in Smethwick first 3 weeks of Apl., commencing at Bury St. Edmunds, Apl. 21.

SCOTLAND

FORTHCOMING.—Brechin. Apl. 6, at 3. A. P. Campbell, Dr. A. T. Duncan, E. Stephen..**Motherwell**. Shields Road Hall, Apl. 6, at 3.30. Jas. Malcolm, Jas. Petrie, Wm. Prentice..**Glasgow**. Young Women, Elim Hall, Apl. 13, at 4. Mrs. A. Rendle Short, Miss M. Barclay, Miss M. Stirling..**Kilbirnie**. Sisters' Missionary, Gospel Hall, Schoolwynd, Apl. 20, at 3. Miss Melville, others..**Troon**. Conference for Christian Youth, Bethany Hall, Apl. 20, at 3.45. R. Hopkins, J. Sommerville, others..**Saltcoats**. Y.M.C.A. Hall, Apl. 27, at 3.30. A. H. Abrahams, A. Borland, R. Cumming, A. M'D. Redwood..**Dunfermline**. Abbot Hall, off Maygate, May 4, at 3..**Musselburgh**. Congregational Church, Links St., May 11, at 3.15. Jas. Caldwell, W. Harrison, J. Lightbody, J. Currie.. **Tillicoultry**. Ann St. Hall, May 11, at 3.30. A. Borland, T. A. Kirkby, W. A. Thomson..**Glasgow**. Springburn Gospel Hall Bible Class, Apl. 6, at 3.45. Wm. Harrison, John Hutchison, John M'Calman.. **Hawick**. Border Assemblies' Annual, Slitrig Hall, Apl. 13, at 3. W. M'Alonan, T. A. Kirkby. Conversational Bible Readings, by W. W. Fereday, Summerfield Hall, Apl. 20, at 7; 21st, at 3.45 and 7..**Edinburgh**. War Memorial Hall, Gorgie, Apl. 27, at 3. J. Petrie, J. Lightbody, E. H. Grant, others..**Dreghorn**. In Parish Church Hall, May 4, at 3. J. Ritchie, A. Borland, others.

GLASGOW.—Wallace Lee, of Clarkston, ministered to large companies in **Abingdon Hall** during Feb...T. Richardson had special Gospel Campaign in **Summerfield Hall** during Mar. with growing interest..E. E. Rankin having large meetings in **Wolseley Hall**, with blessing.

REPORTS.—Goodly numbers gathered at **Glengarnock**, Feb. 10. Refreshing ministry by W. W. Fereday, W. M'D. Redwood, T. Moses..**Larkhall**. Young men and young women in Hebron Hall, well attended. Searching ministry, suitable for these days, from Jas. Hyslop, John Lightbody, Fred. Whitmore.. **Clydebank**. Victoria Hall, Mar. 2. Largest yet. Saints refreshed by profitable and instructive ministry from W. W. Fereday, W. A. Thomson, W. F. Naismith. W. W. Fereday remained over the week-end..About 250 at **Portobello**, Mar. 2. Ministry by W. F. Naismith, J. R. Rollo, W. Harrison, R. M'Kechnie..**Blantyre**. Mar. 9. Goodly gathering. Ministry by W. D. Whitelaw, Wm. King, Wm. M'Alonan comforting and encouraging..**Cumnock**. Mar. 9, well attended. Helpful ministry by W. A. Thomson, J. Russell, M. H. Grant.. **Glasgow**. Summerfield Hall filled, Mar. 16, when practical and profitable ministry was given by F. Whitmore, W. D. Whitelaw, J. Lightbody, T. Richardson.

NOTES.—David Morrison, of Inverness, had a fortnight's well-attended meetings at Campbeltown during Feb. Was also at Ardrishaig for a week in March with much encouragement..**Stirling**. Scott Forrester ministered the Word to profit to good companies during Mar. Hopes to continue during Apl...Capt. Donald will tell of work among the men of H.M. Forces, in Stirling Temperance Hotel, Apl. 2..**Largs**. W. E. Taylor desires to say that owing to difficulties created by the war it will be impossible to hold the May Bible Readings at Netherhall this year..J. Gilfillan to be at **Govan** and Port Glasgow in Apl.

IRELAND

NOTES.—T. G. Smith had considerable interest whilst ministering the Word in **Belfast** and Bangor.. Capt. R. J. Hill and Samuel Gilpin, with help of W. M'Cracken have been seeking to reach Army, Navy and Air Forces in **Northern Ireland**. Many hundreds of Soldiers', Sailors', and Airmen's Guides, also Travellers' Guides and thousands of New Testaments have been distributed. Pray for blessing..R. Craig and H. Eadie having good meetings and interest at **Drum**, Co. Monaghan..R. W. Broadbent had 10 days' Gospel Mission at Straid Gospel Hall, **Claudy**. Believers cheered. Also gave help in **Londonderry**..D. L. Craig (Belfast) had a few weeks at **Killyleigh**, Co. Down, a needy place. Fairly good attendances, the Lord's Presence and Blessing enjoyed..W. H. Wills enjoyed visiting and preaching with S. W. Lewis at **Currlen**, although meetings were small. Some blessing. Mr. Wills went on to **Edenderry**. People coming out well, some blessing..Mr. Lewis commencing at **Raphoe**..Edward Hill is continuing at **Lungs**, Co. Tyrone, with interest..D. Craig having good interest in **Londonderry**. Some have professed..**Dublin**. Mission conducted by H. F. Wildish in Merrion Hall, in Feb., proved a time of much blessing to many. J. G. Grant took services in first part of Mar. and gave help to converts. T. Moses followed. J. M'Alpine expected in April.

AMERICA

CANADA.—Guelph. The Yorkshire Street Assembly enjoyed a brief visit by Robt. M'Crory..**Hamilton**. J. J. Rouse gave helpful ministry at M'Nab St. Hall, at the regular meetings..A. P. Gibbs had 2 weeks' meetings for old and young in Bethany Hall. Also gave several nights' helpful ministry at **Strutfordville**.

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J. R. M'Conkey also had two weeks in Gospel afterward.. Grand Bend. T. A. Wilkie had a series of Gospel meetings. Blessing granted..St. Catherines. Geo. Shivas and T. A. Wilkie have begun a series of Gospel meetings..Toronto. Messrs. Warke and Stewart had a Gospel effort in Brock Ave., in January, with blessing.. A. P. Gibbs had 2 weeks' meetings for children and young people, in Olivet Hall, when several professed. John Smart is proving of much help in Assembly, especially amongst 'teen-age young folks..Conrad Baehr, of China, is giving ministry and reports of work in city and other parts of Ontario..G. O. Benner had a week's meetings for the young in East Burnnby Gospel Hall. Three professed. Went on to Ladysmith and gave a week's ministry for believers. Now in Nanaimo, and goes on to Alberni, Courtenay, and Powell River.. London. P. Hoogendam's ministry on "Ephesians" in Egerton St. Hall, was very profitable..Forest. S. B. Adams giving help in Assembly and neighbourhood.. J. Ross M'Conkey is commencing a Gospel Campaign at St. Thomas.

UNITED STATES.—James Lyttle had some meetings in Liberty, N.Y. Visit much appreciated by saints; some unsaved, including Roman Catholics, showed a keen interest in the Word. Spent a few days in Poughkeepsie, N.Y. Saints encouraged in the things of God. Expects to have meetings in State of New Jersey and in Glenhead, Long Island.

AUSTRALASIA

AUSTRALIA.—Camp for young people at Shoreham was well attended, about 100 being present. Good weather, opportunities for ministry of the Word of God. A time of refreshing and blessing; a well-conducted work, with godly supervision..Dr. and Mrs. Porter from Sydney had opportunities in Melbourne, while passing through, of telling of their call to serve the Lord in the Belgian Congo. They have since reached England, going on to Belgium..Forbes MacLeod spent 7 months in and around Sydney. Interest most encouraging. Quite a number saved, through various agencies, have recently been baptised by the Saints in the Central Assembly. Fruit from past labours abiding and developing, has been an added joy to the worker. Has since crossed to N.Z...In visiting State Schools in West of Victoria, H. Mears travels about 1000 miles each month. Over 50 Schools, with about 1400 scholars are reached. Isolated Assemblies are also visited. Old scholars have been met with, who are now saved and satisfied,

NEW ZEALAND.—J. Russell and S. Palmer have tent at Mataura..H. C. Hewlett had helpful meetings at Terrace End and Main St. Halls, Palmerston North.. S. Burnham had special meetings at Eltham, also helped E. Coppin in tent work. The latter is labouring in tent at Dunedin..Soveral brethren are labouring in Military Camps, including one for Maoris..A Maori S.S. hall was to be opened at Walroa. Pray that many natives may be led to Christ..Workers in the Bible Carriages plod on, seeking to reach isolated places, and are not without encouragement..Forbes MacLeod is now at Waimate, where, as a result of tent work some years ago, an Assembly was formed. Address, c/o Mr. W. E. Fail, Waimate, Sth. Canterbury.

THE WORLD FIELD

EUROPE.—Norway. D. McMurdo has been giving help in Skien, where our esteemed brother, A. Mitchell laboured so faithfully, and where assembly has suffered heavy losses. From Sep. to Dec., itinerated in a large district north of Bremen, visiting 14 places. People came long distances across moors and in winter darkness to hear simple Bible addresses. Some were saved, and scattered Christians cheered..Bulgaria. S. Stephanoff writes of the baptism of 5 believers in Sofia, and others in the country. Over 200,000 copies of some 40 books and tracts have been sent to Bulgarians in various countries. Blessing is also reported among prisoners who have received Gospel literature..Spain. G. Conde writes that although the hall in their old sphere is closed, many opportunities are granted, and it was hoped to baptise several believers..Mr. and Mrs. H. S. Turrall, Marin, are cheered in their quiet labours. They have now completed 50 years in the country..France. H. Arnera paid appreciated visit to Nice, A. Favre, who has laboured there for 2 years, finding work uphill, has been encouraged of late.

ASIA.—Manchuria. K. D. Morrison, Pingchuan, writes that the "fear of man" has taken hold upon many, and is causing them to absent themselves from meetings. Pray that they may have courage..Manchukuo. L. R. Steel, Jehol, writes that attendances are fair, although many are afraid to come to meetings. From different centres in the Province encouragement is reported.. India. W. A. Morrison, Ambajipeta: "We are never without encouragement, but at times the Enemy appears to get it too much his own way. I visited Bendamurlanka, where Misses Robertson and Marshall laboured for about a quarter of a century. Their work is still bearing fruit and 3 people asked for baptism."..J. F Smele, Calcutta, writes of seeking to reach those employed in the Jute Mills. They congregate in thousands to hear the Message, and quantities of Gospels have been sold to them. Had many opportunities during a visit to a T.B. Sanitorium in the Central provinces..E. Buchanan, Kamakerai, writes that the dispensary work presents a continual opportunity for presenting the Gospel, and some seem to respond as the way of Life is put before them..A. Soutter, Irinjalakuda, writes that large numbers of all classes were attending special meetings, J. M. Davies being the preacher. Attendances were growing, and all listened with eagerness..Palestine. G. Knowles, Jerusalem, writes of several desiring baptism, and of interest amongst English policemen. God is working.

AFRICA.—Angola. T. Wilson, Boma, writes of the baptism of 11 believers, including 4 from the leper camp. There are now 11 lepers in fellowship. The medical work has grown..N. Rhodesia. Miss K. Stephenson, Kamapanda, writes that the teacher at the farthest out-school has been greatly cheered by the conversion of 2 men and 2 women, also the desire of two others for baptism, especially as it followed a time of severe trial and opposition..N. Arnot, Calunda, reports that Assembly is increasing. It is more effective to seek to reach the outsiders with the help of the native Christians..Madagascar. B. R. Evans, Moramanga, writes that they are now working among the Bezanazano tribe, and have 5 meetings going in the district, 3 of them started through the influence of the first convert. As a result of his testimony, 8 other places also desire meetings. There are many open doors.

OTHER PARTS.—Panama. S. McCune and his wife have paid periodical visits to the Canal Zone, an area on the border of the city of Panama, although length of visit is restricted. They are seeking to spread the Gospel in distribution and preaching, and have made contacts with a number who have a desire to learn the Truth..West Indies. A. C. Peterkin, of Barbados, spent a month pioneering in Dominica with N. Russell.

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Had meetings in towns and very isolated parts, visiting Sonfriere, Scots Head, Grand Bay, Delices, Carib, La Roche, Victoria, and other villages, distributing Gospel literature and selling a few Bibles. Opposition from Rome was pronounced, but some heard with interest. One was baptised in Delices and another in Roseau. Hoped to visit Martinique..W. J. Paterson had nearly 4 weeks' meetings at Majuba, **Trinidad**, when over a dozen professed. Now seeking to consolidate the work. It is hoped to baptise some here and at Gonzales,. G. F. Nicholls, St. Joseph's, **Barbados**, reports the baptism of 11 coloured converts, including 5 elder S.S. scholars. One brought her Mother to the service and she has since been saved. 3 weeks of prayer at beginning of year have proved times of blessing..**Argentina**. J. Russell, Buenos Aires, reports the baptism of two brethren and a sister. The latter had suffered much persecution from her husband and 10 children, but 4 daughters and a son attended the baptism. Pray for this family. Calls come from many places where people are eager for the Word..A. Furniss, Santiago del Estero, reports the baptism of 10 believers. In some districts the Lord has worked largely amongst the branches of one family until over a dozen have come out for the Lord..**Brazil**. A. Simpson, Conquista, writes of the difficulties of the work because Spiritism and Roman Catholicism are very strong, yet a number are interested.

"WITH CHRIST"

Jan. 9, **Donald Yule**, aged 73. Saved 41 years ago. Many years in Round Toll and Hebron Halls, Glasgow, last 9 years in Knightswood. A steady brother, "always abounding in the work of the Lord."..Jan. 13, **Wm. Brown**, aged 80. In Assemblies for over 50 years. In Waterloo Hall, Kilmarnock, where he baptised many well known brethren; also in Ayr and Galston, latterly in James St., Ayr..Jan. 14, **Josiah Lyall**, Dunfermline, aged 73. Saved over 40 years, last 10 years in fellowship in Abbot Hall, of which he was correspondent. An earnest Christian worker; a lover of the Lord and His Word. Will be greatly missed..Jan. 20 suddenly, **Miss J. A. R. Alexander**, Belfast, daughter of the late D. W. Alexander. Saved in her 'teens, was all her lifetime associated with Ormeau Rd. Hall. Greatly interested in the spread of the Gospel in foreign lands, being responsible for the "United Leper Fund," and leader of the Sisters' Missionary Class. Her correspondence brought her into touch with many workers, some of whom enjoyed her hospitality. Made a prolonged tour of India, visiting several of the missionaries, and it was her hope to see something of the work in other lands..Jan. 26, **John Austin**, Springburn, Glasgow. Saved 16 years ago, after hearing William Tytler in Johnson U.F. Church. In Hillkirk Place Assembly for last 14 years. A brother beloved. Pray for the widow and two children.. Jan. 30, **Mrs. Moses**, wife of Joseph Moses, Toronto, aged 80. Born in Askil, Co. Donegal, converted in her youth, family came to Hamilton, Ont., where she was in MacNab St. Hall for many years. Last 56 years in Toronto..Feb. 4, **James McElroy**, aged 82. Converted well over 50 years ago; for many years in Parkholm and Cathcart Rd. Halls, Busby, and latterly in Elim Hall, Glasgow. A quiet, consistent brother, loved by all..Feb. 8, **Mrs. Sharp**, wife of John Sharp, Union Hall, Cowdenbeath, aged 75. An active worker for many years. Missionaries, Evangelists, and ministering brethren enjoyed their hospitality..Feb. 10, **Mrs. Robert Lindsay**, aged 83. Saved over 60 years ago; known to many in Linlithgow and other parts of Scotland. Long in Philipstown, where her husband and his brothers, Wm. and Joseph, were means of starting Assembly nearly 50 years ago, and where many were saved. Last 30 years in Nanaimo, B.C., where she continued steadfastly and was greatly respected..Feb. 13, **Mrs. John Scott**, Holytown, aged 81. Saved in the Hope Hall, Holytown when 14. Bore a bright testimony for 67 years. She loved her Lord; ever kindly, considerate, and consistent..Feb. 13, **Robert Kee**, Magherucorn, Co. Donegal. Saved in 1892, when the Gospel was first introduced into that backward district. A steady supporting pillar in Assembly since its commencement in the Gospel Hall on his ground..Feb. 14, **Ralph Hill**, aged 81. Saved and received into Assembly at Gospel Hall, Chesham, Feb., 1881. For many years an overseer..Feb. 15, **Mrs. E. Hurst**, Southport, aged 84. For 40 years met with believers in Bethesda Assembly, previously in Warwick St. and Withington, Manchester. ..Feb. 17, **Mrs. Reid**, aged 84. Converted over 70 years ago; met with believers in Railway Hall, the first meeting in Paisley. Removing to Tannahill Hall, New St., Bethany, Cumberland, and latterly Shuttle St. Halls. Given to hospitality, visiting the sick, and took a deep interest in all the Lord's people to the end; much missed.. Feb. 20, **Miss Christina Scott**, aged 89. Converted between 60 and 70 years ago, she was connected with Dundee Assemblies during that time. Last 57 years with believers now in Hermon Hall..Feb. 22, **Mrs. Lucy Rowlson**, widow of James Rowlson, aged 83. For many years in Clumber Hall Assembly, Nottingham..Feb. 23, **Mrs. Gertrude Keetley**, widow of Frederick Keetley. Both in York St. Hall, Leicester, for many years, and previously in Assembly at Clumber Hall, Nottingham. After the death of her husband, returned to Clumber Hall..Feb. 25, **Frank Jones**, Chemist, Houghton-le-Spring, aged 64. Called home at 10.30 a.m., on Sunday morning, when he usually left home to be present at the Lord's Table. Last of the three brethren who commenced the Assembly at Houghton-le-Spring 37 years ago, in a room above the business premises of this much loved brother..Feb. 25, **A. H. Wilkinson**, aged 86. For 54 years in North London Assemblies, Lordship Hall and Alexandra Hall. Converted through prayers of his wife and led into Assembly. A quiet, consistent worker, welcomed visitors in Gospel meeting; gave tracts and leaflets to many in parks, etc. Will be greatly missed at week night meetings, where he was noted for his regular attendance..Feb. 29, accidentally killed in Bank 2 Pit, **Andrew Barbour, Jun.**, age 43. Saved in 1912. For many years met with the Lord's people at Burnfoot, New Cumnock. Will be greatly missed.. Mar. 1, **John C. Begbie**. Converted in Kilmarnock 55 years ago; has been in Stoke-on-Trent 42 years. A godly, consistent brother, whose gracious ways and words of wisdom won the esteem and love of all. Always at the hall door on Lord's Day mornings to welcome all with a smile and a hand shake. Sunday School Superintendent for nearly 40 years..Mar. 4, **Miss Ivy Elliott** (sister of Miss G. Lillian Elliott, of Chibambo, Belgian Congo). Was suddenly called Home. Many years in Assembly at Bexhill..Mar. 4, **Mrs. A. J. Atkins**, aged 48. For some years a greatly esteemed member of Assembly at Montpelier Hall, Purley. Leaves a husband and 3 children..Mar. 4, **Joseph McConnell**, aged 72. Converted in Sheffield 34 years ago, through reading a card in a bookseller's window inscribed, "Ashamed of Jesus! yes, I may, when I've no sin to wash away." Superintendent of Sunday Schools in Victoria Hall, Clydebank, and then in Union Hall, Glasgow. Suffered

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much in later years..Mar. 6, **Frederick C. Wood**, Fulham, aged 90. As a boy, spent 7 years as a chorister at Westminster Abbey. For over 57 years associated with Fulham Y.M.C.A., which he ever sought to keep on a truly spiritual basis. Nothing moved him from his steadfast faith, and his influence was blessed to hundreds of young men...Mar. 12, **Miss Nancy Edwards**, passed quietly away at Penn, Bucks, on her 100th birthday. Aunt of H. Aitken, Upminster. Has lived recently in John 10, John 14, and the 23rd Psalm, extolling the Lord for "His goodness and mercy" all the days of her life...**Wm. Leask**, Waterloo, Iowa, after a short illness, aged 84. Saved 64 years ago in Landport, England, and associated with Assemblies there until coming to Iowa in 1883. He was connected with Assembly in Waterloo for many years. Survived by seven daughters and three sons, all except one saved..**Mrs Horne**, aged 89. In Dartmouth (not Torre) Assembly for 50 years..Feb. 2, **Francis Kemp**, aged 82. Born in Manchester. Converted as a lad he consistently followed the Lord. In 1881, visited Australia and New Zealand, travelling by sailing 'ship. Took up business in Melbourne, and in 1885 settled in Sydney. An enthusiastic worker, as a result of Bible Readings held by a brother of Bishop Hannington, he and his wife saw the truth of Believers' baptism and were immersed. Visited England in 1900, and on his return became associated with Assemblies. His interest in missionary work being stirred, with Mr. H. H. Halls he commenced the "Australian Missionary Tidings," in 1910, taking up the Editorial work, which he continued until the completion of the Feb. issue, 1940. One daughter laid down her life in China, and another, Mrs. J. H. Brewster, is still labouring there. Some 30 years, he was the means of a testimony being started in Waitara, where he has since laboured, and the Lord has greatly blessed the work. Many will thank God for his life of devoted service..Feb. 12, **Alexander Livingstone**, aged 81. Born in Glasgow. Went to U.S.A. 33 years ago, after 9 years there moved to Canada, where he has laboured diligently in the Gospel and ministry. Associated with Pape Ave. Hall, Toronto, for 18 years. A much esteemed worker ..**Mrs. M. E. Embleton**, aged 42. Saved early in life in Sacriston Assembly; for some years afterwards in Berwick Hall, Gateshead. A cheerful and willing helper..Mar. 4, **James Horne**, Falkirk. In Assemblies over 50 years. A steadfast disciple..19th, Mar. **Hugh M'Lean**, aged 78. A Dunoon man, he spent fifty years of his Christian life in Roman Road Hall, Motherwell, which he served faithfully and well, his staunchness and integrity being outstanding.

ADDRESSES

REMOVALS.—Morris Memorial Hall, **Lee**, having been commandeered, believers now meet in Burnt Ash Hall, Burnt Ash Rd., Lee Green, S.E.6..As Bewick Hall, **Gateshead**, has been commandeered, believers now meet in Y.W.C.A. Hall, junction of Bewick and Prince Consort Rds...Owing to war conditions, believers have removed from Masonic Hall to Guide Hut, Evelyn Terrace, **West Stanley**, Co. Durham..Believers who formerly met in Y.M.C.A., **Stirling** (now commandeered) have moved to Masonic Temple, Craigs.

CORRESPONDENCE for West End Mission Hall, **Elgin**, Morayshire, to John M. W. Macpherson, 101 Pluscarden Road..**Wroughton**, nr. Swindon, to S. J. Street, Maranatha, 133 Perry's Lane, Wroughton.. Albion Hall, **Gloucester**, to A. M. Cook, 155 Oxford Road..Rechabite Hall, Brewer St., **Maidstone**, to A. Leslie Davis, 13 Green Side..Gospel Chapel, Montana St., **El Paso**, Texas, to R. G. Murphy, 907 Kern Blvd... Buller St. Hall, **Lochgelly**, Fife, to William Pate, 37 Brucefield Terrace..**Musselburgh** Assembly, to James Gibson, 12 Eskview Terr...Gospel Hall, Oakfield Rd., **Tredegar**, Mon., to R. Morgan, 5 Walter St... Wakefield Assembly to G. Richards, 19 Abbot Terrace, Sandal, Wakefield..Cemetery Rd. Hall, **Sheffield**, to James Milroy, 43 Bents Rd., Ecclesall, Sheffield, 11.

NEW ASSEMBLY.—Pending the erection of a suitable hall, believers in **Ewell**, Surrey, meet each Lord's Day in West Street Council School. Correspondent, E. Chapple, 40 Meadowview Rd., West Ewell.

VISITORS might note address of Hebron Hall, Barton Hill Rd., in Hele and Barton district of **Torquay**.

PERSONAL ADDRESSES.—**Thomas Fitzgerald**, 5 Widcombe Crescent, Bath..**George T. Veitch**, 163 Banstead Road South, Sutton, Surrey.

SPECIAL ADDRESSES.—Iron Room, Standford, nr. **Borden**, Hants...W. J. Hargreaves, Elim, Standford Hill..W. H. Huggins, c/o 15 Bridge Rd., Cove, **Farnborough**, Hants...**Stanmore**, Bridgnorth, Shropshire. Write W. M. C. Weir, 27 Victoria Rd., Bridgnorth.

The Editor's Special Charge.

Address: Hy. Pickering, 14 Paternoster Row, London, E.C.4.

NOTE.—All sums are passed on to the parties named without any deduction whatever. Amounts are for February.

FREE DISTRIBUTION FUND.—Started and carried on for the express purpose of helping aged men, widows, workers with limited incomes, earnest young converts, and others with *Free Grants of Tracts* to distribute in needy districts, country places, hospitals and fairs.

A mistaken idea seems to have got abroad that *anyone* who applies has a right to a parcel. Please note the *twofold conditions* for consideration: (1) **details of kind of work** in which applicant is engaged, with note of helpers and church connection; (2) **names and addresses of two** accredited Elders or well-known Christian workers to whom inquiries can be made. Apart from these, applications are not considered. With unemployment so rife and the money stringency, we have more honest certified distributers, who cannot afford to buy, than we can help, and will value the fellowship of the Lord's stewards, shut-ins with a heart for the masses, Assemblies, Bible Bands, etc. *Received with thanks*: P.M., Virginia, 1/1; One of the least, Kirkcaldy, £1; W.C., Lyme Regis, 9d.; J.E., Eltham Park, £1.

So many unemployed are willing to do something for the Master that this fund is regularly overdrawn. When workers are willing to distribute, it seems a pity not to supply. Kindly keep this Fund specially in mind.—Ed.

WAR FUND.—Friends have already sent in 3 or 4 items, and suggest that we have a War Fund for circulating pure Literature among the men at the front—soldiers, sailors, airmen—and the men in Camps at home. We will gladly receive any sums from 1/ in stamps to £100 note, and quickly pass to men of the army: *Marked Testaments*, with Gospel Verses marked in red, 8d.; *Marked Portions*—St. John and Hebrews St. Luke and Romans; John, Acts, and Romans, 2d.; *Traveller's Guide*, 7d.; *Soldier's Guide*, full of Gospel Stories, 7d.; *Sailor's Guide*, ditto, 7d.; *Airman's Guide*, new, ditto, 7d.; *"Grace and Truth,"* by Dr. W. P. Mackay, the clearest Gospel issued, 6d., and *similar Clear-ring Gospel Literature* likely to help men having to face death. Received *with thanks*: J.T., Stromness, 10/; Anon., Glasgow, £1; F.P., Chalfont St. Peter, 16/8; Anon., Ireland, 10/.

AGED WORKERS.—Several men who have spent their lives in the Lord's service are now too old for same, and are apt to be forgotten. We gladly pass on small sums to such. *Received with thanks*: One of the least, Kirkcaldy, 10/; Nimshy, Chard, 10/; Inasmuch, Glasgow, 10/; L.W., Kettering, 1/8; Ebenezer, Portsmouth, 5/; J.C., Eltham Park, £2.

THE "WITNESS" TO MISSIONARIES.—For many years the Editor and Publishers have been happy in sending a free copy of the paper to each mission station on "faith" lines, and to as many individual missionaries as possible. Christian friends have been invited to *share the postage only*, and have graciously responded, though not fully. Continued help from individuals and Assemblies for *postage* will be greatly valued, **especially with a view to sending copies to more**. *Received with thanks*: Miss W.C., London, N.22, 5/; W.F.R., Spurn Point, 2/; J.M., Cohoes, N.Y., 3/.

HOT NEWS. A pamphlet that anyone will read. By a London Journalist. Many points of interest. The *Latest*. 2d. each; 2/6 per dozen post free. Pickering & Inglis Ltd., London and Glasgow.

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Original Outlines for Students and Workers

EQUIPMENT FOR SERVICE.

Look up to the Father,
Prayerfully .. .. .. Psa. 5. 3
Look into the Word,
Reverently .. .. .. James 1. 25
Look on the Fields,
Compassionately .. .. John 4. 35
Look unto Jesus
Steadfastly .. .. .. Heb. 12. 2
Look for Jesus,
Momently .. .. .. Phil. 3. 20

W. J. Miller, Aberdeen.

THE GREATEST TEXT.

(John 3. 16).

(Found scribbled upon a piece of paper in the pocket of a soldier lying dead on a battle-field in France during the Great War).

God .. .. .. Greatest Lover
So loved .. .. Greatest Love
The world .. .. Greatest Company
That He gave .. .. Greatest Act
His only begotten Son .. Greatest Gift
That whosoever .. Greatest Opportunity
Believeth .. .. Greatest Simplicity
In Him .. .. .. Greatest Attraction
Should not perish .. Greatest Promise
But .. .. .. Greatest Difference
Have .. .. .. Greatest Assurance
Everlasting life .. .. Greatest Possession

"HANDS."

Substitution .. .. .. Psa. 22. 16
Salvation .. .. Isa. 59. 1
Security .. .. John 10. 28
Satisfaction .. .. .. Psa. 145. 16
Service .. .. Eccles 9. 10

David Ward, Bishop's Waltham.

THE MEASURE OF GOD'S LOVE.

The breadth, and length, and depth, and height of the love of Christ (Eph. 3. 18).

Breadth:
It takes in me.

Length:
From Eternity to Eternity.

Depth:
It brought Christ down to Calvary.

Height:
It brings us to God, Heaven, and Glory.

J. E. Bevan.

PEACE.

Provided .. .. .. Colossians 1. 20
Procured .. .. .. Romans 5. 1
Preached .. .. .. Ephesians 2. 17
Possessed .. .. .. Philippians 4. 7
Perfect .. .. Isaiah 26. 3

A. MacFadyen.

STEPS IN THE PATH.

1. Salvation—By Grace .. Ephesians 2. 5
2. Sealed—By the Spirit .. Ephesians 4. 30
3. Sanctified—By the Word .. Ephesians 5. 26

THE BELIEVER SHOULD HAVE.

1. A Spiritual Mind .. .. Rom. 8. 6
2. A Pure Mind .. .. .. 2 Peter 3. 1
3. A Humble Mind .. .. Col. 3. 12
4. A Renewed Mind .. .. Rom. 12. 2
5. A Willing Mind .. .. 2 Cor. 8. 12
6. A Sound Mind .. .. .. 2 Tim. 1. 7
7. A Fervent Mind .. .. .. 2 Cor. 7. 7
8. A Lowly Mind .. .. .. Phil. 2. 3.
9. A Steadfast Mind .. .. Ruth 1. 18
10. A Protected Mind .. .. Phil. 4. 7

G. W. Bunce, Ham Common.

PAUL AND THE PRAYER MEETING.

"PRAYER CHANGES THINGS."

Paul *found* a prayer meeting .. Acts 16. 13
Paul *went* to a prayer meeting .. Acts 16. 16
Paul *made* a prayer meeting .. Acts 16. 25

Dr. Geo. B. Edwards, Laceyville.

THE PURIFYING HOPE.

1 John 3. 3.

The Prospect. "When He shall appear," etc.
(1) Transformation—"Be like Him."
(2) Time—"When He shall appear."
The Purification. "Every one that hath purifieth," etc.
(1) The Scope—"Every one."
(2) The Action—"Purifieth."
The Pattern. "Even as He is pure."

W. M. Robertson, Liverpool.

GOD AS A SEEKER.

Ever since the Fall: "Adam, where art thou?"

1. THE SON seeks the lost in the wilderness of this world, as a shepherd seeks lost sheep (Luke 15. 4 to 6).
2. THE HOLY SPIRIT seeks an abiding place in the hearts of men where judgment has passed, as the dove sought rest for the sole of her foot on the purged earth (Gen. 8. 6 to 12).
3. THE FATHER seeks worshippers from among sinners (who are not fit company for others) in the relationship of sons to a father (John 4. 21 to 24).

Joyful Results of this Divine Seeking, for "they that seek shall find."

1. Lost ones are added to the flock.
2. Cleansed (by Blood) ones are sealed and sanctified and made an habitation for God.
3. Sinners are made saints and give God the honour due to His Name.

—F. C. Hollingum.

The Only Man with "All Power."

"All power is given unto ME in Heaven and in earth." By H. L. HASTINGS, New York.

THESE seem to me to be the most audacious, the most astonishing words that ever fell from mortal lips. We are told that the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and spake unto them saying,

"All power is given unto Me in Heaven and in earth.

Go ye therefore and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28. 18).

Who said these words? A Jewish peasant, a Jewish carpenter. You know what carpenters are. You have seen a great many carpenters. This man was a carpenter—a poor man, had never been educated in the schools. He was educated in the carpenter's shop. He made yokes and ploughs, I suppose, and helped build houses, and made boxes and chests and doors. And then He took up preaching, and went about among the common people, and some said He was a glutton and a wine-bibber, a friend of publicans and sinners—a man who did not keep good company. Some said He was crazy, and some said He had a demon and some said He was a mover of sedition, and some said one thing and some said another; but the general conclusion among people who were anybody—the Scribes and Pharisees, the prominent men and the chief priests—was that He did not amount to very much anyway.

There were a few people who followed Him—fishermen and tax-gatherers and common people; but here this Man, who we are told sometimes was just like any other man, who has been called an imposter and deceiver—who was finally hung up on a Cross between two thieves, dying for these men—says, *"All power is given unto Me in Heaven and in earth."*

Just think of it, a carpenter says that! A poor preacher, without a pulpit, without a salary, without a parish; a man whom they tried to kill; a man who did not stand well among the better classes of the community. Such a man as that says, *"All power is given unto Me"*—all authority, all ability, all efficiency, all power!

Did you ever think how much power there is on earth?

There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can control or master them? There are the powers of nature; the heaving of the tides; the swelling of the seeds in the earth, the mighty upspringing that clothes the fields with grass. There is the power of the clouds. There is the power of heat in which the strongest iron that ever was forged will melt. There is the power which pours down floods from on high. Why, an inch of water falling on a square mile means some sixty thousand tons and all that power poured out so gently that we do not notice it. We do not understand it. We think nothing is going on. We call it a shower. Think of the millions of glowing orbs that flame through the skies. Think of this world rolling in its mighty orbit. Think of the sun, sweeping on in its eternal pathway. Think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. All power in the universe. All power over men; all power over demons; all power over everything. He did have power

to Make Himself Remembered

on the earth. There were hundreds of millions of people living on the earth then—how many of them do you know? How many of them could you name? There were kings and princes, emperors, philosophers, poets. I do not believe a man here could name twelve persons who lived then. What has become of them? You remember Him? He did have power to keep His Name before the public. The world has never forgotten that. They have tried to persecute it out of sight; but there is no continent where His Name is not known; He is more widely known than Cæsar. He is more widely known than Alexander. He is known more widely than Nebuchadnezzar. He is known more widely than Washington. He is known more widely than any man that ever lived since God made this world. He had power enough for that. How many people will know anything about you a hundred years after you are dead?

Curious, isn't it, that this dead Jew is so remembered? There have been thousands of Jews who have lived and died and the world has forgotten them. He had power to be remembered.

He had Power to be Obeyed.

Nebuchadnezzar was a great king. Do you know anybody who cares what Nebuchadnezzar said? Alexander was a great conqueror. Do you

know anybody who cares what he commanded? Napoleon was a great conqueror. Do you know anybody who cares what Napoleon did? He changed the map of Europe and the face of the world's governments—who cares for his commands now? *Who cares to-day for the commands of Jesus Christ?* How is it that He who was hung on a Roman Cross nineteen hundred years ago, He who, our sceptical friends tell us, is nothing but a dead Jew and a dead carpenter—how is it that He is *obeyed to-day?* There is not a king on earth who has such a sway as He has. There is not an emperor who ever lived that had such a host to bow to His commands.

He had Power to Make Friends.

You have been living in this world, twenty, thirty, forty, fifty, sixty years. How many friends have you made? I don't mean how many would come and eat a big dinner if you would pay for it. I don't mean how many would drink as long as your money lasted—but friends. I mean people who would go with you if a policeman walked on the other side. I mean people who would lend you money when you were hard up, and they did not believe they would get it back again? How many would go across the Atlantic to please you if you couldn't pay their fare? *How many people would die for you?* It is nineteen hundred years since any man has seen Jesus Christ. Not a man on earth ever heard His voice. Not a man on earth ever clasped His hand. Nobody has His autograph. Nobody ever saw His handwriting. Nobody ever heard Him speak, yet how many friends He has. How many friends have you got? Half a dozen.

Friends of every nation, of every clime, of every colour. Friends of every condition—in palaces and huts; in cottages and caves of the earth. Friends delving in mines; friends drying their nets in the fishing-boats; friends tilling the soil; friends riding in high places; friends everywhere. Hundreds, thousands, millions, tens of millions. *How does He get so many friends?* How is it that He who hung between two thieves nineteen hundred years ago, has so many friends who never saw Him, who never heard Him, and yet who know Him and love Him; *who would lay down their lives for Him*; who would go to the ends of the earth for Him; who would give their last shilling they have; who count nothing dear when He calls for them?

You say that He is a dead Jew, do you? I never saw a live Jew who could do that. I never saw a live Gentile who could do that. What does this all mean? It means that *"all power is given unto Him."* It means that He has power over the hearts of men; that He grasps them and holds them by a bond which earth can never break.

He had Power to Make His Words Live.

Millions of people are talking, talking, talking until they tire everybody out, but nobody remembers a word that they have said. Books have been written and perished. Poems have been written; orators have been recorded, but they have perished; but He said, "Heaven and earth shall pass away, but My words shall not pass away."

He never had a reporter for the *Jerusalem Journal* or the *Galilee Gazette*, taking down what He said to print in the next morning's paper, but His words remain.

He spoke to a little company of disciples on the Mount, and the world still listens to what He said. He told Nicodemus one night how "God loved the world," and those words have been ringing through the world more than nineteen hundred years. He talked to a few disciples on board ship, and His words have been echoing ever since. To-day, in seven hundred different languages, men read the words of Christ. Many of the inhabitants of the earth this day can read in their own tongues the story of Christ and His Cross. The infidel can never root this out. He can scoff and sneer and burn up Bibles, but the "Word of the Lord endureth for ever."

"All Power!"

You have no power over the winds, but He could speak to the winds and they obeyed Him. You have no power over the waves, but He could say, "Peace, be still," and there was a great calm. You have no power over "all manner of diseases," but when He spoke to the sick, He healed them. You have no power over evil spirits, but He cast out demons with His word. You have no power over the dead, but He called them from the silence of the tomb and bade them live.

And these were only the specimen of what He could do. He raised *one dead brother*; He is going to raise your dead brother. "All that are in the graves shall hear His voice and shall come forth," for He says, "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hell and of death" (John 5. 28, 29; Rev. 1. 18).

"Go ye into all the world."

Suppose you had a message you wanted to send into all the world. You couldn't get it out of town without paying somebody for it; and when your money stopped, the message would stop. He said, "I send you forth as sheep among wolves" He promised them nothing but a cross. "*Go*," you have imperial Rome against you. "*Go*," you have idolaters against you. "*Go*," you have Gentiles and Jews against you. What have you got? A story about a man hung up between two thieves.

What do we care about them? To the Jews it is a stumbling-block and to the Greeks foolishness. Christ says, "*You go and tell it.*" And all through these vast empires where men bowed the knee to heathen gods, to-day there is not a knee bowed to Jupiter or Mars or Venus, or any of these deities. Their temples are in ruins. Their oracles are dumb. Their priests have perished in the corruption of ages. But this foolishness of preaching that saves them who believe, still marches on. To-day the words of Christ have gone out to the ends of the earth.

That carpenter who died without a friend, except a few poor, weeping women, forsaken by those whom He had taught, is to-day acknowledged as Lord by countless numbers among all nations.

Every bank note that you have in your books has a date upon it, and it dates from the birth of that Man. Every cheque you draw has that Man's birth date upon it. The deed you own your farm by has His birth on it. The note you give, the bond you hold, the contract you make, is not worth the paper you write on until it has that date.

Nineteen hundred years ago

A Little Company of a Dozen Persons

sat in an upper room around a table, ate some bread and drank from a cup, and the Master said, "Do this in remembrance of ME." If you had been looking on, and knowing that their leader would be betrayed, denied, forsaken by all, had they been asked, "How often will they observe this?" you would have said, "They will never meet again." Nineteen hundred years have passed since then, and there has never been a year, there has not been a week, that some one has not obeyed that command; and to-day in different lands, in different quarters of the earth, hundreds, thousands, of people gather, and with tearful eyes and tender hearts take the cup and break the bread in memory of Him who died on Calvary's Cross. "All power is given unto Me in Heaven and in earth."

You Want to be on the Strongest Side!

Then be on the side of Christ. You want to be on the winning side; you want to be with the noble, the godly, and the good; this is the company you want to join.

To-day we may testify to His goodness; to-day we may glorify His Name. And it will be something to say to Him in the day of His glory, when the nations shall hail Him, when the angels shall glorify Him, when all Heaven shall adore Him—it will be something to say then, that in the day when He was dishonoured we stood by Him; in the day when He was rejected we suffered with Him.

Europe's Last Dictator.

By W. W. FEREDAY, Rothesay.

IT is important that Christians should be sober-minded, *i.e.*, free from the intoxicating influences of the world around. This healthy spiritual condition is only secured by constant attention to the voice of God in Holy Scripture, and by avoiding as far as possible the world's Press and Wireless. Newspaper talk is necessarily biased, and often misleading as to the principles which are operating amongst the nations.

As the children of God, blessed with the Spirit's anointing, we are privileged to view things from the divine standpoint; to understand their true character, their tendency, and their ultimate end.

The Press would suggest to us that once the German Fuhrer is overthrown Europe will settle down to a peaceful regime, with the rights of small nations duly respected. But similar hopes were dangled before men's eyes 25 years ago. The ambitious ruler of those days was indeed dethroned, but the promised peace did not come, except for the disturber himself, who has enjoyed many years of tranquillity in a Dutch retreat. As for the nations, it has been a period of uneasy truce, with "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21. 26).

Hitler is Not Europe's Last Dictator.

A worse than he will arise, but not from Germany. Painful to say, the last Dictator, the most cruel the world has ever known, will come out of the ranks of those who to-day are spending countless millions for the eradication of "Hitlerism." Europe's last Dictator will be a *Latin*, and his doings are vividly described in Dan. 7; Rev. 13 and 17. *The re-establishment of the Roman Empire may be expected shortly.* "Federation" is now in the air. It is frequently stated that in no other way can Europe be rendered secure from periodical alarms. The nations that were once ruled from Rome—Britain, France, Italy, Spain, etc.—will consider it to their advantage to draw together again. At first it will be a confederation of ten kings (Dan. 7. 24); but experience will soon prove this system to be unworkable. Each ruler will be jealous of his sovereign rights; thus there will be no guarantee that all will act together in a crisis. The result may be as farcical as the present League of Nations.

A leader of commanding personality will become absolutely necessary. Thus Dan. 7-8 speaks of an eleventh horn springing up amongst the ten, and plucking up three of the ten by the roots. This may be a non-royal person, but such an

outstanding genius that the European nations (not, of course, including Germany) will accept his leadership and be glad of it. The doings attributed to the eleventh horn in Dan. 7 are attributed to the Beast itself in Rev. 13. The Emperor will for all practical purposes be the Empire. His word will be law. "These (the ten kings) have one mind, and shall give their power and strength unto the Beast . . . God hath put in their hearts to fulfil His will and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled" (Rev. 17. 13-17). The masses will be enthusiastic concerning this remarkable political chief, and will say: "Who is like unto the Beast?—who is able to make war with him?" (Rev. 13. 4). Peace has surely come at last, for the modern deception is that the best way to avoid war is to be ready for war!

This Monster of Iniquity,

for whom the way is being prepared by the present appalling expenditure of blood and treasure, is divinely described in the Scriptures. *He is cruel*, ruthlessly subjugating or destroying all the nations within his reach. "Dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it" (Dan. 7. 7). *He is a blasphemer.* "He opened his mouth in blasphemy against God, to blaspheme His Name, and His tabernacle, and them that dwell in Heaven" (Rev. 13. 6). Himself and his image will be worshipped. *He is a persecutor.* "It was given him to make war with the saints, and to overcome them" (Rev. 13. 7). *He will openly oppose the Lamb* at His appearing (Rev. 17. 9). The destruction of his subordinate kings and their armies is described in Rev. 19. 17-21. The leader himself, and his associate, the false prophet, will be cast alive into the Lake of Fire.

This article is intended as a call to prayer. The statesmen know not what they are doing. Nothing but disaster can result from present efforts. What they are seeking to destroy in one direction will quickly reappear in another direction in a more malignant form. *But God still lives and cares.* Satan is tremendously busy, from behind the scenes, urging men on. He will be still more busy when cast out of the Heavens into the earth. But God may yet grant some mitigation of our griefs if His people cry day and night to Him. And beyond all the sorrow and strife faith sees the Kingdom of the Son of Man which will fill the earth with righteousness and peace. The victory will yet be in the hands of God.

Brethren, do not sit at home on Prayer Meeting nights. "Let us pray."

A True Belief in the Second Coming

By A. GAEBELEIN, New York.

"THERE is a great difference between believing in the Premillennial coming of our Lord and waiting for the Lord. One may believe in the Second Coming of Christ, know theoretically from the Bible the different predicted events in connection with His second appearance, and yet know but little of the true waiting for Himself . . . A true belief in the Second Coming of our Lord must lead the heart into

A Real Waiting for the Lord,

Who is coming. It must make the Lord Jesus Christ a greater reality to the heart. Such true waiting for Him, as the result of believing in His Return, must lead to separation from all that is evil. This should be the blessed fruit in the lives of all Christians who believe in the Premillennial coming of Christ. May the Lord keep us from holding such a precious truth as a doctrine, and not walk in the power of it. If we believe that the Lord Jesus Christ is soon coming again to receive us unto Himself, then let us daily wait, not for events, but for *Himself*. And if we wait for Him, we shall walk close to Him. The Lord through His grace grant this unto us."

A Prayer for Contentment.

By GEORGE GOODMAN, Eastbourne.

GIVE me, O Lord, a heart content
With what Thou sendest me;
May every day and hour be spent
In fellowship with Thee.

To be cast down at Thy decree,
Or murmur at Thy will,
Is to be like the troubled sea,
And never to be still.

But to believe Thy perfect love,
And trust Thy heart of grace
Is to fear nothing from above,
Or give to doubt a place.

No passage dark nor sad may be
So hard to understand,
But faith, within the trial, will see
The moving of Thy hand.

The scheme of life will all be clear
When the design is known;
Then will the Maker's praise appear,
And we His wisdom own.

What was most painful to the heart,
And cost so many a sigh,
Will then be found a needed part
In the great mystery.

So let me then contented rest,
And walk in faith and love,
With whatsoever portion blest,
Till glory dawns above.

The Principles on which the Assemblies of those known as "Brethren" Act.

By an aged brother, W. R. MOORE, B.A., Barrister-at-Law, Exmouth.

IT is essential that the terms which we use should be clearly understood. When we speak of Assemblies, or the Assembly, we mean exactly the same as the "churches" or the "church" mean when used in the New Testament. This is true also of the word "brethren," which is used in the plural and in the singular about a hundred and sixty times in the New Testament, and is always used of those who are "born again" of God. When brethren assemble for worship, those who thus gather are those only who are the children of God, for none others can worship God. Of course this does not mean that others, who are not the children of God, are excluded from the meeting, for at times it has been known, that if "there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (1 Cor. 14. 24, 25).

It must not be thought that all the Assemblies of those known as "brethren" are obedient to the principles which the Word of God inculcates.

As in the Early Church,

so now, there are failures, even as Paul, an Apostle, wrote to the church at Corinth: "For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you" (1 Cor. 11. 18, 19).

This is very different from the condition of the church in earlier days, for it is written: "Then they that gladly received His Word were baptised . . . and they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And

All that Believed were Together,

and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. *And the Lord added to the church* daily such as should be saved" (Acts 2. 41, 42-47). These principles endure to-day, where the conditions of believers are as they were in those early days. Those who have had the privilege of ministering to different companies of believers, and of receiving hospitality in their houses, have recognised the Spirit among those who were really filled with the Spirit, and very especially this is so among those who were known as "Brethren," not only in this country, but in other countries also. The injunction of John, an Apostle, is still obeyed by them: "Whoso hath this world's goods, and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3. 17).

Another

Fact Must be Understood Clearly.

It is that all the activities of brethren are governed by the Word of God, and that they hold the Holy Scriptures, the whole Bible, to be inspired of God, and this not only generally, but as to the very words used as they originally proceeded from the mouth of God. It will be clear from this that if all who are "born again" of God accepted this statement and obeyed it there could be no divergence in doctrine or conduct in the churches of God.

Unfortunately, even in the very early days of the church, divisions arose through the teaching of Christ and His Apostles being put on one side, and the traditions of men taking its place, *rendering the doctrines of Christ of none effect.*

The Church is Wholly Spiritual,

being "built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. 2. 20.)

The Lord Jesus Christ, in speaking to a Samaritan woman at Jacob's Well, said: "Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*: for the Father seeketh such to worship Him" (John 4. 21, 23). And later in His ministry, He said, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20). Paul, an Apostle of Jesus Christ, reiterating this truth, when speaking to the Athenians on Mars' Hill, Athens, said: "God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands" (Acts 17. 24, 25).

When the Church,

Very Early in Its History,

left its first love, it became material in its outlook rather than spiritual, and began to erect stately edifices for the worship of God, and depended upon human wisdom rather than upon the gifts of the Spirit for the upbuilding of the church, forgetting what the Scriptures declare, that when our Lord ascended into Heaven, He gave "gifts unto men" (Eph. 4. 8), "dividing to every man severally as He will" (1 Cor. 12. 11). "And He gave some to be Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Eph. 4. 11. 12, R.V.).

Peter, an Apostle of Jesus Christ, speaking of his Lord, said: "Unto Whom coming, a living stone, rejected indeed of men,

But with God Elect, Precious,

ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, "Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be put to shame. For you therefore which believe is the preciousness: but for such as disbelieve, the stone which the builders rejected, the same was made the head of the corner; and, a stone of stumbling, and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed" (1 Peter 2. 6-8, R.V.).

It is often asserted that

"Brethren" have Neither Bishops nor Deacons,

although such are referred to in the New Testament Scriptures as being recognised in the early church. *This is not true.* The words "bishop" and "deacon" are not translations, but anglicised forms of the Greek words used. Literally translated, the Greek words should be rendered "overseers" and "servants." It is related in the Acts of the Apostles that Paul, an Apostle of Jesus Christ, "sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know . . . how I kept back nothing that was profitable unto you, but have . . . taught you publickly, and from house to house . . . repentance toward God, and faith toward our Lord Jesus Christ . . . For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own Blood" (Acts 20. 17, 18, 20, 21, 27, 28).

The Word Translated "Overseers"

is the same word which is elsewhere in the New Testament translated "bishops," and the two words "elders" and "overseers" are, in the Scripture just referred to, synonymous. It should be carefully noticed that in the New Testament, both in reference to the church at Ephesus, and in the church of the Philippians, it is not a "bishop" or a "deacon" that is spoken of, but "bishops" and "deacons," not one, but more than one.

It should also be noticed that where a church is spoken of it relates to an Assembly of all the Christians in some given centre, for instance, the church in Jerusalem, the church of the Laodiceans, the church of the Thessalonians, and in two instances the church is mentioned as meeting in the house of an individual. Where the word is used in the plural, for instance, the churches in Galatia, and the seven churches in Asia, referred to in the Book of the Revelation, it related to the churches in a country or in a province, but

Each Church included in the Churches Had Its Own Local Centre,

and each church was responsible to the Head of the Church, the Lord Jesus Christ, and to Him alone. In every such church the exercise of the gifts conferred by the Holy Spirit, and controlled by Him in their use, would be unhindered by human interference, but it should be remembered with fear and trembling that it is possible to "grieve the Holy Spirit," and even to "quench the Spirit."

It is a sorrowful fact that many who are "called Christians" do not appreciate what the title "Brethren" implies. The Lord Jesus Christ Himself said to His disciples: "Ye call Me, Teacher, and Lord: and ye say well; for so I am" (John 13. 13, R.V., *margin*). He also said of His "little flock": "My sheep hear My voice, and I know them, and they follow Me" (John 10. 27). Those who are Christ's, therefore, should

Seek to Know His Will,

and to observe all things, whatsoever He has commanded. All the children of God, that is, all those who are truly brethren, have been born of the Spirit through faith in Christ Jesus, sealed by the Spirit unto the day of redemption, and sanctified by the Spirit; and the exhortation is given to such, "Be filled with the Spirit" (Eph. 5. 18), and in measure as this is fulfilled, the believer manifests forth the blessed fruit of the Spirit, which is, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (self-control) (Gal. 5. 22, 23).

Whilst the Lord Jesus Christ was upon earth, He

was "The Light of the world," but before He returned to His Father in Heaven, He spake to His disciples thus: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven" (Matt. 5. 13-16). They were to be the salt of the earth,

To Check Its Corruption;

and as long as the savour remains, which is Christ (see Cor. 2. 15), this is so, but when Christ is not seen in their conduct, their profession becomes contemptible in the sight of men. Now that the Lord is no longer in the world, His disciples are to witness in His stead. They are become the light of the world, and are likened unto a city set on a hill, which cannot be hid. And this is so, for the position which Christ has given to His servants in the world is an exalted one. They are not only children of God, but "heirs of God, and joint-heirs with Christ" (Rom. 8. 17). They are likened also to a light put, not under a bushel, but on a candlestick. (See Rev. 1. 20). That surely means that their light is not to be hid by their worldly occupations, possessions, or ambitions, but taking their place in the Church,

That Blessed Body of which Christ is the Head,

they may give light to all that are therein; and that wherever they are, in the world or in the church, their light may be seen, and so they may glorify their Father Which is in Heaven.

Those who are Christ's have been given to Him by the Father "out of the world," and He said to them, "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 15. 17-20, and 16. 33).

In the Epistle to the Hebrews, referring to Jesus Christ as the "captain of our salvation," it is written, "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren" (Heb. 2. 11).

In the Book of the Revelation of Jesus Christ and His Coming Glory, it is written: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God Which sitteth upon the throne, and unto the Lamb . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7. 9, 10, 14-17). Later on in the same book, when He is

About to Overcome all the Mighty Foes Opposed to Him,

it is written: "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful" (Rev. 17. 14).

Well would it be indeed for all brethren if the beatific vision of coming glory could ever be before them, for this would enable them to resist all the blandishments of the world from which they have been separated, and to remember the dignity of their high calling in Christ Jesus, having been chosen in Him before the foundation of the world, and that they are reserved "to an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Peter 1. 4).

We have already given: Jan.: Is the Scriptural Assembly Possible Now? by FRANKLIN FERGUSON, 50 years a worker in New Zealand. Feb.: Is the Scriptural Way of Meeting Possible To-day? by W. E. VINE, M.A., Bath. March: In What Do Our Meetings Differ from Others? by GEORGE GOODMAN, Eastbourne. April: What Church Shall I Join? by J. B. WATSON, London. May: The Principles on Which those Known as Brethren Act, by W. R. MOORE, B.A., Barrister-at-Law. We have still for June: Gathered Together According to Matt. 18. 20, by C. F. HOGG. Also Why Do I Meet as I Do? by R. G. LORD; Wherein are we Different, by H. P. BARKER; and a few more. Papers by GEORGE GOODMAN and J. B. WATSON have been issued as pamphlets for broadcast distribution at 1½d. each post free. Now is the time to circulate Assemblies.

Plain Words by Early Brethren, No. 8.

Saints who Failed.

By WILLIAM SLOAN, Faroe Isles.

Part of an Address in July, 1873.

NOAH found grace in the eyes of the Lord—he passed through the flood—and offered burnt offerings which were a sweet savour before the Lord; but let us remember that he afterwards planted a vineyard and was drunken with the wine thereof, and was uncovered to his shame.

ABRAHAM was a man of great faith in God, but let us remember that twice he kept back part of the truth

For Fear of Losing His Wife.

SAMSON was a man of great strength, and did mighty works, but let us remember that he was shorn of his strength and had his eyes put out because of departing from the Lord.

DAVID was a man of faith when he slew the giant Goliath, and when he was persecuted by Saul, but when he got the kingdom, and was at *home in his palace*, at the time *when kings go forth to battle*, he fell by lusting after the wife of Uriah.

The CHILDREN OF ISRAEL—remember how they failed after all that they saw of the Lord's power and goodness (1 Cor. 10. 1, 2).

PETER was bold for the Lord Jesus very shortly before he denied that he ever knew Him, even with oaths and curses.

So we see

How Needful the Exhortation

given to us, "*Wherefore let him that thinketh he standeth, take heed lest he fall*" (1 Cor. 10. 12); and that we "work out our own salvation with fear and trembling, knowing that it is God which worketh in us, both to will and to do of His good pleasure" (Phil. 2. 12, 13); and that we "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly-kindness; and to brotherly-kindness, charity; for if ye do these things ye shall never fall" (2 Peter 1. 5-10). But it is important that we see the distinction given in the Word between our eternal salvation once and for ever ours in the Lord Jesus, who is our life if we are really "born again" of the incorruptible seed of the Word which abideth for ever (1 Peter 23, 25), and our falling from

Realised Fellowship Through Sin.

God has given us who are His children "all things that pertain to life and godliness through the knowledge of Him that hath called us to glory and virtue (2 Peter 1. 3). "Who hath blessed us with *all* spiritual blessings in Heavenly places in Christ" (Eph. 1. 3). But it is only as we walk in the Spirit that we can enter into and enjoy the place He has given us in Christ our risen Lord; and are thus made vessels sanctified and meet for the Master's use.

Let us remember the admonition of the Lord Jesus to

Watch and Pray,

and if overcome by the flesh, the world, and the Devil, let us go at *once* and confess our sin, and we shall at once have forgiveness and cleansing from all unrighteousness (1 John 1. 9, and 2. 1), for He is faithful and just to forgive His erring children the moment they are *sincere* before Him in confessing their sin.

Book Reviews.

Books for review should be sent to the Editor, 14 Paternoster Row, London, E.C.4. Any good book promptly supplied from any publisher.

The Exploits of Deacon Polden, by a LONDON JOURNALIST, is the *Lily* for May. The Story of an old Country Town Shopkeeper, his quaint ways, and his quiet good works in the neighbourhood. Be sure to order your copy now. 2d. monthly.

SPECIAL REVIEWS.

In his "Expository Dictionary of New Testament Words," Mr. W. E. VINE has put all English-speaking Bible students in his debt. *There is none like it.* The English reader with little or no knowledge of Greek has, of course, the standard concordances, notably Wigram's "Englishman's Greek Concordance"; the Greek student has his Cremer, Grimm-Thayer, Moulton-Milligan, and, in German, Bauer, and now Kittel's "Theological Dictionary to the New Testament," still in course of publication. The concordances provide the lexical skeleton: Mr. Vine clothes it with the flesh and sinews of living exposition, and in so doing makes available for the ordinary reader the expert knowledge contained in the more advanced works.

Mr. Vine's Greek scholarship is wide, accurate, up-to-date, and withal, unobtrusive. To his thorough mastery of the classical idiom he adds a close acquaintance with the Hellenistic vernacular, and uses his knowledge of both to illustrate the meaning of New Testament words. Remembering, too, the New Testament writer's familiarity with the Septuagint and its influence on their language, he has enhanced the value of his work by giving select references to Septuagint usages.

In days to come, Mr. Vine's *magnum opus* will be increasingly regarded as indispensable by the many who, not having the time or aptitude for Greek study, yet desire their knowledge of the New Testament to be as accurate as possible: the Greek scholar, too, will find it of great usefulness as an authoritative contribution to Biblical studies, while all lovers of Scripture will appreciate it as the work of one who, in addition to being a skilled theologian and Greek scholar, approaches the Bible with becoming reverence as the inspired record of the self-revelation of God.—F. F. BRUCE, M.A. (Aberdeen), B.A. (Cantab.); Lecturer in Greek University of Leeds; Crombie Scholar in Biblical Criticism, Scottish Universities.

Women of the New Testament. ABRAHAM KUYPER, D.D., LL.D. Translated from the Dutch by Henry Zylstra. (Zondervan Publishing House, U.S.A. Cloth. 1 dollar. Paper, 65 cts.) This book contains thirty meditations on various women of the New Testament, from Elisabeth to Eusdias and Syntyche. These studies display keen insight into the various characters considered, and should prove useful and helpful to readers. While saying this, we do not endorse every statement made by the author, who also appears to ignore the Lordship of Christ. It is always "Jesus" throughout the book. R. G. LORD.

Proof of German Maps—The Disjointed World.

THE WITNESS WATCHTOWER—May, 1940.

"THE Merry Month of May." How glad we should be to write the Watchtower, as we did 10 years ago, with no sign of war in our ears or thoughts, with the buds all green, the birds seed hunting or making their nests, people coming and going in the usual carefree way, and everything smiling as usual. It might have been possible in 1940, it should have been, but one thing hinders it—WAR; troublous to earth, to mankind, and to all: WAR with its recklessness and inhumanity; WAR, with its uncertainty and unfairness, its fear and fearsomeness in many hearts.

A SOLDIER OF THE 1914-18 WAR

tells of how he received a map of Germany, which he wishes he had valued more. It was actually a map of the world, depicting Germany as becoming the ruling power in Europe. Almost all the rivers and seas had German names, many of the principal towns in Ireland had their names altered to German ones; the same also applied to England, and to his surprise, about a dozen well-known towns in the United States of America had German names pasted over their present names. This map revealed the Emperor's war-hopes, ambitions, and expectations, and the full meaning of "Deutschland uber Alles": not only "Europe in our Control," but very largely "over all the World."

But alas, it was not attained. The Kaiser has been an exile for 25 years, his nation has had revolutions, changes, and yet it is the same at heart to-day.

10 YEARS' CONQUEST PLANNED BY NAZIS

The Press gave out the particulars of a map indicating a *10 year's conquest of Europe by the Germans*. It was found in the headquarters of Konrad Henlein, former leader of the Sudeten Nazi Party. The map appeared in several newspapers on April 8. This is the programme of the Nazis themselves:

1938—Austria and Czechoslovakia.
1939—Poland and Hungary.
1940—Rumania, Jugoslavia, Bulgaria.
1941—Denmark, Holland, Belgium, Switzerland, the Ukraine, and Northern France.
1948—Scandinavia, Portugal, and Great Britain.

Each conquest was to be procured by sabotage and disruption in the country to be attacked so that the army's task would be easy.

The plan was spoiled by the Allies promising to stand by Poland, and the present expanded and savage war now rages.

MILLIONS PRAYING FOR PEACE.

There is a company of men and women banded together to pray daily for Peace, and thousands more not linked up with them. It is quite apart from Hitler, the Allies, or any war movement, and looks to the Lord to work as He sees fit. It does not state that *Christ is to be the Centre*, but from all appearances amongst Allies and all other combatants, it seems evident that the only Person who could tackle such a problem fully and satisfactorily is the Lord Jesus Christ. If He should elect to intervene our hearts would be glad, but whether this is Heaven's time and included in "God's Plan," we do not know. He will not intervene until God's Clock strikes.

THE DISJOINTED WORLD.

An American writes: "I was sitting in a Spokane hotel when a travelling man threw himself down in the chair next to me, and presently burst out with the question: *"Say, neighbour, what's wrong with this old world anyway?"* Plainly, he was disgusted with everything and everybody. I allowed him to express himself freely for a few minutes, then I surprised him by telling him that I knew exactly what was wrong with the world. Pulling my Testament from my pocket, I opened and read to him from 2 Tim. 3. 1-7. He admitted with bulging eyes that this description of the end of the age, certainly fitted the world in its present condition."

THE BIBLE CONTINUES TO CIRCULATE.

The British and Foreign Bible Society aims at securing that every one who can read may obtain the Scriptures in their own tongue. Already it has enabled the Gospel to be translated into more than 700 languages or dialects, reaching three-quarters of the human race. Versions in over 300 new forms of speech have been published during the present century, and the Bible has been made the cheapest book in the world. The Scriptures have been produced in forty languages in embossed type for the blind.

Nearly 1,100 colporteurs are employed in selling the Books, these being natives of the countries in which they work. Thus cheap copies of God's Word are being disposed of in the remotest parts of the earth. About 7,000,000 volumes are sold each year in this way.

Founded in 1804, the Society issued an annual average of 559,000 copies of the Scriptures during the first fifty years of its existence. This figure rose to over 3,000,000 during the next fifty years, and the circulations in the last two years have been 11,000,000 and 11,600,000 respectively. The total circulation of Bibles, Testaments, and Portions by all agencies in one year is thought to be 111,000,000.

INSIDE CHINA AND THE WAR.

What has been happening in the far interior of China? Millions of recruits—by some accounts, ten millions—are drilling in all the unoccupied provinces. There are a million new soldiers in Yunnan Province alone. The railroad from French Indo-China, ending in the provincial capital, Yunnaufu, is working to the best of its limited capacity. It carries gasoline, motor trucks, airplane engines, and practically nothing else. For a time the French had closed the border, now they have opened it again. The war may break out with far greater intensity at any moment.

NOT CONTRARY TO REGULATIONS.

A man wrote a post card some time ago to a friend and on the side of the card reserved for the address, he wrote: "Be of good cheer." When the friend received the post card he was compelled to pay extra postage and was not very pleased. He looked to see the reason, and on the address side he saw the words, "Be of good cheer," and underneath the postal authorities' stamp, "Contrary to Regulations." Too many Christians act as though this were true of the Christian life.

OPEN-AIR PREACHING NEEDED TO-DAY.

C. H. SPURGEON'S advocacy of open-air work was unceasing. Speaking at the "Horns Assembly Rooms," Kennington, he remarked: "Open-air preaching needs no defence. It is necessary because if we want to save souls we must go where souls are. Open-air preaching reaches many who otherwise never would hear the Gospel. All over England, in our cities, towns, villages, and hamlets there are tens of thousands who never will hear the Gospel while open-air preaching is neglected. It is altogether a mischievous thing that we should confine our preaching within walls. Our Lord, it is true, preached in synagogues, but He more often spoke on the hillside or from a boat. To Him, an audience was the only necessity."

"YOUR LABOUR IS NOT IN VAIN."

"Beloved, think it not strange concerning the fiery trial . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings" (1 Peter 4. 12, 13).

"Not in vain," O sorely tried believer,
Though crushing blows upon thee may descend;
He trusts with trials those who can Him honour,
Whose faith in Him no blows can e'er offend. HyP.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4.

AN UNBAPTISED BELIEVER.

Question 2203.—Have we any authority according to Scripture to stop an unbaptised believer from either preaching the Gospel or ministering to believers, or praying in a prayer meeting in the Assembly?

Ans.—No. While we may expect and hope believers should be baptised, baptism is never presented as a door to service or intercession. Paul prayed effectively before he was baptised (Acts 9. 6). Apollos preached and ministered successfully "knowing only the baptism of John" (Acts 18. 24-28). Thos. A. Kirkby.

CAIN'S OFFERING.

Question 2204.—Were the offerings of Cain and Abel (Gen. 4. 3-5) "burnt offerings"? How would God show His respect to Abel's offering?

Ans.—In the three grades of burnt offerings mentioned in Lev. 1, there was the shedding of blood in each case (5. 11, 15): "It is the blood that maketh an atonement for the soul" (Lev. 17. 11); "Without shedding of blood is no remission" (Heb. 9. 22). Cain's offering, being bloodless, *was no burnt offering*, but Abel's lamb was. It was accepted for him to make atonement for him (Lev. 1. 4). God, as the Jewish Rabbis taught, would show His respect to Abel's offering by sending down fire to consume it. (cf. 1 Kings 18. 24).

E. W. Greenlaw.

ELECTING AN OVERSIGHT.

Question 2205.—Could you inform me the Scriptural way of electing an Oversight in an Assembly. Would it be correct to select them in a church meeting by general assent vote?

Ans.—1 Cor. 12. 4, 11 teaches that spiritual gifts are given by the Holy Spirit. It is thus not Scriptural to elect an oversight but to discern those who have been fitted for the work by the Spirit. A brother who is qualified according to 1 Tim. 3, and Titus 1, and who is doing the work of caring for the saints, should be recognised as an elder and invited to attend meeting of elders.

It would not seem proper for the young and immature in the church to vote on the matter but rather for the existing elders to consider prayerfully the subject, and when united in judgment announce the fact to the church.

F. G. Adams.

THE FIRST DAY.

Question 2206.—Please let me know what is the word in the Greek in Acts 20. 7 where "first day" is mentioned.

Ans.—The questioner obviously does not know Greek, and it is difficult, therefore, to see what advantage is to be gained by merely answering the question and giving the Greek words. If it were known what has given occasion to the question a more satisfactory answer might be given.

The phrase translated *"first day of the week,"* is literally "first of the week." In the phrase *mia ton sabbaton* there might be given to the word *sabbata* the meaning of Sabbath: "the first day starting from the Sabbath." But Luke 18. 12 proves that *sabbaton* or *sabbata* signifies also the whole week as forming the interval between two Sabbaths. So: "the first of the days of the week" would accurately represent the Greek phrase. E. W. Rogers.

A JUDGE OR A DIVIDER?

Question 2207.—Explain the full meaning of Luke 14. 12. "And he said unto him, Man who made me a judge or a divider over you."

Ans.—The Lord was occupied with souls, not with righting injustice. He had not then come to execute judgment and justice in the earth (Jer. 23. 5). When appealed to for judgment He invariably dealt searchingly with the conscience. He adjudicates not on the case but on the state of soul of the one who brought complaint, and shows how he could be as covetous as the other (v. 15). When we complain about brethren we are surely wrong ourselves. W. R. Lewis.

THE GUIDANCE OF THE LORD'S SERVANTS.

Question 2208.—Are servants free to get their guidance for service direct—or must they consult their Elders as to where they shall preach or teach supposing they have freedom to do so in Purity and Simplicity of Message?

Ans.—The Lord's servant is firstly and directly responsible to the Lord for guidance in service. This guidance, however, may come in divers ways. It may come apart from any human agency, or it may come through human instrumentality. Particularly on the part of young men it might well be wise and seemly at times to confer with elders regarding such matters; but neither by the elders nor the Lord's servants should this be regarded as obligatory. Whilst the servant stands or falls to his one and only Lord he should ever recognise that his first responsibility is to the Assembly with which the Lord has associated him. L. W. G. Alexander.

PRESENT YOUR BODIES.

Question 2209.—I have no knowledge of Greek, but have been told that in Rom. 12. 1 the word "present" is in the aorist tense, which tense, I am further told, indicates a "once for all action" in the past. That being the case, can this Scripture be used to justify "day by day consecration"; would it not rather be that which is accomplished "once for all" in the past? Are there other Scriptures that can be used for either a definite "consecration" and also a day by day experience of the same?

Ans.—We do not profess to have much more knowledge of Greek than the framer of this question, but if he would purchase that invaluable work, "The Newberry Bible" (well known and highly valued by those of us now getting to the end of our pilgrimage here, but, one fears, not so much known or valued as it ought to be by the younger generation of Christians following on) he would find a simple system of signs would make the tenses quite clear to him. The tense indicates that the presentation is to be complete, a "once-for-all-action," as he puts it, and seems to indicate that, once a Christian realises his position, privileges, and responsibilities, there should follow a solemn dedication of himself and all he is and has to God for all time. Hence we do not judge this Scripture applies to a "day-by-day" consecration or dedication. A very similar thought is given in Rom. 6. 13, "yield (same verb as in Rom 12. 1) yourselves (once for all) unto God as those alive from the dead." Similarly, "yield (once for all) your members as instruments of righteousness unto holiness" (Rom. 6. 19). But that the Christian should daily put himself into the hands of God, thus continuously dedicating himself to God is indicated by the opening words of verse 13, "neither yield (be yielding at any time) your members as instruments of unrighteousness unto sin." There must be the daily communion, renewing, the "touch with God" if he is to overcome, and not be overcome by sin, the world, the flesh, and the Devil.

R. G. Lord.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

May, 1940. To ensure insertion, Notes must reach London by 14th. Made up April 15th.

PERSONALIA

Our brother, James Lyon, of Ontario (Box 322 Tillsonburg, Ont.), has been laid aside for 6 months, but hopes, after further rest, to resume his pioneer work in the West..W. O. Barkshire continues to improve but will have to go very slowly for at least 12 months.. Mr. and Mrs. C. F. Hogg are still in South Africa and are finding many openings for service..Our brother James Stephen, continues to improve slowly..On Apl. 3, a meeting of a unique character was held in Gospel Hall, Ross-on-Wye, to give thanks that our brother Henry T. Blake has completed 70 years' unbroken fellowship in Ross Assembly. Others present were George Johns, who has been in Assemblies for 70 years, 55 years in Ross; Edward Bliss, 55 years in Ross; and Mrs. John Coates, 66 years in Ross Assembly. All 3 brethren took part in meeting. Surely a true cause for thanksgiving!

ENGLAND

FORTHCOMING.—Hornsey. Y.P. Rally, in Alexandra Hall, May 4, at 4. Ernest Walker..Catford. Glenfarg Hall, May 4, at 4 and 6. J. B. Watson and M. Kagan..Wembley. Gospel Hall, Ealing Rd., May 4, at 4 and 6.15. E. T. Tarrant, Scott Mitchell and E. W. Rogers..Manchester. Missionary, in Hightown, May 4, at 3.30 and 6. Messrs. Avery, Hamilton, Harrad, and Moses..Briton Ferry. May 4, aft. and evg...New Haw, Surrey. Gospel Hall, Woodham Lane, May 8, at 7. Ernest Barker and G. C. D. Howley..Sidcup. Nathaniel Hall, May 11, at 4 and 6. John W. Prior and O. S. Nye.. Harlesden. Shrewsbury Hall, May 11, at 6.30. J. M. Shaw and Scott Mitchell..Bradford. Annual, in Kensington Hall, May 11 and 12; in Salem Chapel, Shipley, on 13th. G. C. D. Howley, J. Teskey, S. Chambers.. Bowness-on-Windermere. Y.P. Convention, May 11-15. G. M. J. Lear and others. Particulars, H. P. Jones, Meadowcroft, Storrs Park..Horncastle. Gospel Hall, ~~Prospect St.,~~ May 13, at 2.30 and 6..Banbury. Southam Hall, May 13, at 3 and 6.15. H. St. John and Montague Goodman..Newbury. Kennet Hall, Kennet Rd., May 13, at 3 and 6. Will Harrison and P. O. Ruoff.. Llanharan. May 13, at 2..Ammanford. May 13, aft. and evg. P. Leasey and others..Brockenhurst. Y.P. Open-Air Convention, in New Forest, May 13, at 2 and 5.30. H. Wildish and R. Scammell. Particulars, S. Wharton, Wellisford House, Links Rd., Winchester.. Kentish Town. Malden Hall, Herbert St., May 13, at 4. W. W. Campbell and others..Wimbledon. Central Hall, May 13, at 3.30 and 6. H. L. Gammon, O. Speare, Gerald Vine..Chesham. Gospel Hall, May 13, at 2.30 and 6. Dr. W. Howat Lindsay and J. B. Watson.. Camberley, Surrey. In Central Hall, London Rd., May 13, at 3 and 6..Guildford. Annual, in Manor Rd. Hall, Stoughton, May 13, at 3 and 6.30. C. Whittington Cadle, G. Gittings and E. W. Rogers..Maynards Green Gospel Hall, May 13, at 3 and 6.15. F. A. Tatford and G. Gray..West Tarring. Worthing, in Old Palace, May 13, at 3.15 and 6.15. E. H. Grant and G. Gaunt.. Langwith. Mansfield, May 13, at 2.30. K. Hyland, J. Hodson, J. T. Brooks..New Milton, Hants. Gospel Mission Hall, May 15, at 3 and 6. E. T. Tarrant, A. Burr, T. Burchill..Basingstoke. Essex Hall, Essex Rd., May 18, at 3 and 6. R. G. Lord, R. Scammell, J. Harrad..Nottingham. Willoughby Hall, Low Pavement, May 18 and 19. K. G. Hyland, E. T. Tarrant, R. W. Cooper..Bristol, Missionary, in Bethesda Chapel, Great George St., May 18-22, at 3 and 6.45. (Ladies' Meeting on Wednesday)..Brighton. Gordon Hall, High St., May 22, at 3.30 and 6. R. W. M'Adam and Scott Mitchell..Eastbourne. Marine Hall, Longstone Rd., May 22, at 3 and 6. David Ward and Chas. Harris.. Nuneaton. Manor Court Rooms, Manor Court Rd., May 25, at 3 and 6. F. Stradling and A. Fingland Jack.. Westcliff-on-Sea. Alexander Hall, London Rd., May 25. G. H. Grant, A. L. Emmons, Dr. J. Goldstein.. Chalford, nr. Stroud. May 25, at 3 and 6..Worthing. Bedford Row Annual, in St. James' Hall, High St., May 29. D. T. Griffiths and J. B. Watson..Streatham. Sisters' Missionary, in Southcroft Hall, May 30, at 3.30 and 6.30. Mrs. Orton Smith, Mrs. De Carteret, Mrs. Griffiths, Mrs. James..Portsmouth. Missionary, in Rudmore Hall, June 1, at 3.30 and 6.30. H. F. Wildish and others..New Malden, Surrey. Mount Pleasant Gospel Hall, Dickerage Lane, June 1, at 6. S. K. Hine and P. J. Poole..Birmingham, in Town Hall, Paradise St., June 1 and 3. Particulars, E. H. Whitehouse, Maxwell Ave., Handsworth, Birmingham, 20..Bournemouth. Missionary, in Drummond Hall, Drummond Rd., Boscombe, June 11-13. C. Day and H. F. Wildish.. ..Malvern. M.S.C. Holiday, Aug. 4-7. Particulars, W. Weston, Browneaves, Breinton Rd., Hereford.. Ross-on-Wye, May 13. C. H. Darch, J. S. Jenkins, H. E. Marsom..Gloucester. Gospel Hall, King Square, May 25, at 3 and 6. Conversational Bible Readings on "Philippians," by A. M. Redwood..Hornsey. Y.P. in Alexandra Hall, June 1, at 4. W. J. Rowlands.. Cambridge. Missionary, in Panton Hall, Panton St., June 1, at 3.45 and 6.30.

LONDON.—Annual of Carrington House Workers, held in Glenfarg Hall, Catford, Mar. 9, when J. M. Shaw gave stirring address. Encouraging reports, several blessed through the work testified..Full hall at Anniversary Gatherings in Crouch End, Mar. 9, when P. T. Shorey, J. B. Watson, and E. F. Walker ministered the Word helpfully..Woolwich. Good gathering at Nightingale Vale, Mar. 22, when Alex. Gordon and Wesley King ministered the Word and W. Atkins and A. Charters gave reports of the Lord's work..Large and encouraging attendance at Y.P. Missionary Rally, in Bloomsbury Central Church, Apl. 6, when S. K. Hine, G. M. J. Lear and Harold Wildish gave interesting accounts of work..H. Steedman to have meetings in London district during May..Edwin Lewis had special meetings for Christians in Southcroft Hall, Streatham, Mar. 31 to Apl. 5. Ministry with power. Saints helped.

REPORTS.—Palginton. Large numbers gathered, Mar. 22-25, when appreciated messages were given by W. J. Wiseman, J. M'Cready and Scott Mitchell.. Littlehampton. Sunday School Teachers' Conference in connection with Belgrave House, Mar. 22-26. W. W. Allen and Harold F. Wildish gave profitable ministry; souls encouraged and refreshed..Shoeburyness. Full hall, Mar. 22, when F. A. Tatford and A. G. Venn took part..Woolpit. Large numbers on Mar. 22. C. A. Dyer and J. M. Shaw ministered the Word..Enfield. Shirley Hall crowded, Mar. 22. Refreshing and helpful ministry by Dr. D. R. Chisholm, Ernest F. Walker, and

THE WITNESS for *Feby.* to *June*, containing the valuable papers by GEORGE GOODMAN, J. B. WATSON, W. R. MOORE and others will be sent post free to any separate address for 1/, or 25 cts., from agent in the Hall or from 229 Bothwell St., Glasgow. *Precious truth.*

THE WITNESS for *May*, with W. R. MOORE's paper on The Principles on which Assemblies Meet, and numerous other papers, till *December*, can be had for 1/6 or 36 cents post free monthly. From agent in the Hall or 229 Bothwell St., Glasgow.

E. A. M'Gill..**Newport**, Mon. Criudau Annual, Mar. 22, well attended. Stimulating ministry by George H. Grant and Edwin Lewis..**Aylsham**. Happy time on Mar. 22. Messrs. Dale, Cowell and Brotherton shared ministry..**Clive**. Mar. 25. Very good gathering in Hebron Hall, and appreciative ministry by C. W. Nightingale, L. Bamber, and W. H. Clare..**Norwich**. Good company at Stuart Hall, Mar. 25. C. A. Dyer, P. O. Ruoff, J. M. Shaw, and F. A. Tatford gave help.. **Wallington**. Ross Rd. Hall was packed Mar. 30, for Y.P. Conference. Dr. Latimer Short and H. A. Smith gave helpful messages. Prophetic Convention in same hall, Mar. 31-Apl. 6, attracted great interest, and hall was filled to overflowing. Dr. Latimer Short, E. Bendor Samuel, J. B. Watson, A. Fingland Jack, R. W. Mac-Adam, F. John Scroggie, and Ernest F. Walker gave appreciated addresses..**Barkingside**. Crowded meetings in Victoria Hall, Apl. 13, when H. P. Barker and H. St. John ministered the Word with power; saints refreshed and revived..**Axmouth**. Annual, large company, Profitable ministry by C. Darch, Ingleby, E. H. Trenchard, and F. C. Mogridge..**Exeter**. Large numbers at Bible Study Convention, Mar. 13, 14, and 16. Speakers were, F. Elliott, J. B. Watson, D. Brealey, P. L. Gould, H. Ware, and E. W. Rogers..**Liverpool**. Easter gatherings were large, ministry of H. St. John, G. M. J. Lear, J. J. Ruddock, A. Pulleng and F. Elliott very much appreciated. Mr. St. John addressed brethren on Assembly matters..**Axminster**. Mar. 20. Messrs. Robins, Spender, C. M'Ewen, Sellars, and Holmes gave help.

TENTS.—The Ministry of Home Security is not suggesting any special restrictions on tent missions this summer, provided the neighbourhood of military or air establishments is avoided and lighting restrictions are fully observed..Counties workers, J. Prentice in **Beds**; H. W. Atkins in **Bucks**; R. Hadaway, **S.W. Essex**; S. Glen, **Essex**; J. Anderson, **Herts**; H. E. Dunsford, **Kent**; H. Elphick, **Surrey**; J. H. Hughes, E. **Sussex**; G. Gaunt, W. **Sussex**; E. M. Warnock, **Cambs**; A. E. Brotherton. **Norfolk**.

NOTES.—**Hull**. P. S. Mills had meetings in Walton Hall, Mar. 16-31. Good numbers, ministry profitable.. G. Hamilton had special mission in Windsor Hall, **Liverpool**, Mar. 3-14. Good attendances. Blessing granted. Having Gospel Mission in Wycliffe Hall, Hightown, **Manchester**, Apl. 23-28..J. Gilfillan had good meetings in **Southampton** and Nottingham during Apl. To be in Carlisle, Wigan, Birmingham, Barnsley, and London during May..J. P. Lewis recently visited Newcastle-on-Tyne and various other places in the district..E. E. Rankin commencing in West Rd. Hall, Bury St. Edmunds, Apl. 21..H. Steedman had splendid meetings at Coventry, Stoke-on-Trent and Trent Vale. Some believed; Christians exercised. Going on to Solihull, Abergavenny, Swansea, and Hereford..P. Lessey to give help at Llanharan..Dr. and Mrs. Martzinkovski paid appreciated visit to **Heaton Park**. Meetings crowded..A. E. Burnham has had blessing amongst service men at Bordon. Meetings nightly in Welcome Hall. Would be glad to visit any young men..R. W. Broadbent gave help at Orby Gospel Hall. Also at 2 days' Races at Liverpool, where thousands received tracts..Walter Ainslie expected at Latchford, Warrington and Birmingham. Prayer valued as to tent work.. W. H. Clare had 7 days at **Martock**, Som., with Prophetic Chart. Large gatherings. A number professed.. Mission held by V. Cirel in the Island of **Sark** was blessed of God; several young people converted. Every house visited, and hundreds of Gospel Portions and booklets distributed; many striking conversations. Mr. and Mrs. C. H. Fuzzy, of Guernsey, helped. Commencing tent work at the Pengam and Tormorfa Estate, **Cardiff** in May..A. Greenwood to have 2 weeks' Gospel effort in **Bury**, Lancs...**Pilgrim Preachers** hope to visit Birmingham, May 4; Wolverhampton, 10th; Oakengates, 16th; Crewe, 24th; Chester, 31st; Rhyl, June 7; other places on intervening dates. Particulars of this, the 26th Tour, from E. Luff, Bible Depot, Frinton-on-Sea.. E. E. Rankin had good meetings in **Smethwick**, with blessing. Commences in Hoylake, May 19..**Liverpool**. J. Ruddock visited several halls. F. Elliott had Gospel services at Hope Hall, New Ferry and J. Hodson at Salop St., Walton. Both saw results..J. E. Bevan, A. J. Allen, W. Gibbs, and A. E. Hutchings gave help at Saturday Rallies. To be held in Boaler St. Hall, during May, J. H. Brown, J. Ruddock, and others expected..Open-air Band commences Saturday visits to outlying towns and villages in May. Beach services at New Brighton, commence May 5, at 7.30..C. W. F. M'Ewen having meetings at **Ottery St. Mary**, Apl. 7-21. To be at Bridford Mills, Exeter, Chudleigh, etc., during May..Believers in **Newport**, Mon., are making a special effort to reach service men and would be glad to get into touch with any. Write D. Perry, 9 Fields Park Rd.; or F. Olford, Reading Room, 113 Commercial St.

SCOTLAND

FORTHCOMING.—**Dreghorn**. In Parish Church Hall, May 4, at 3. J. Ritchie, A. Borland, A. M'D. Redwood, R. J. Wilding..**Musselburgh**. In Congregational Church, Links St., Fisherrow, May 11, at 3.15. J. Caldwell, W. Harrison, J. Lightbody, J. Currie.. **Tillicoultry**. Joint Conference of Tillicoultry Assembly and Mid-Scotland Tent, in Bank St. Gospel Hall, May 11, at 3.30. W. A. Thomson, A. Borland, T. A. Kirkby, A. Greenwood..**Barrhead**. S.S. Teachers, in Gospel Hall, May 18, at 5. J. Hamilton, A. Sherman, W. Vallelly..**Newmains**. In Church Hall, May 18, at 3.30. ..**Hamilton**. Opening of Tent, May 25, at 4. R. Cumming, J. Hislop, M.A., J. M'Kenna, H. German.. Law. Opening of Tent, May 25, at 4. A. W. K. Addis, David Shaw, J. Hutchison, Joseph J. Adam..**Blackburn**, by Bathgate. Gospel Hall, June 1, at 3.15. R. M'Kechnie, J. Currie, Jas. Malcolm, R. Craig..**Bo'ness**. Hebron Hall, June 1, at 3. A. Borland, J. Rollo, W. Cochrane, W. Harrison..**Glasgow**. Special Meeting of S.S. Superintendents and Bible Class Workers, Abingdon Hall, May 4, at 6.30..**Craigellachie** Annual. July 16 and 17.

REPORTS.—**Glasgow**. Greenview Hall, Mar. 2, well attended. Practical ministry by A. Borland, F. Whitmore, A. H. Abrahams, W. D. Whitelaw..Half-Yearly S.S. Teachers', in Wolseley Hall, Mar. 16, not so well attended as usual. Encouraging messages from James Wilson, J. Hutchison, A. M'Gregor..**Clydebank**. Dumbartonshire Missionary, in Victoria Hall, Mar. 30. A large gathering. Interesting reports from F. W. James, R. J. Wilding, J. Lees, J. W. Wiles.. **Glasgow**. Garngad Hall, 51st Annual, Mar. 30, smaller than usual. Ministry by M. H. Grant, George Murray, D. Weir, A. Borland..**Motherwell**. Women's Missionary, in Roman Rd. Hall, Mar. 30, well attended. Interesting reports from Misses Barclay, Stirling, Oldham, Mesdames M'Kinnon, Henderson, M'Gregor, Adams ..**Brechin**. Ebenezer Hall, Apl. 6, was a time of uplift and refreshing. Ministry by Dr. A. T. Duncan, A. P.

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Campbell, E. Stephen..**Kirkcaldy**. Annual United Missionary, Mar. 23, well attended. Lord's servants greatly cheered..**Greenock**. Cruden Hall, Mar. 23, a time of spiritual refreshing. Ministry by W. F. Naismith, Geo. Westwater, R. J. Wilding, and S. H. Doddington ..Elim Hall, **Kilmarnock**, Mar. 23. Women's Missionary Conference. Hall filled and very interesting reports given by Mrs. Marcinkowski, Mrs. Wilding, Mrs. M'Gregor, and Mrs. Adams..**Motherwell**. Shields Rd. Hall well filled, Apl. 6. Profitable and searching ministry from J. Malcolm, J. Petrie, Wm. Prentice, M. Sangster.

TENTS AND CARRIAGES.—Arthur Greenwood hopes to work Mid-Scotland Tent at **Tillicoultry**, commencing May 11..Wigtownshire Tent will be pitched in **Leswalt** district, May 15, with Wm. Scott in charge..Harold German hopes to work Lanarkshire Large Tent in May St., **Hamilton**, commencing May 25. Small Tent will be pitched at **Law**, with Joseph J. Adam of Denmark in charge..**Glasgow**. Fred Elliott and Edwin Lewis commence in Tent at Polmadie, June 1.

NOTES.—Edward Rankin had four weeks' most encouraging meetings in Wolseley Hall, **Glasgow**. Attendances good. Some professed and saints blessed.. Alex. Philip is at present visiting the districts of **Harray**, **Sandwick** and **Birsay** Fair numbers. Gospel literature is being well received..**Clydebank**. W. F. Naismith gave addresses on Prophetic subjects to large companies in Victoria Hall, on Thursdays of Mar...John M'Alpine to visit **Edinburgh** and **Ayr** during May, and towards the end of the month begin work with Ayrshire Tent.. W. M'Alonan had special meetings for Christians in Gospel Hall, Bellshill in Apl...**Stirling**. Scott Forrester ministered the Word to large companies in County Temperance Hotel, on Saturdays of Apl.

IRELAND

FORTHCOMING.—Dublin. Believers' and Missionary Conference, in Merrion Hall, June 4-7. G. M. J. Lear, A. M. Redwood, W. A. Kimber, and others. Particulars, G. M'Donald, 5 Duncairn Terrace, Bray, Co. Wicklow.

REPORTS.—Carrick-on-Shannon. Mar. 18, was a cheer to the saints. Ministry by Messrs. M'Donald, Hutchinson, Bentley, Moses, Lewis, Hill, and others.. **Belfast.** Easter Conference was larger than ever. Those giving help in ministry were, Messrs. Lear, Kirkby, M'Alpine, Knox, M'Cabe, Megaw, Hawthorne, Baillie, Walker, Hutchinson, Craig, Rodgers, Geddes, Long, and Kimber..**Ballymena.** April 10 was profitable. Ministry by Messrs. Baillie, Howley, Geddis, M'Kelvey, Long, Craig and Stewart..**Killykergan.** Believers' meeting was packed out. Seasonable ministry by Messrs. Poots, M'Cracken, Stewart, M'Kelvey, Whitten, Frew, and others..**Newmills.** Mar. 20. Attendance small. Word was ministered by Messrs. Diack, Leatham and Lennox.. **Ballywalter.** Mar. 30, hall packed. Heart-searching ministry by M. Bentley, T. Elwood, W. Campbell, D. Craig, J. M'Alpine, D. Walker.

NOTES.—Dublin. J. M'Alpine took service in Merrion Hall in Apl., and gave help in other meetings. H. P. Barker expected in May, also to give help on Thursdays at Dun Laogbaire..**Belfast.** Messrs. Hutchinson and Long saw a good work in Ebenezer Hall, with some blessing..H. Eadie and R. Craig finished at **Drum**, Co. Monaghan, with blessing. Purpose starting in Co. Cavan..Edward Hill had 8 weeks' special meetings at **Lungs**, Co. Tyrone. Some saved; Christians helped.. T. Rea had a time of blessing at **Portavogie**. Although Assembly only number 8, hall seating about 200 was packed out some nights..Stewart and Wallace have had some blessing at **Larne**..F. Bingham had good attendances at **Birches**. Now having encouragement in Holborn Hall, **Bangor**..D. Walker getting good meetings at **Banbridge**..Curran and Fleming at **Granshaw**.. F. Knox at **Markethill**..Lewis at **Raphoe**, Co. Donegal..Poots at **Moneydig**..J. Finnegan at **Mullafernahan**,.D. Letham had good interest in closing meetings near **Cong**; has made a start in the Gospel at **Aughrim**; interest increasing..R. Magowan had 7 weeks' large meetings at **Killynore**, nr. Lessans. At closing tea, appreciated help given by Messrs. Wells, Barn, Alexander and Magowan..James Geddis, Central Africa, with Joseph Poots, a Lurgan business man, had good meetings in a barn near **Blackskull**; a number have professed.. Messrs. Baillie and Cooke have commenced meetings in **Lurgan**..Lyttle in **Rasharkin**..Baillie in **Holywood**.. M. Campbell in **Dungannon**..Hawthorn and Beattie in **Omagh**. Some encouragement..Bunting in **Ballywillwill**; people coming out fairly well..Bentley in **Letterkenny**..M'Cracken and M'Kelvey at **Newtonstewart**; people come out fairly well..Stewart and Wallace at **Ballinaloob** and **Corkay**; people have come out exceptionally well; the Lord has given blessing to saints and sinners..Craig and Frew had some blessing amongst the young at **Kingsmoss**. Some added to the Assembly at **Carnough**..Some baptised and added to Assembly at **Brougshane**..Work is being carried on amongst the troops in Northern Ireland. Testaments and books are being freely distributed at the various centres. Messrs. Hill, Gilpin, Baillie, M'Cracken, and Hutchinson are giving help. About 260 attended meetings in **Banbridge**, when each received a "Soldier's Guide."

AMERICA

CANADA.—Calgary. Special Believers' Meetings, May 24-26, at Penley's Academy, 620 8th Ave., E. Particulars, J. E. Reid, 218 13th Ave., E..**Montrock**, Ont. All day meetings on Mar. 22 proved a time of refreshing, when F. R. Peer and W. Murray shared burden of ministry. Blessing amongst unsaved. Mr. Peer continued for two weeks' special meetings..**Toronto**. John Smart took regular meetings in Maranatha Hall for a month with good results. Interest amongst saints and sinners; a real spirit of fellowship..Pape Ave. Hall has experienced a season of blessing, result of visit of A. Douglas and Mervyn Paul..Saints helped and souls saved through ministry of A. Stewart and W. Warke in Brock Ave. Gospel Hall..J. H. Blackwood ministered to believers for 2 weeks at Birchcliff. A time of blessing. Ministry also appreciated by believers at **Galt**..**Grand Bend**. Meetings conducted by T. A. Wilkie were blessed in a number professing faith in Christ..**St. Catherines**. Geo. Sbivas and F. Nugent had a series of Gospel meetings during Feb. and Mar., when God richly blessed.. **London**. Peter Hoogendam had a series of meetings at Egerton St. Hall, followed by a campaign at Hamilton Rd. Hall. G. Pinches had 8 days' special meetings in Bethel Hall and Hamilton Rd. Hall..**Hamilton**. Alfred P. Gibbs was blessed in ministry of the Gospel at Bethany Hall. Several professing salvation..**Kitchener**. Fred. Watson had a 3 weeks' Gospel effort. Interest good.. **Guelph**. Jas. Blackwood ministered refreshingly to the Lord's people for 10 days, at Yorkshire St. Souls have been saved of late..**Lake Shore**. T. Wilkie was here for many weeks; some 12 souls professed..**Timmins**, Ont. Quite a revival in Assembly. A few professed, amongst them a R.C. woman..**Montreal**. D. Kirk had 3 weeks' special effort in Ebenezer Hall, Rosemount. Large

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attendances; some blessing..**Sherbrooke**, Que. Grace Chapel, 79 Montreal St., was opened in Jan. Correspondent is Dr. A. G. Hill, 39 Dufferin Avenue...**Toronto** Conferences were held in six different halls here over Easter. *Central Hall*: Those ministering were, J. R. Littleproud, Peter and Will Pell, Dr. Northcote Deck, L. Sheldrake and John Spreeman. One soul professed.. *Swanwick Ave. Hall*: R. M'Crory, P. Pell, J. Blackwood and others..*Broadview Ave. Hall*: Andrew Douglas, D. M'Geachy, C. H. Willoughby, N. Grattan and G. Johnston..*Junction Hall*: Geo. Gould, Jun., Wm. Robertson, Isaac M'Mullin, W. P. Douglas, G. Shivas, F. Nugent, D. Miller, J. Widdifield..*Bracondale Hall*: Messrs. M'Bain, M'Cracken, Bruce, M'Geachy, Crawford, W. P. Douglas, and others..*Olivet Hall*: Albert Widdison and others..**Brantford**. Easter Conference well attended, and saints were blessed by ministry of Albert Widdison, James Smart, S. B. Adams, R. M'Laren and G. T. Pinches. Mr. Pinches continued for a week, with interest..**Guelph**. Various conferences from May 24 to Sep. 2. Particulars from Frank Guthrie, 61 Quebec St., West.

UNITED STATES.—Penllyn, Pa. Memorial Day Conference, at 10.30, 2.30 and 7.30. John Hill, Louis Montalve, and Wm. Bryson expected..G. T. Pinches had 2 weeks' meetings at Laflin St., **Chicago**..H. K. Downie had some good meetings in 74th St., **New York**; Ozone Park, New York, and Paterson, Passaic and Westfield New Jersey. Now in Ocean Gate, N.J., where meetings are well attended. Expects to return to Canada at end of April..A. Widdison gave addresses on "The Tabernacle" for several weeks at **Glen Head**, New York. Ministry enjoyed. J. Lyttle and A. Kunz also paid appreciated visits..Wm. Robertson had two weeks in **New Bedford**, Mass, with chart, "The Feasts of the Lord." Went on to Bridgeport, Conn...W. H. Hunter had meetings in **Harrisburg**, Pa., and Barrington, N.J., also Pawtucket, R.I...**Elizabeth**, N.J. Ten days' meetings in Bible Truth Hall, on the "Tabernacle in the Wilderness," by A. A. Widdison, were well attended, and much blessing resulted.

OTHER PARTS.—West Indies. There is now a bright little Assembly in MARTINIQUE (French-speaking); 16 have lately been baptized. A. C. Peterkin paid a visit, and other workers are expected..N. Russell and A. C. Peterkin had a month together in the Roman Catholic island of DOMINICA; held meetings in five towns; many listened. Two converts were baptized. This always infuriates the R.C. priests, and there was much opposition..In JAMAICA an island-born brother, Germain, has seen blessing at Carnie; 60 professed, of whom 27 were baptised last February. Hall seating 150 has been built by the local believers. New halls to be erected at Font Hill and Uplands, where blessing continues, as also at Mount Vernon and other centres where Mr. and Mrs. Bewick and Miss V. Ellis are working..W. H. Farrington writes of a happy work in a suburb of Nassau, BAHAMAS, called Mason's Addition, where he has been preaching in his tent for several months. "Over 150 have confessed faith in our Lord Jesus Christ." A building is sorely needed; it is impossible to hire one..In TOBAGO, J. Moore and B. Cooper have begun a systematic "hut-to-hut" visitation, and ask our remembrance in prayer.. T. Smith, Vedad, HABANA, reports that 3 more have confessed Christ lately. As a result of the radio broadcast, 80 Testaments and books have been sent to those who have requested them..**Honduras**. A. Hockings, San Pedro Sula, writes that work is encouraging in most places, but difficult in others. There are 5 Assemblies where conferences are held, and others are growing.. **Argentina**. W. A. Tremlett, Salta, writes that meetings are well attended and during the past few months some 26 have confessed Christ. A new hall in another part of the city has been opened, and over 100 attended the first night. Interest continues..**Brazil**. A. Simpson, Conquista, mentions the difficulty of getting people to attend the meetings. After visiting 75 houses, only 10 adults arrived. 11 children S.S., all R.C.s and Spiritists.

AUSTRALASIA

AUSTRALIA.—Fred. Toby with Motor Bible Carriage, has been visiting some **Coast Places**, and has seen signs of blessing..Annual Conference at **Ballarat** was held on Foundation Day, when a good number gathered to hear the ministry of the Word of God..Colin Ferguson expects to work with Bible Carriage in **Tasmania**, where there is a great need and many openings..After some time in and around Sydney, T. Towill hoped to take up work again around **Sawtell**, on the North Coast of N.S.W., with Bible Carriage and Caravan..**Toowoomba** Conference on Foundation Day was well attended and was a time of spiritual refreshing and profit to the saints present. Ministry by F. Bates, J. Cairns, J. Evans, A. Memmet, R. Scanlon, W. Speare, B. Todd, S. Tyrrell, A. Thorn, R. Vize and W. Wheat.

NEW ZEALAND.—J. Russell and S. Palmer having tent meetings at **Mataura**..H. C. Hewlett has given help in **Palmerston North** and in Feilding..S. Burnham had meetings at **Eltham**..**Bible Carriage** workers continue to seek to reach isolated districts, and in spite of much indifference they here and there find interest.. H. Welsh had tent meetings at **Parakai**, but found work difficult..R. Nairn gave help in and around **Upper Hutt**..L. Taylor expected to pay his 8th annual visit to **Great Barrier Island**, seeking to reach the settlers there..T. H. Salmon reports that there are now 7 monthly prayer-meetings in different parts of **Auckland**, to pray specially for the Jews..W. Richards had some interest in Mornington and **Sth. Dunedin** Assemblies.. Special efforts are being made in various **Military Camps**. Pray for blessing on this work.

THE WORLD FIELD

EUROPE.—It will be of interest to many to know that it is just 75 years since William Sloan landed in the **Faroe Islands** for the first time, arriving in a small Shetland fishing smack, from the isle of Papa Stour. Looking back over these three quarters of a century, many changes have taken place, both spiritually and otherwise. It is generally acknowledged that the arrival and labour of that lone missionary, landing with all his belongings in a Gladstone bag, resulted in a great change spiritually and in other ways among these "Vikings' sons" in the lonely isles, and an indelible mark was left on them, through his godly life and saintly character. There is cause for much thankfulness as to the progress of the Lord's work. Many hundreds now rejoice in the assurance of Salvation, and upwards of a thousand are in fellowship in the 24 Assemblies in the islands..A. M'Kinnon had a happy time in Copenhagen, **Denmark**, early in the year, with readings and public meetings, speaking 15 times in 8 days. Then went on to **Norway**. Had 3 weeks in Oslo, where believers were trying to secure a hall. Work was encouraging. Our brother wrote from Kristiansand, where the little Assembly have hired a hall, and several brethren had developed real gift. Remember these believers in this hour of trial..**Spain**. T. W. Rhodes writes that after many difficulties they

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arrived back in Madrid, exactly 3 years after their house was destroyed by bombs. Many changes have taken place, but there is much to encourage as well as much need of prayer..**Portugal**. R. Molton, Caldas da Rainha, writes of visiting, along with R. Ingleby, a number of villages with tracts and booklets, with interesting results. Asks special prayer for two elderly sisters at Nazare.

ASIA.—India. E. Buchanan, Kamakerai, reports the baptism of 9 believers. All are now in Assembly. About a dozen have recently professed faith in Christ.. Miss H. Munro, Amalapuram, writes of itinerating with Miss Dyason along the Main Canal of the district. Where formerly there was much opposition, they have had a most friendly reception, and people who would not previously allow them near their veranda now give splendid hearings to the Gospel..J. M. Davies, Trichur, writes of the baptism of 9 believers at a place some 12 miles away, where it is hoped an Assembly may be formed..G. Hill, Mount Zion, writes of having had the privilege of preaching the Gospel among the Hill tribes of the Nilgiri Hills, through the kindness of a visiting friend with a car. It was an excellent opportunity, and people listened well..Miss R. Lynn, Tanuku: "My helpers have visited 34 villages and hamlets, and though many people are careless and think their own religion enough, others have shown a desire to know the only One who can save. Many of the Christian widows are in need."..**Perak**. H. F. Marks, Taipeng: "Last year was my 40th year in Malaya, and was also the most fruitful and encouraging in spite of all that is happening. A good number have been added to the Lord and His Church. Numbers attending meetings have increased considerably."..**China**. Mrs. M. Buckley, Loa Chi Tang: "Our visits to the homes show that the good seed is being sown by the children among the parents. A sister of means and love for Christ asked if she might use our premises to give her annual treat to the women and children of her village. Over 500 women and children had the Gospel faithfully preached to them. Since then some come regularly to the Thursday meeting."..**Palestine**. S. F. Cupples, Jerusalem: "We are having good meetings and frequently conversions among the soldiers and among the Police. We have the joy from time to time of seeing soldiers and policemen converted here baptised and received into Assembly. Much prayer is needed in these days of tremendous opportunity."

AFRICA.—Angola. R. C. Allison, Saurimo, writes of the advantage of having Kafwakumbwe, where work was commenced last year, as a centre. The new chief called his people together, and it was the largest audience our brother has yet seen in this colony. The priests are greatly perturbed..**North Rhodesia**. H. Cunningham, Kamapanda, writes that reports from the out-schools are encouraging. A young married couple and a widow were recently baptised at an out-school, and a few from another place are seeking baptism..C. R. Nightingale, writes of spending a few days with Mr. and Mrs. Buckland at Mujimbeji. Six believers were baptised, and it was a joy to see the evidence of the Lord's work in their hearts..**Natal**. Dr. W. Barton, Greencroft: "The hospital work is progressing and more in-patients are coming. The clinic also is well attended, and many heathen people hear the Word who would otherwise be unreached." A. Ferguson was expecting to take charge of the work at Elim..**South**. E. J. Peake is encouraged at Korsten, a needy district of Port Elizabeth. Meetings are held in the homes of the people, and a hall is needed..We are sorry to learn that Miss M.A. Archibald, of Chitokoloki, Nth. Rhodesia, has been advised by her medical adviser to have over 3 months' treatment in Cape Town City Hospital, and afterwards to proceed to a Sanatorium on the South African Karoo, where it is hoped her health may be restored. It is thought that she has contracted the trouble through nursing advanced cases at Chitokoloki.

"WITH CHRIST"

Jan. 21, **John Thomson**, aged 69, following a serious operation. Arrived in Newark, N.J., from Aberdeen, in 1892, moving to Arlington in 1894, where he has since resided. One of the few brethren at the commencement of the Assembly in Kearny almost 42 years ago, is the last of that number and will be sadly missed because of his rich spiritual ministry. As a shepherd and pastor will be sorely missed. Until a few years ago when he met with an accident, was in the laundry business, and in spite of hard work and long hours, found time to study the Scriptures, that he might feed the flock of God. Ministered the Word with acceptance in his own Assembly, seldom, if ever, going elsewhere. A godly, consistent brother, steadfast through all the years..Jan. 24, **Miss Catherine M'Nair**. Converted over 50 years ago and associated with believers in Parkholm Hall, Glasgow, for 40 years. A steadfast sister. Much missed..Feb. 4, **Mrs. Duke**, Hamilton. Saved in early life through the preaching of the late David Rea. For long associated with believers in St. Paul St. Hall, Aberdeen, and latterly in Hamilton. A faithful worker, ever loyal to the Lord..Feb. 5, **Mrs. T. Pryde**, aged 64. Connected with Assemblies in Newcraighall and Portobello for 45 years. Daughter of the late Alex. Smith, was much given to hospitality..Feb. 12, **Alexander Livingstone**, aged 81. Born in Glasgow. Born again in Govan when 19, almost at once began to preach and continued for over 50 years. Travelled all over the British Isles. Went to U.S.A. 33 years ago, after 9 years there moved to Canada, where he has laboured diligently in the Gospel and ministry, travelling across the continent many times, where his ministry was greatly appreciated. Associated with Pape Ave. Hall, Toronto, for 18 years. A much esteemed worker..Feb. 13, **Frank Prior**, aged 72. Greatly missed at the Queen's Road Meeting Room, Reading, where he had been in happy fellowship for the past 27 years, previously at Basingstoke and Swindon. Led a godly and consistent life..Feb. 27, **Wm. Beveridge**, of Harrisburg, Pa., aged 78. Born in Motherwell, Scotland. Saved through hearing a group of miners preaching in the open air. The reference to that old hymn sung so heartily, made an impression on him, namely, "Sweeping through the gates of the New Jerusalem, washed in the Blood of the Lamb." With Alex. Lamb launched out into unbroken soil in Virginia, U.S.A., in 1889. Joined later by Benjamin Bradford and James Hamilton, they had the joy of seeing a reaping and a number of Assemblies formed that go on to-day. A real pioneer, he endured hardships, continued faithfully, and died in harness. Went to hospital for observation; was operated on, but did not regain consciousness. A humble, unassuming and faithful brother and a true plodder. The funeral was large, Christians from far and near were present.. Feb. 28, **Wm. White**, Calgary, aged 79. Born at Llanrwst, North Wales. Born again in 1882; came to Canada in 1883. Became associated with the Assemblies first at Brandon, Man., in 1893, lived in Brandon and Winnipeg for a time, moving to Calgary in 1905..Mar. 5, **Mrs. Gordon**, wife of the late Joseph Gordon,

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Templetate, aged 80. Saved for over 50 years. A quiet, godly woman, over 40 years in Assembly at Templetate, where many enjoyed her hospitality. Latterly in Clones.. Mar. 9, **Mrs. Bruckenbridge**, aged 78, widow of Robert Brackenridge. Saved when a girl in Dalmellington, was in fellowship there, also at Maybole and the last 40 years in Victoria Hall, Ayr..Mar. 10, **Jas. Macnulny**, aged 59, at Schenectady, U.S.A. For some years identified with Christians in Annathill, and Townhead, Glasgow, before emigrating to America 19 years ago. Bore a steady, consistent testimony, and will be much missed in the Assembly at Albany..Mar. 14, **James E. Kennan**, second son of the late James Kennan, of Dublin. Associated for many years with the Enfield Lock Assembly, of which he was one of the founders in 1890. For the past 13 years met with believers in Yeovil. A most diligent personal worker, known to many. Accompanied the Pilgrim Preachers on several of their tours..Mar. 14, **James D. Renwick**, South Shields, aged 88. Converted when 19 while a shepherd lad on the Cheviots. Commenced to work for the Lord at once, and continued to preach, until a few weeks before his Home-going. Most of his life was spent at South Shields, but after retiring from business, spent some years in ministering the Word in the South of England. 10 years ago he returned to South Shields, where he was a great help in the Assembly, loved and esteemed by all. Left a commodious hall in John Clay Street, South Shields, in the hands of Trustees, for the work of the Assembly.. Mar. 17, **Thos. Robinson**, Glasgow, aged 71. Saved 55 years ago in Parkhead through reading "The Young Watchman." Met with believers in Porch and Elim Halls, and last 10 years in Baltic Hall. A brother beloved..Mar. 18, **J. E. Waterhouse**, aged 76, worked untiringly for the Gospel Hall at Ravensthorpe, afterwards with the saints at Ossett, will be greatly missed.. Mar. 20, **Miss Edith Murdoch**, Aberdeen. Saved at an early age. For many years in Assembly Hall and latterly in Hebron Hall. Last 3 years suffered much. Will be missed by many..Mar. 22, **William H. Payce**, aged 85. Convicted when performing on Blackburn music hall stage. Converted in Byron Hall, Liverpool, when 29. Faithful to the Word and the Assembly.. Mar. 22, **Wm. Calderhead**, Wishaw, aged 73 (brother of the late James Calderhead, evangelist). For many years in Victoria and Ebenezer Halls. A quiet, godly brother and able expositor, he will be much missed, especially from the Worship Meeting..Mar. 23, **Hamilton Patterson**, Bathgate, aged 67. Saved over 50 years ago in Newmains. For many years in Bathgate Assembly, latterly in Blackburn. A gracious brother who bore a steady, consistent testimony..Mar. 23, **Richard E. Trewin**, of Callington. Cornwall, aged 88. Saved when 17 through preaching of a blind woman, at Helston. Maintained consistent testimony in the Assemblies for 53 years..Mar. 27, **Mrs. Stewart**, widow of Robert Stewart, Glasgow, aged 89. Saved 69 years. Met with believers in Aberdeen, then in Marble Hall, and last 24 years in Union Hall..Mar. 28, **John Clark**, Belfast, aged 47, saved 6 years. Bore a good testimony. Will be much missed in Comber Rd. Assembly..Mar. 30, **John Shaw**, London, aged 69. Saved in Anderston, Glasgow, in 1888. Associated with Garngad Hall, Glasgow, and for 34 years in Longley Rd. Hall, Tooting. Active in Assembly, superintendent of S.S. for 25 years, an earnest Gospeller..Mar. 30, **Andrew Sloan**, for many years correspondent of Bank Assembly, New Cumnock, and superintendent of the Sunday School. Converted nearly 44 years ago at a "kitchen meeting," in Connelpark. An active worker, particularly in visiting both saint and sinner. Young believers will miss his words of encouragement..Apl. 5, **Miss Margaret Montgomery**, Dreghorn, aged 25. Saved 10 years ago. Bore a bright testimony..Apl. 5, **Mrs. Jeanie Gilmour**, Saltcoats. Connected with Bethany Assembly for almost 43 years. A faithful and devoted sister who loved and served the Lord. Took a deep interest in missionary work..Apl. 7, **Robert Lindsay**, aged 55. Saved for 35 years. Valued helper in Assembly and Sunday School at Dalry, Ayrshire..Apl. 7, **Lettie Darroch**, Motherwell, aged 31. In Roman Rd. Hall for some years. . Bore a bright testimony..Apl. 9, **Mrs. Long**, beloved wife of J. Chris. Long, of Parkstone, Dorset.. **Peter Westwater**, aged 80, saved 57 years ago in old Music Hall, Motherwell. Bore a good testimony to the end; will be missed. Associated with Assembly in New Stevenston over 40 years..**John Varnham**. Saved 53 years. A faithful shepherd led many to Christ. Built Gospel Hall in Haydock, 39 years ago..**Mrs. Wm. Turner**, Greenock. Saved about 40 years and in fellowship for about 30. A quiet, godly sister given to hospitality..Mar. 29, **Miss Mary Donaldson**, Kirkmuirhill, aged 24. Saved when 13 and since closely associated with Assembly..Mar. 22, **Frank Galloway**, Dunfermline, aged 64. Saved over 40 years. Met with believers in Abbot Hall; for many years a lover of the Lord and His Word. An earnest open-air preacher. A student of the Word; very helpful at Bible readings; will be greatly missed..Mar. 25, **J. R. Cosson**, aged 69. Saved as a youth in Pembroke Dock, later coming to London, and for last 40 years at Barnsbury Road Assembly. An energetic preacher and gracious minister of the Word; will be greatly missed in a large circle of London Assemblies..Suddenly, on Apl. 3, **George W. Davey**, aged 87. For nearly 50 years identified with believers at Bignold Hall, Forest Gate. He was a soul-winner and a succourer of many. Known in many Assemblies in London district..Apl. 9, **Charles Lock**, aged 82, one of the original founders of the Assembly now meeting at the Octagon, Taunton. Had been active in Assembly life and Gospel work on the Blackdown Hills for over 50 years. At interment, Mr. Douglas Brealey spoke of his faithful and willing service..Apl. 15, **Mrs. Burridge**, wife of J. H. Burridge, Torquay, aged 70. Many years in Warren Rd. Assembly, known to the Lord's people from many parts..Feb. 23, **Miss Ellingsen** aged 77. Saved in youth. Many years in Ballarat Assembly; last 17 years in Conference Hall, Camberwell. Bore a bright testimony..Suddenly, on Feb. 27, **M. P. Lockhart**, London, Ont., aged 73. Born in Ayrshire, he was associated with Assemblies in Glasgow and Manchester for many years before going to Canada. During his latter years he was active in Egerton St. Meeting, London, and was instrumental in opening up new work in Argyle Park district. Will be greatly missed..Mar. 18, **Wm. Mell**, Detroit, aged 82. Born at Westray, Orkney, where he was saved 72 years ago. One of the founders of Addison Rd. Assembly, Cleveland. Continued there until moving to Detroit about 18 months ago. A brother much loved and esteemed..Apl. 14, **James Nelson**, Shettleston, aged 83. Saved over 60 years ago. In early days associated with Hope Hall, Parkhead, but for many years in Shiloh Hall. A valued worker and tract distributer.

ADDRESSES

CORRESPONDENCE for Bethany Hall, Market Place (over Gallon's Stores), Otley, Yorks., to Ed. Jeffcock, 13 Charles St...Wellcroft Halls, Glasgow, to E. F. M'Muldrock, 1 Greenfield Road, Clarkston.. Dundonald Gospel Hall, Belfast, to Robert Elliott, 18 Reaville Park, Dundonald, Belfast.

PERSONAL ADDRESSES.—**T. J. Allen**, 10 First Avenue, Teignmouth, Devon..**J. S. St. Clair**, c/o Soldier's Home, Abbassia, Cairo..**G. K. Lowther**, Trentside, Edward Cres., Wareham, Dorset..**E. J. Peake**, Post Restante, Port Elizabeth, S. Africa.

SPECIAL ADDRESS.—Gospel Hall, Academy St., Castle Douglas. Correspondent, J. Dalling, 30 Queen St.

"He Blessed Them."

One of the Universal Words of the Bible. By Dr. NORTHCOTE DECK, of Solomon Isles.

"WHILE HE BLESSED THEM HE PARTED FROM THEM" (Luke 24. 51). Thus the perfect life of God's Son, which began with "Glory to God in the highest," when the angels sang in the fields of Bethlehem, ended with blessing to man, even the lowest, when the Saviour departed. "Glory to God, blessing to man!" What a link between Heaven and earth! How the Saviour's out-stretched arms on Calvary drew God and man together again in a loving embrace. These were two of the outstanding marks of His perfection and grace. For He ever lived to bring glory to God, so that He could say at the close, in His great High-priestly prayer: "I have glorified Thee on earth, I have finished the work Thou gavest Me to do." So the glorifying of the Father on earth was finished. The blessing of men which flowed from Calvary, was but begun, and ever since has been a never-ending stream.

God's blessing seems too unpractical, too intangible, too supernatural, to appeal to the heart of the natural man. He lives for material things, which he feels able to see, and touch, and enjoy. For him "there is a way that seems right unto a man," but he does not realise that "the end thereof are the ways of death" (Prov. 14. 12). Men who live for things may get them in abundance, for God may allow them their request, while yet He finds needful to send leanness into their soul. He has designed human hearts for Himself, and He is not going to have them satisfied with mere things; He reserves that right unto Himself.

Yet how safe, how satisfying, how different from all else

The Blessing of the Lord!

For "it maketh rich and He addeth no sorrow with it," says the Proverb (10. 22). We could easily do without a good many things we have come to look upon as essential in life, but there is one thing we can never afford to do without, and that is "the blessing of the Lord." And thank God there is no need at all for the humblest saint ever to go short of it.

And the importance of *blessing* is proved by the fact that it is one of the great universal words of the Bible. It is also one of the greatest and most wonderful of the attributes of God. For "blessing" as noun or verb, is found almost 500 times in Scripture.

Sometimes we find man blessing God. In his case he is not seeking to impart blessing to God, but rather because of God's rich abundance poured out, the man's soul rises up in thanksgiving to call God blessed, as did David in the 103rd and many another Psalm of praise.

At other times we find men blessing other men on God's behalf. So when Isaac blessed Jacob, all the blessing he called down upon his son was founded on God's covenant and promises, and came from God. So again with Melchizedek and Abraham. Even Balaam, the hireling prophet, is allowed to be the medium of God's blessing to Israel.

But in general it is God Himself directly Who blesses man.

He is Ever Bent on Blessing Man!

Indeed He cannot refrain Himself from anyone who is in the condition to be blessed. "God is Love." That is His character, His being: and as love must give, a God of love must ever be a God of outpoured blessing.

"And God Blessed the Seventh Day

and sanctified it." It is deeply significant that each preceding day of creation had a morning and an evening, an ending. But no ending is mentioned in connection with the day of rest, because for the soul, it is to have no end, any more than the blessing that accompanied it.

Here, then we have a revealing of the heart and character of God. He created but that He might bless. His blessing was inevitable. It had to find an outlet, and an object, and that object was man. He has never changed. Such is always the One with Whom we have to do. Are we making it possible for Him to bless us in the full measure in which He desires?

Now it is ominous and important to notice that when God's commands are broken, and His laws disobeyed, as at the Fall, He has no option but, in place of the universal blessing, to impose

A Far Reaching Curse.

There is evidently no other alternative, no other course open to Him. Men are either qualifying for, and enjoying God's rich blessing, or He must frown upon their plans, and restrain them with a curse. Thus quickly following His pronouncement of blessing in Genesis 1, He is constrained to announce in Genesis 3, "Cursed is the ground for thy sake" (Gen. 3. 17). Thank God man was not cursed. The serpent and the ground were cursed for man's sake, for his discipline. Yet man could still be blessed on God's known terms.

Then we come to

The Flood,

God's purge of the world, when a new beginning was made under Noah. A new covenant was

declared, and from it again blessing flowed, a "flood" of blessing which quite cancelled out the previous "flood" of judgment. Again the same formula was repeated for the third time: "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 9. 1). And so rich is that blessing, that when the cloud is mentioned for the first time in the Bible, it prophetically has a *bow* in it already, to be a sure promise of God's benediction and protection.

Then comes

The Call of Abraham

(Gen. 12. 1) and still a new covenant with men.

Is it not in keeping with the character of God, and a principle of His dealings with men, that at once a still greater blessing is pronounced? The word is used five times in two verses, to express fully the purpose of God. It contains indeed one of the most remarkable and far-reaching predictions in the Bible, a prophecy that has often been the despair of statesmen, a promise that has become a law of nations. Speaking of Abraham and the people to spring from him, God pronounces: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12. 3). Thus again blessing and cursing are strangely intertwined. "Behold the goodness and severity of God, on them which fell severity, but unto thee goodness" (Rom. 11. 22).

And then

There Came to Earth the Saviour,

to confirm to men the benediction of God. He came to die, He came also to bless. And when He came it was not for individuals only. His benison was far wider, His love far larger. He came to bless whole classes. And so He names them richly in the beatitudes. How appealing they are, how compelling their need. For it is the poor in spirit, the meek, and those who mourn who have arrested His love; while the pure in heart, the peacemakers and the persecuted who have access to His heart. So He opens Heaven's storehouse to the poor in spirit. And they that hunger and thirst after righteousness have free access to the "treasures of darkness;" and though the world resist the meek, Heaven cannot, and so they inherit the earth. And those that mourn? Why, they have for their consolation "the God of all comfort." *What a Saviour!*

The Old Testament had closed on a gloomy note: "Lest I come and smite the earth with a curse" (Malachi 4. 6). The New Testament was to close in glowing grace and glory: "The grace of our Lord Jesus Christ be with you all." For just before (Rev. 22. 3), is the statement: "There shall be no more curse." Where, then, fell the curse foretold by Malachi? Not on the earth, but on the Saviour as He hung on Calvary. For God had foretold, "Cursed is every one that hangeth on a tree" (Deut. 21. 23; Gal. 3. 13). And that was just the death designed by God and men for the Saviour.

"He bore the CURSE; alone He bore the load;
For us He drank the cup, Jesus the Son of God,
He bore the curse."

Let us conclude now with three special benedictions of the Saviour ere He returned to Heaven.

I. The Blessing of Giving.

Somewhere on His earthly journey to the Cross, our Lord announced a principle, and voiced a blessing which might have been for ever lost to the Church but for the Apostle Paul. In Acts 20 we are told of the affecting farewell he took of the Ephesian elders on the beach at Miletus. There the Apostle's heart was wrung with the sorrow of parting, "knowing that they should see his face no more." There he stressed to them His manner of living, "coveting no man's silver." And as his final appeal to them to have the mind of Christ, and to care for the poor and needy, he quoted a sentence long before uttered by the Saviour, and never so far recorded. These were "the words of the Lord Jesus; . . . It is more blessed to give than to receive" (Acts 20. 35).

So he rescued from oblivion words not yet included in the Scripture of Truth, words which really voice the whole motive of Christian and missionary effort; the virtue of giving rather than receiving; the principle of "doing without" on earth, that we may "lay up treasure" in Heaven, of "letting go" things here, that we may keep them for ever hereafter. Thus the deep truth of the lines: "Measure thy life by loss instead of gain; not by the wine drunk, but the wine poured out." Truly the selfish person is his own worst enemy; any one "wrapped up in himself makes a very small parcel," and will gain small blessing and final reward.

Yet, "there is that scattereth, and it increaseth all the more," and Christ Himself came to give a new emphasis to life. He came "not to be ministered to but to minister." And we are to have the mind of Christ, and share His blessing of unselfishness. May God teach us all this new spiritual arithmetic, that subtraction here, really means final and heavenly addition.

II. The Blessing of Trusting.

Again in the upper room, the Saviour announced for all time, another spiritual law for the Christian which really earns him his name of "believer." Dealing with doubting Thomas, who, by the way, has had so many descendants, He announced: "Blessed are they that have not seen and yet have believed" (John 20. 29). The world's law (continually broken) is, "See and understand before

you believe." But this is reversed in the spiritual realm, where it ever is: "Believe before you see," for you will see later on. This had to be so, because the salvation of God is a revelation from above. It could never have been conceived by the mind of man; it had to come from the heart of God.

The Word of God makes it quite clear that we were utterly helpless to do anything toward the saving of our souls, or the cleansing of our sins. Revelation asserts that these could only be accomplished by the free gift and grace of God in answer to our cry of faith. Thus salvation is only "by faith;" we are "justified by faith," we have "access by faith," indeed "the just shall live by faith," for "without faith it is impossible to please God." The "faith way," then, is God's way.

"Faith," or "believing God," will lead us into many adventures; it will lead through many dark tunnels, when hope may seem almost extinguished. But tunnels are always on the main line and lead somewhere. And the dark tunnel of some difficult experience that we must go through in faith will always emerge into further valleys of blessedness and the knowledge of God. And it mightily pleases God, and is wonderfully profitable to man, that continually we should be called to trust God in the dark, where we cannot "see," that "nevertheless afterwards" there should be "the peaceable fruit of righteousness."

III. The Blessing of Departure.

And now He was going, returning to His Father's Home, and to His Father. Let us then join their little company, and go with Him and His disciples "as far as to Bethany." What will His parting portend to them? What will He do or say? He had already blessed every one who could be blessed, in His life. He had just blessed the world of believers through death, His death on Calvary. What will He do on departure? Well, He had kept back one final blessing still, *a departing blessing*. For He must still surprise us with His love and bounty, even at the last. So "He lifted up His hands and blessed them, and . . . was parted from them." How typical, how in keeping with His character and love.

This, indeed, was but the last act of a lifelong habit, a life-long attitude of ever enriching men. And that blessing is still descending through the "windows of Heaven" upon every contrite heart. Are you being "greatly refreshed" these days, dear fellow-believer? Have you had a new blessing just lately, or is it largely passing you by? For indeed and in truth "blessings abound where'er He reigns." But is He really reigning at present in your heart and mine? Then in that case we need "never know when drought cometh."

Why Does God Not Stop the War?

A Message from Habakkuk for To-day.

By MONTAGUE GOODMAN, Oxford.

ALL we know of the Prophet Habakkuk is that he was a man with a burden. We are left in ignorance of his parentage, age, rank, and condition of life. We do not even know for certain the precise period in which he lived.

But we do know he was a burdened man and his short prophetic writing discloses the source and character of his burden, which may be said to be threefold.

1. It arose from

The World Conditions he Saw Around Him,

and particularly from those affecting his own nation. For his nation was in dire peril of being devoured by the rapacious ambition of a powerful, relentless and cruel neighbour, bent on aggression with the object of securing world domination. Already several small nations had been crushed, including Judah's sister nation of Israel, whose land had been seized and whose people had been transported into exile.

And now Judah awaited in terror the attack of Assyria upon themselves. This is the burden that Habakkuk "sees" as he watches with troubled heart the course of events around him. "They are terrible and dreadful . . . their horses are swifter than the leopards and are more fierce than the evening wolves . . . they shall fly as the eagle that hasteth to eat, they shall come up all for violence, . . . and they shall gather the captivity as the sand." And again, "They shall march through the breadth of the land to possess the dwelling places that are not theirs." Such was Habakkuk's burden, and such is the burden that is oppressing men to-day. For there is an arresting parallel in the world position in his day and that in ours. As with Habakkuk, so with thoughtful men to-day. The burden of the position lies not with the events themselves, so much as with the *utter wrongness* of them. Why should evil triumph and cruelty and oppression achieve its end? Why should thousands perish and millions more suffer ruin and devastation at the dictation of a group of determined wicked men? There is not a nation on earth that desires war and bloodshed. The whole world longs for peace, and yet chaos reigns. Why, oh, why should these things be? That was the first burden of Habakkuk, and that is ours to-day.

2. But Habakkuk had another and a greater source of burden,

It Arose from the Silence of God

in face of all the ravages of Assyria and of all the barbarous cruelties perpetrated on innocent thousands. God seemed to be utterly inactive and apparently indifferent, and that in spite of the

supplications of Habakkuk, and of doubtless thousands of other faithful men. "O Lord, how long shall I cry and Thou wilt not hear, even cry out unto Thee of violence and Thou wilt not save" (chap. 1. 2, 13). "Wherefore lookest Thou upon them that deal treacherously and holdest Thy tongue?" (chap. 1. 13).

As with David who cried in his anguish: "Lord, how long wilt Thou look on" (Psa. 35. 17), so that which most oppressed Habakkuk was that God could look on apparently unmoved and completely passive in face of such events. This is the burden that oppresses men to-day and finds its expression in such some impatient query as, "Why doesn't God do something?" Was it not Thomas Carlyle who wrote on a similar occasion: "And the worst of it is, God does nothing"? It seems almost unbelievable to men that God should be almighty and yet allow such oppression and cruelty as exists in Europe at the present time. Would it not be possible for God to intervene?

Why Does He Not Stop the War?

is the querulous question which greets us on every hand. Truly it does seem that God is silent and this fact is indeed a burden oppressing the minds of many, yet there are considerations which may well be pointed out in explanation of this apparent dilemma.

In the first place, if God were to act, He could only act in judgment, and if God rose up to judge where would His judgment end? For all the nations, and indeed all men everywhere are of such a character that they could not stand before the righteous wrath of a holy God. To ask God to intervene is to ask Him to do so righteously, and should He do so, who could escape? Truly we in this country feel that ours is a righteous cause, and that, this being so, we may call upon God to intervene on our behalf, and perhaps He may graciously see fit to do so in His own time; but we need to remember that God's national interventions in the past have by no means been productive of godly consequences.

God had many a time intervened for Israel and driven off their enemies, but His doing so had neither converted them into a God-fearing nation, nor conduced to their ultimate happiness or prosperity. Perhaps the silence of God may mean His longsuffering, and as in the days of Noah the longsuffering of God waited, *it may be the same to-day*. There are, alas, few indications of any sort of national repentance or of turning of heart toward God in our land to justify our expectation that God should break His silence on our behalf.

3. But burdened Habakkuk

Sought another and Better "Burden."

In his distress he cast his burden upon the Lord, and stood upon his watch to see what the Lord would say should He at long last break silence. He kept sentinel duty with his eyes up to God, and at length a message came, a message which henceforth became his burden from the Lord, and his great commission to make it plain *"so that he might run who read it"* (chap. 2. 2). And what was the message from the Lord which broke the silence and stirred the soul of Habakkuk with zeal to proclaim it? It was the only possible message for the world condition in his day as it is the only possible solution for our troubles now. It is contained in six words which may be truly said to form the key text of the whole Bible; the words were these: *"The just shall live by faith"* (chap. 2. 4). Thus is the silence of God broken with a message of life to dying men, and this message heralded by Habakkuk and thrice reiterated by Paul, has throughout the ages proved the one great solution to meet the need of succeeding generations of sinful men. For the root of all the trouble is that men are not right with God, and that because they have not believed God. The only way to produce a new world is to bring into it a new life, and the only way this new life can come is through justification by faith.

"The just shall live by faith." This was the message that raised Luther from his knees on the Sancta Scala in Rome, and sent him back to Germany to light the torch which illuminated the world of his day. It is this message which should be the burden of every Christian preacher throughout Europe in these warlike days, and it is without doubt the loss of this message that once was the glory of Germany that has brought her to her present deplorable condition; and the same is true in measure of our own beloved land.

There is a most urgent need for a great company of men to read it anew and run afresh to proclaim it far and wide. A victorious Britain and a defeated Germany promises no solution to the world's problems, but the acceptance of God's great message to Habakkuk by friend and enemy alike would result in a new world wherein dwelleth righteousness. And indeed Habakkuk himself foresaw this as the final triumph of the message that had come to him. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (chap. 2. 14). And that day will come when Christ, who is the glory of God, shall ultimately appear in the clouds in great glory that He may fill all things. In the meantime all men of faith may say with faithful Habakkuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olives shall fail and the fields shall yield no wheat; the flocks shall be cut off from the fold, and there shall be no herd in the stall, *yet I will rejoice in the Lord, I will joy in the God of my salvation*" (chap. 3. 17, 18).

Gathered Together—To What End?

God the Great Gatherer. By C. F. HOGG, Johannesburg, S. Africa.

THREE principles are readily discernible in Scripture. They are that: God is the Gatherer, the Uniter of His people, and the Healer of their breaches. Christ is His sole Centre of gathering. His Word is His power for gathering and healing.

On the other hand Satan is the Divider, the Scatterer of God's people. Jealousy, envy, and the unforgiving spirit, are his usual instruments for the accomplishment of his ends.

PLAINLY then it follows that those who by prayer, teaching and example seek to preserve and promote the harmony of the children of God are working in fellowship with Him for that which Christ also taught and prayed and died, "That they all may be one . . . that the world may believe that Thou didst send Me" (John 7. 21). But he who does aught to divide them, however speciously he may attempt to justify himself, is, in so far at least, acting in fellowship with Satan, whose aim is to mar their peace and testimony.

Through the years since the Gospel began to spread abroad in the earth, Christians who have recognised the evil of the formal religion of Christendom and who have sought

A Non-Sectarian Basis for the Fellowship

of church-life, have found, in the passage from which the words at the head of this article are taken, the fundamental principle on which churches of God are builded. There has, however, always been a tendency to form federations of such churches, which few of them have been able to resist; and these have, sooner or later, added themselves to Denominational Christendom. Not one "church of God on earth," but "churches of God" are found in the New Testament, as is evident enough from two considerations; first, from such Scriptures as Rom. 16. 16, "churches of Christ"; 1 Cor. 11. 16, "of God"; 14. 33, "of the saints"; and second, in no place are two churches associated for any purpose whatever. To no one church is any authority given to exercise jurisdiction over, or to interfere in the affairs of another. Nor, indeed, is any suggestion made that any church is responsible for the doctrine or practises of another. Each is responsible for itself to the Lord alone. Where He is "in the midst" He is sufficient and He is supreme.

In His letters to the Seven Churches in Asia (Minor) (Rev. 2 and 3) the Lord does not even mention any other save that which He is immediately addressing, much less does He suggest that one should exercise any surveillance over another. Yet the message to each is brought to the attention of the rest in the words, "He that hath an ear, let him hear what the Spirit saith to the churches." Moreover, unlike the Temple in which the Lampstands had seven branches, these churches are symbolised under the figure of seven separate lampstands, amid which walks the Lord. Compare also 1 Cor. 1. 1.

It may be useful to consider what the Lord actually said, as recorded in Matt. 18. 20, and to do so in connection with the context. But first it is necessary to notice that He did not say "*where two or three are gathered out*," as is sometimes heard, the meaning suggested being "from among other Christians." But the words are "gathered together," not "gathered *out*," nor is there any passage of Scripture that instructs a Christian to leave a company of his brethren. 2 Cor. 6. 14-18 speaks quite plainly of separation from unbelievers and evil men. In the second place, there is no ground whatever for translating the words of the original "where two or three are, having been gathered together," any more than a similar form of words could be translated "I am, having been loved."

"Are gathered together"

is the only grammatically possible translation. This double misreading has had the effect of adding other little sects to the confusion known as Christendom, for to speak of ourselves as "gathered out" Christians would be as sectarian as to speak of others as "Baptist" or "Presbyterian" Christians.

The words "Where two or three are gathered together in (into) My Name, there am I in the midst of them," throw into sharp contrast the difference between the old calling and the new. In the former the Israelite was forbidden to worship, or sacrifice, in any place other than "the place which the Lord thy God shall choose to cause His Name to dwell there" (Deut. 12. 11). For the Christian the gathering centre is not a place, but a Person: One Who has said that wherever two or three of His own are found together there He also will be "in the midst of them." "The Spirit breatheth where He listeth," and where He will the Lord meets His people (John 3. 8, R.V.M.).

The words

"In the Midst"

were familiar to the disciples, since they are found frequently in the Old Testament, where they are always used of, or by God, as for example, in Psa. 46. 5 and references, which see. The assertion of the Lord that He will do what God alone is said to do is an implicit claim to share the Divine nature. Indeed, to meet the new

conditions the Lord exceeds the undertaking of God, for whereas He had declared that He would be among His people in the City and the Land, the Lord declared that He would be "in the midst" of them wherever they are to be found. If the reader would find comfort in the presence of the Lord with His people, let him read Zeph. 3. 5, 15, 17, and let him ponder deeply the words at the close of verse 5, "the unjust knoweth no shame," for, they say, "the temple of the Lord are these" while covetousness, jealousy, envy, and strife are in their hearts (Jer. 7. 4).

He who here says "I" is the Son of God, with eyes "as a flame of fire," for Whom there are no secret depths in any human heart, Who is "of purer eyes than to behold evil," Who "cannot look upon perverseness," Who calls Himself "a consuming fire," and Who is to be approached "with reverence and awe" (Rev. 1. 14; Hab. 1. 13; Heb. 12. 28, 29). Let us beware of assuming that the Lord's word will be made good in our experience if we leave the conditions unfulfilled, "For though the Lord be high, yet hath He respect unto the lowly, but the haughty He knoweth from afar." With those "of a humble and a contrite spirit" He has chosen to dwell (Psa. 138. 6; Isa. 57. 12).

The condition in Matt. 18. 20 is comprehensive with meaning beyond our power to fathom.

In common speech a man's "name" is his repute, his character as others know it. So also in Scripture, Jehovah's Name is His character as He has revealed it (Exod. 34. 5-7). The words of our Lord in resurrection, "I will declare Thy Name" (Psa. 22. 22) do not mean that He will speak of God as Jehovah, but that He will declare His character as the vindicator of the righteous and the succourer of the distressed. See also John 17. 6. And so here. Had "by His authority" been intended, the preposition "in" would surely have appeared, as in Acts 3. 6; 4. 7, 10; 10. 48 cp. Matt. 21. 23, 27. While it is true that, following the general tendency of all languages to obliterate distinctions between related words, "in" and "into" (in Gk. *en* and *eis*) may sometimes be interchanged, yet it is probable that they are used with discrimination throughout the New Testament. "Into" (*eis*) "expressing entrance," and "in" (*en*) expressing the condition following upon entrance ("in, within," Abbott-Smith). In this connection "into" suggests not a static but an active relationship; not "gathered in" but "gathered into" is correct. An elipsis must be supplied, thus, "baptised into association with Moses," "baptised into association with Christ . . into association with His death" (Rom. 6. 3; 1 Cor. 10. 2). So here the meaning seems to be "gathered together into association with His Name," that is, so that His character may be displayed in us. It is sobering to ask ourselves whether the character of Christ is indeed seen in us; whether the church of which we form part is a true or a false witness of Him? Whether the neighbourhood knows Christ better because there is in it a company, large or small, professedly gathered together in His Name?

The Lord was here looking forward to the days

When Churches Would be Formed

and in this, the first mention of them, He suggests that the first call upon those who form them will be for a forgiving spirit, for although the Lord did not Himself use the word, Peter, discerning what was in the mind of the Lord, immediately asked about the limits of forgiveness among brethren. The answer was, in effect, there is none. It is detrimental to godliness to assume that the parable following, that of the Unforgiving Servant, does not concern believers at the present time.

A Parable is a Picture Complete in Itself;

doctrinal teaching is a chain, each link of which depends upon another. The Lord's parables therefore cannot be interpreted as the doctrinal teaching of the Epistles is to be interpreted. In every parable attention is concentrated on one element of truth, and is intended to enforce that alone. Moreover, each parable has a practical purpose in view, affecting the life of the believer. In this case the purpose is to teach that forgiveness is not received without the Spirit of the Forgiver. That I am willing to forgive is the evidence, to myself and to others, that I have been forgiven. This is one way in which we may "make our calling and election sure" (2 Pet. 1. 10). It corresponds, too, with the first proclamation of the Gospel. Peter said, "Repent," which involves faith in Christ, "in (*epi*=on) the Name of Jesus Christ," which again is the condition on which persons may be baptized, "unto (*eis*, with a view to) the remission (*aphiemi*, translated 'forgive' in Matt. 18. 27) of your sins and ye shall receive the gift of the Holy Spirit" (Acts 2. 38). Forgiveness and the Spirit of the Forgiver are not separable, God has joined them together. No man has received the forgiveness, of his sins who has not at the same time received the Holy Spirit, for "if any man hath not the Spirit of Christ, he is none of His" (Rom. 8. 9). "Did ye receive the Holy Spirit when ye believed?" was Paul's question to the disciples of the Baptist whom he met at Ephesus (Acts 19. 2). But the man in the Parable had not received the spirit of his lord who had forgiven him; answering to the case of the man who makes profession of believing and claims to be forgiven, but who fails to manifest the Spirit of his Forgiver, for he that

is forgiven indeed has learned the secret of love; the love that "endureth all things" (Luke 7. 47; 1 Cor. 13. 7).

It is significant that in his lesson from the Parable the Lord did not say

"Your Heavenly Father,"

but "My Heavenly Father," that is, He did not, as in Matt. 6. 14, 15, put those to whom he spoke in the relation of children, hence He could use such solemn words as these: "So shall also *My* Heavenly Father do unto you if ye forgive not every man his brother from your hearts." Willing to justify ourselves we plead that we cannot forgive until confession has been made by the offender. But this is to misunderstand the meaning of forgiveness. No command of God is contingent upon the obedience of another. Every injunction the Lord has laid upon His people is to be obeyed whether others obey or no. Forgiveness is primarily between the child of God and his Father. The will to forgive unconditionally is the evidence of fellowship with Him Who has forgiven us, and without that will fellowship with Him is not possible. On this the words of the Lord are quite explicit: "Whensoever ye stand praying, forgive, if ye have aught against any one," for "if ye forgive not men their trespasses neither will your Father forgive your trespasses" (Matt. 6. 15; Mark 11. 25). Is the child of God, willing to forgive, to be excluded from fellowship with His Father because his offending brother will not acknowledge his fault? Or, can he come to his Father to seek forgiveness, and yet say, in effect, I will not forgive those who have offended me while they refuse to acknowledge the wrong done? In church life it cannot be but that offences will come: happy are they who are not offended by the words of Christ, but, taught and enabled by His Spirit yield to them a prompt obedience.

We have already given: Jan.: Is the Scriptural Assembly Possible Now? by FRANKLIN FERGUSON, 50 years a worker in New Zealand. Feb.: Is the Scriptural Way of Meeting Possible To-day? by W. E. VINE, M.A., Bath. March: In What Do Our Meetings Differ from Others? by GEORGE GOODMAN, Eastbourne. April: What Church Shall I Join? by J. B. WATSON, London. May: The Principles on Which those Known as Brethren Act, by W. R. MOORE, B.A., Barrister-at-Law. June: Gathered Together According to Matt. 18. 20, by C. F. HOGG. We have still for issue Why Do I Meet as I Do? by R. G. LORD; Wherein are we Different, by H. P. BARKER; and a few more. Papers by GEORGE GOODMAN and J. B. WATSON have been issued as pamphlets for broadcast distribution at 1½d. each post free. Now is the time to circulate Assemblies.

Timothy's Threefold Cord.

By H. W. BECKETT, Congo Belge.

THERE is no doubt as to the spiritual prosperity of Timothy. Brought up by a godly mother and grandmother in the knowledge of the Scriptures, and led, perhaps along with them, to a saving knowledge of the Lord Jesus Christ through the ministry of the Apostle Paul, he was afterwards discerned by the Apostle as well as by the elders of the Galatian churches to be a person fitted to go out in the Lord's service; sent to Corinth and left at Ephesus to teach those Assemblies all things fitting; not least, commended as being beyond any other in his loving care for the saints. What was his secret?

The Preacher says: "A threefold cord is not quickly broken" (Eccles. 4. 12). The Scripture in 2 Tim. 1. 1-7 reveals

The Triple Secret of this Prosperous Life.

Verse 2. Timothy had something *from God*—grace, mercy, and peace.

Verse 3. He had something *from man*—unceasing prayers of the Apostle Paul.

Verse 5. He had something *within himself*—unfeigned faith.

Further, for the unhampered exercise of his gift, he had been given by God a spirit, not of timidity, but of all confidence, a threefold spirit answering to that threefold provision for his need. For he had grace, mercy and peace from God, with all God's *power* following; he had Paul's prayers in untiring *love*; and along with his own faith he was endued with a *sound mind*, capable of judgment and of self-establishment. Thus power, love, and wisdom were notable features of his service for the Lord.

Every believer has also, like Timothy, been entrusted with a gift of some kind, as well as with grace according (Eph. 4. 7), and faith to understand himself and his gift aright (Rom. 12. 3). Is every believer furnished with the threefold provision of Timothy? Undoubtedly he enjoys grace, mercy, and peace, which met him at Calvary and have continued with him daily since he first hoped in Christ. Certainly also, if he be a believer at all, he has true faith in God within himself. Has he, then, the loving, thoughtful prayers of those who are joined with him in the unity of the spirit and the bond of peace?

Paul prayed for Timothy "greatly desiring to see" him—that was his love; and "being mindful of thy tears"—that showed his intimate knowledge of the one for whom he entreated so constantly at the Throne of Grace. May not such prayers be much needed, among the Lord's people now? May we not greatly miss blessing, both

in our lives and in our Assemblies, because, while we pray much in a general way, and rightly so, in public and private, we fail in our private prayer to be *burdened* with even a few needs such as we could readily perceive near at hand? That servant of Christ in the Gospel, that elder brother, that afflicted saint, that dear Christian friend, that young convert, that fallen brother —have I as child of God even sought to know whether He would lay any of these upon my heart for earnest supplication according to His will?

If each believer took up but a little burden of such prayer, unwilling to let go until gracious blessing was obtained, might not startling things be seen again in the churches of God? Might not Timothy be multiplied among us?

Loyalty and Loneliness.

By J. B. WATSON, London.

GOD, Who is very pitiful, and Who remembers that the strongest of His servants dread loneliness more than they fear man's rage or the onset of demons, gives them the support and cheer of a loyal friend; some one whose firm presence lessens the else insupportable strain and whose help lightens the too-heavy task; whose service ministers cheer to an overtaxed spirit, and whose love is a beam of welcome light in the cloudy and dark day.

A Joshua for Moses, a Phurah for Gideon, a Jonathan for David, and Elisha for Elijah (would Elijah have broken down so badly after Carmel had Elisha at that time been his servant?), a Baruch for Jeremiah, a Mark for Peter, a Luke for Paul. Divine mercy gave

These Loyal Helpers

to be a comfort and support to men called to tremendous tasks, for God knows well that loneliness is the burden that breaks the stoutest spirit.

Yet, for Him whose task was more heavily weighted with labour, and whose lot was sharper with pain: Whose path was hedged up with thorns, and His way more densely dark than ever man had known: Whose Cross was so supremely bitter . . . in His hour of grief and utter anguish there was no helper who could stand at His side to soothe and comfort with sympathy and understanding. "I looked" (so spake His heart) "for pity, but there was none, and for comforters, but I found none" (Psa. 69. 20); and again, "I looked on My right hand, and beheld, but there was no man that would know Me; refuge failed Me; no man cared for My soul" (Psa. 142. 4).

"ALONE He bore the Cross,
ALONE its grief sustained!"

Winning the Troops for Christ.

By MONTAGUE GOODMAN.

WHAT can be done to reach our young men at the War with the Gospel which alone can save them? With this question pressing upon our minds and hearts, Mr. Robert A. Laidlaw and I set forth on a visit to the British War area in France to examine the position at first hand.

Every facility was rendered us by the War Office and the Authorities in the Field, and we were free to go in every direction through the whole area, from the front line to the sea coast. We travelled daily for a month, covering some 2000 miles, mainly by road, and saw the troops in almost all the sectors occupied by them. We found them, for the most part, well content with their physical circumstances, as indeed they should be, for I suppose never has an army on active service enjoyed so many amenities. Well housed, well clothed and well fed, they look as fit as the proverbial fiddle. Leave is granted generously, and there are few hardships of which one hears any complaints.

But it is when one considers the spiritual aspect of the position that one feels burdened and anxious, for one sees on all hands the thousands of our country's sons in all the vigour and zest of early manhood utterly without the "one thing needful" to make their lives really worth living. To say it is an "army without God," would, I fear, provoke adverse comment and protest in some quarters, yet one wonders sometimes if such a description is far from the truth. For after all that devoted Chaplains may succeed in achieving the result is wholly inadequate to the greatness of the need.

Vast numbers of men are almost unreached—Church Parades are largely of a voluntary character and are accordingly attended by a minority of the troops only. To the great majority, the months pass by without any pretence of even the most formal recognition of God. *Sunday is as other days* except for a relaxation of duties and more time for personal amusement, and many men who normally would spend the day more appropriately have little or no opportunity of doing so.

There is no fear of overlapping, the field is too wide and the need is too great. There is a danger of being side-tracked into social service of the men, since, to provide them with comfortable and healthy places of resort is obviously desirable, but this is not enough, and some societies set themselves to a spiritual aim which they jealously guard from encroachment of other things.

We found our Army Scripture Readers doing yeoman service in the Gospel as they made daily contacts with men in barracks, billets, and camps. It is hard to overestimate the value of this constant witness, and there is no doubt that their number could be multiplied with advantage.

Fuller information can be had from the writer at Oxford.

Yesterday—To-day—To-morrow.

MY yesterday was Christ upon the tree,
Who bore the condemnation due to me.
TO-DAY I journey on, and He shall lead;
He knows my pathway, and He knows the need.
TO-MORROW is not; but His wisdom plans;
I leave my future in His loving hands.
Full well I know those hands all worlds upbear,
The hands that hold the stars shall hold my care.

S. TREVOR FRANCIS.

Terrors of Modern War—Strength of God's People.

THE WITNESS WATCHTOWER—June, 1940.

DIVINE patience and longsuffering has borne with men for many centuries, yet not without warnings. God sent His Son to the world in the likeness of man, not merely to teach men a better way to live, although the life of Jesus Christ is the only true example of a perfect life, but to save men from their sins. In the Gospel of Mark we read: "For the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Those who believe on Him now are ransomed for His kingdom, to be set up on His return in power and glory, following upon the Rapture which may take place at any time now. The world is ripe for judgment. Men love to think of a future world of peace and prosperity brought about by science and invention coupled with and directed by human energy and initiative. They scornfully reject any thought that it is a deception, a Satanic delusion, but it is nothing else. Only the Gospel of God's grace provides the remedy for the individual, and only the Bible, God's Word, reveals how world-conditions of righteousness (first) and peace and prosperity (second) will be introduced. It will be the coming again of the Lord Jesus, once crucified on this earth, to reign over it in righteousness (which man will never be able to do), as the prophetic Scriptures make known.

THIS IS AN UNEQUALLED WAR.

Never before were things done as now, and Satan seems to be having his turn. One nation inspired by pride and power has almost gained control of many nations—Austria, Czechoslovakia, Poland, Norway, Holland, Belgium, and means, if possible, to gain others, until she becomes ruler of Europe, and perhaps of other parts. Several nations are resisting the proud claim. *God has to be reckoned with.*

IT IS NOT AN ORDINARY WAR.

New things are brought out. The brave *horses* of the Cavalry are now replaced by *Tanks*, which were largely used in the Great War. These have been brought into use by thousands with deadly effect. Army reports stated that so many dead Germans filled the road, five feet in height, yet the tanks pushed through them. Another weapon, the *Aeroplane*, has made this a war in the heavens as well as on the earth. Many have been "shot down" and not a thought given for the suffering children. It savours of the last stage of war, "in the air;" yet the saints will be all right when "*caught up*" to meet the Lord of Heaven and Earth. Another machine, the *Flame-thrower*, casting a huge sheet of fire yards away, has been devised. Still another means of destruction, "man has found out many," is

THE PARACHUTIST DESCENDING IN OPEN COUNTRY,

usually in a party of twelve and often more, armed with a small quick-firing gun, a revolver, and a letter to someone likely to help. Used by Russia in Finland, now adapted in this war by Germany, it has some success. The strange thing is that the parachutist is dressed sometimes in British battle dress, sometimes in French, sometimes in Dutch, sometimes in women's dress, sometimes in private dress, but most peculiar of all, sometimes in ministers' clothes.

Imagine seeing a German soldier with a revolver in clerical dress. What could a dozen of those do? One of the most ungodly, hateful and hypocritical usages, pretending to be *holy*, yet full of *hate*. "Our God is a consuming fire" (Heb. 12. 29).

THE CHRISTIAN MUST TAKE CARE

that he does not read more about *the War* than about the *Spiritual war*. God will terminate the war when it suits His purpose. *It is not the last war and will not end wars.* All nations are sinful, and need to learn that "Sin is a reproach to any people, but righteousness upholdeth a nation" (Prov. 14. 34).

The Christian is reminded that "the earth is the Lord's" (Psa. 24. 1), and that Jesus shall reign from sea to sea and from shore to shore. We sing of it, let us keep the thought of THAT GOLDEN DAY in our hearts, "Come, Thou blessed Prince of Peace."

"Ye are Christ's." (1 Cor. 3. 23). Only three words; it is not saying much, but it leaves nothing unsaid that is really worth saying. To whom does the little word YE refer? To every child of Adam's race who is resting his hope for God and eternity upon the atoning Blood of the Lamb of Calvary. Are you one of them? If so, then thank God "Ye are Christ's." What you were is *nothing*, what you are is *everything*. "Ye are Christ's." Emphasise the word "ARE"; yes, you *are* Christ's.

DEMONISM NOT STRONG ON DOCTRINE.

Spiritualism is keenly aware of its antagonism to the Christian Faith. England's Spiritualist magazine (*Psychic News*, Mar. 30, 1940), says: "We are not *concerned with doctrine*, ritual, or ceremony, except to recognise that these are obstacles which prevent the spread of spirit truth. Orthodoxy is not our ally. It is our enemy—the wall that stands between God and Man."

PAGANISM OR CHRISTIANITY?

The warning of another intellectual leader is pregnant. Dr. G. W. Butterworth writes (*Church of England Newspaper*, Mar. 29, 1940): "England has abandoned the practice of Christianity, in any genuine sense, *just when she needs it most.* England is neutral in this matter, neither truly Christian nor truly pagan. She needs a new spirit, showing itself in revived beliefs, which urgently demand to be translated into a better social system. Either England must frame her common life more nearly in conformity with Christian ideals or she will sink to the level of the modern totalitarian nations."

GERMAN CENSUS FIGURES.

Details of the census conducted in the Third Reich on May 17 are now available, and although the authorities have, so far, refrained from publishing the statistics relating to the Jews, some very interesting information has leaked out, illustrating the tragedy of the Jews. The census figures appear to show that, of the 650,000 Jews who lived in Germany in 1933, only 300,000 remain free in the old Reich; 200,000 have emigrated, 30,000 are detained in prisons and concentration camps, 20,000 have committed suicide, 8,000 have been murdered by the Nazis, and 90,000 have died. Of the 300,000 Jews in Austria, only 140,000 still remain free there; 130,000 have emigrated, 10,000 are in concentration camps and prisons, 10,000 have committed suicide, and 5,000 have been murdered.

A WHITE-HAIRED VETERAN'S PLEA.

When Dr. Duff, a white-haired veteran, was pleading for India in the General Assembly Hall in Edinburgh, he fainted in the middle of his address, and they bore him to the vestry unconscious. In a little while he recovered, and begged to be taken back. "You will die if you do," they said. And the old hero answered: "I'll die if I don't. I must go and ask the young men of Scotland if there is nobody left but me to go back and tell the millions of India of the love of Jesus."

A DAY OF NATIONAL INTERCESSION.

It has pleased our gracious King to appoint a Day for Nation-wide humiliation and prayer. That there is great need for such a step is most apparent. Public recognition of God in National Life is ever commendable, for HE alone can abase the proud and violent, and exalt the humble. Truly, "The Lord Reigneth."

Be strong and of a good courage, fear not, nor be afraid,... for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee (Deut. 3. 16).

"Along life's road I'll fear no ill,
For Christ, my Lord, is with me still,
He never failed! He never will!
HE FAILETH NOT." HyP.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to HY. PICKERING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON, E.C.4.

THE BOOKS AND PARCHMENTS.

QUESTION 2210.—Could you kindly explain 2 Timothy 4. 13, as regarding "the Books and the Parchments."?

Ans.—Books for reading: parchments for writing. Thus the Apostle desired to continue both his studies and his written ministry as long as he lived.

W. W. FEREDAY.

THE BOTTLE OR WINE-SKIN?

QUESTION 2211.—Will you kindly explain the truth to be learned from Matthew 9. 16, 17?

Ans.—That ye cannot combine the grace of Christianity with the legality of Judaism, nor can the power of the Spirit be confined in the bonds of Judaism. The garment typifies a man's character—all must be surrendered, if the wedding-garment of Christ's righteousness is accepted (see Philippians 3. 9). The bottle (really wine-skin) signifies the man regarded as a vessel to hold and give out the good things of the Spirit. The old or legal man cannot do this. T. R.

WHERE WILL THE SAINTS REIGN?

QUESTION 2212.—Was Matthew 27. 52, 53 prophetical? or what does it signify? Will the saints reign with Christ on the earth or in Heaven?

Ans.—There is nothing in the context to suggest that this is prophetical. It is recorded as a historical fact and should be taken as a true incident. It is, however, probably a typical event that is symbolical of the blessed results that follow on the death and resurrection of Christ. DEAN ALFORD says of it: "Then what was it? What but the opening of the Tombs—the symbolic declaration *'mors janua vitae* (Death the Gate of Life) that *the death* which had happened had broken the bonds of death for ever . . ." The graves were opened at the moment of the death of the Lord; but inasmuch as He is the firstfruits from the dead—THE Resurrection and the Life—the bodies of the saints in them *did not arise till He arose* "and having appeared to many after His resurrection—possibly during the forty days—went up with Him into His glory."

As to the 1000 years' reign it seems clear from Rev. 5. 10 that it is upon earth, "*We shall reign on the earth.*"

GEORGE GOODMAN.

EATING BLOOD.

QUESTION 2213.—In Acts 15 and Acts 21, in reference to a Christian of this dispensation eating blood, or anything strangled, is it binding on all saints, or on a temporary charge?

Ans.—We must remember the transitional character of the days when this meeting of Apostles, Elders, and the Church, and above all, the "Holy Spirit," was held (Acts 15. 22, 28).

The dispensation of the "Law" was giving place to that of "Grace." "He taketh away the first that He may establish the second" (Heb. 10. 9). But while "we are not under law, but under grace" (Rom. 6. 15), yet we should "take heed lest by any means this liberty of ours become a stumbling block to them that are weak (1 Cor. 8. 9). This is the testimony of another Apostle by the Spirit. There is something very solemn about the blood, seeing "the blood is the life," and all the blood of the sacrifices set forth the very essence of the work of atonement and the great central truth that we are redeemed by the precious Blood of Christ (1 Peter 1. 19). What "seemed good" (v. 28) to those assembled was that the Gentiles should "abstain from all the things mentioned in verse 29, and that it was "necessary" to "keep themselves" from them, and that in doing so they would "do well." Speaking for myself, I feel that what was "good" for them is good for me. Is it not written that "it is good neither to eat flesh or drink wine," nor "anything" whereby thy brother stumbleth or is made weak. Hast thou faith and have it to *thyself* before God. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14. 21; 15. 1). F. C. MOGRIDGE.

THE RIGHTEOUS AND THE UNGODLY.

QUESTION 2214.—"Judgment must begin at the House of God" (1 Peter 4. 17). Will you kindly explain this?

Ans.—This question is based on verse 18, but must be answered in view of verse 17, for the two go together. Verse 17 presents the Divine order of judgment, as in Ezekiel 9. 6, "Begin at my Sanctuary." Divine judgment is not only graduated according to God's estimate of guilt (see Luke 12. 47, 48), but begins where it is most loudly called for. And if the righteous *narrowly escape* (may we so understand it?) even as Job—"with the skin of my teeth" (Job 19. 20; a notable example of which was Lot (see Gen. 19), "Where shall the ungodly and the sinner appear?" (1 Peter 4. 18). That which is perilous to the believer, and would be fatal, but for the mercy of God ("the Lord being merciful to him"; Gen. 19. 16) is certainly fatal to the unbeliever.

It is well to remember that Peter regards the believer specially as subject to God's Government, and this does not touch, much less contradict, the truth of his Eternal security. The ungodly and the sinner are those who do not obey the Gospel. S. TURNER.

MARY OF BETHANY AND MARY MAGDALENE.

QUESTION 2215.—Luke 7. 37. It is generally believed that this is not Mary of Bethany. Is it Mary Magdalene?

Ans.—It is not possible to say, with certainty, that the woman of Luke 7. 37 is Mary Magdalene. Some have supposed that it may be so; but this is only conjecture: The question remains—"Who was this woman?" It has been thought that the woman in the city which was a sinner (Luke 7. 37), cannot be identified conclusively with Mary of Bethany. This is probably correct (the writer holds this view), but we are not definitely told in Holy Scripture. This is one of the "hard" questions, as to which Our Lord has the answer, and we shall know hereafter. Meantime it is of interest to note that some have thought that the woman, having an alabaster box of very precious ointment (Matt. 26. 7; Mark 14. 3), is Mary of Bethany, who is described in John 12. 3, as anointing the feet of Jesus (see also John 11. 2), *e.g.*, Alexander Maclaren, D.D., on Matt. 26. 6-16. But, while Matthew and Mark may describe, and John does describe, Mary of Bethany, the woman of Luke 7. 37 may well be, and we believe is, quite a different person. There are remarkable resemblances in the four Gospel narratives, which, however, do not alter the above conclusion that Mary of Bethany and the woman of Luke 7. 37, are distinct and different persons.

Mary of Bethany is, we believe, not the woman of Luke 7. 37, but there are striking resemblances in the actions of the two women. The penitent woman (Luke 7. 37), however, stood at the Lord's feet behind Him weeping, and began to wash His feet with tears: the act of Mary of Bethany, as recorded by John, was an act of worship (no tears are mentioned), and the Lord Jesus said: ". . . against the day of My burying hath she kept this"; referring to the pound of ointment (spikenard); no alabaster box is mentioned in John's Gospel. E. BOSWELL PHILIPS.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

June, 1940. To ensure Insertion, Notes must reach London by 14th. Made up May 15th.

PERSONALIA

After some time in Australia, our brother J. Monypenny has given help in the Philippine Islands, Japan, Shanghai, Formosa, Malaya, Ceylon (where labourers are needed). Now in India, hopes to go on to Palestine and Egypt..Mr. F. B. Wilkinson, whilst still continuing as Manager of Torbay Court, Paignton, has opened the Torbay Bible & Book Depot, 8a Torwood St., Torquay. Will value the interest of Christian friends..Bro. W. Barkshire continues weak after several heart attacks, and will still value prayer..The Editor has been laid aside for some weeks, but is recovering slowly..JAMES STEPHEN called Home on Sunday, 26th May. "So He giveth His beloved sleep." Particulars next month.

ENGLAND

FORTHCOMING.—Hornsey. Y.P. in Alexandra Hall, June 1, at 4. W. J. Rowlands; July 6, at 4. J. Shaw..Cambridge. Missionary in Panton Hall, Panton St., June 1, at 3.45 and 6.30..Portsmouth. Missionary, in Rudmore Hall, June 1, at 3.30 and 6.30. H. F. Wildish and others..New Malden, Surrey. Mount Pleasant Gospel Hall, Dickerage Lane, June 1, at 6. S. K. Hine and P. J. Poole..Birmingham, in Town Hall, Paradise St., June 1 and 3. Particulars, E. H. Whitehouse, Maxwell Ave., Handsworth, Birmingham, 20..Ruislip, June 8. H.P. Barker and others ..Calne, Wilts., Oxford Hall, June 8, at 3 and 6. F. Stradling and C. Darch..Bournemouth. Missionary, in Drummond Hall, Drummond Rd., Boscombe, June 11-13. H. F. Wildish, J. H. De Carteret, F. James, A. Hardwidge. Particulars, C. Hart, 21 Florence Rd. ..Ballingham, Herefordshire Y.P. Rally, June 13, at 3 and 6. E. T. Tarrant and F. A. Tatford..Barnstaple. June 12, at 11.30, 2.30 and 6..Cobham. Mission Hall, Anyards Rd., June 19, at 6.30. A. C. Payne and A. E. Long..Gloucester. Gospel Hall, King Square, June 22, at 3 and 6. Conversational Bible Readings on "Ruth," by H. St. John..Slough. Gospel Hall, Hampshire Ave., June 29, at 4 and 6. P. Ruoff and H. Hutchinson..Upminster, at the Old Chapel, June 29, at 3.30 and 6. H. P. Barker and J. B. Watson..Text Carriers in Sandwell Hall, Brasshouse Lane, Smethwick, Birmingham, July 12-14; and in Ebenezer Hall, Corporation Rd., Cardiff, Sep. 28.. Lane End, Bucks., in Gospel Hall, Moor Common, July 20, at 3 and 6. W. T. Green and J. W. Ashby.. Reading, in Bridge Hall, Oxford Rd., July 23 and 24, at 11, 3 and 6.30. H. St. John and H. Steedman.. Trowbridge. Frome Rd. Gospel Hall, July 24, at 3 and 6..Malvern. M.S.C. Holiday, Aug. 4-7. Particulars, W. Weston, Browneaves, Breinton Rd., Hereford..Glossop, Derbyshire. Holiday Conference, Aug. 24-29. D. W. Brealey, H. W. Evans, K. G. Hyland, H. F. Wildish. Particulars, A. Pickering, 10 Abbey Grove, Stockport..Yeovil, Sep. 4 and 5. Particulars, W. H. Higgins, 37 Roping Rd...London. Annual Missionary Meeting, at *Kingsway Hall*, Kingsway, Sep. (not Oct.), 26 and 27. Communications to William Stunt, 1-3 St. Paul's Churchyard, E.C.4.. Turner's Green, Wadhurst, July 3, at 3 and 6. G. Goodman and others..Enfield Highway. Gospel Hall Monthly War Prayer Meeting for neighbouring Assemblies, second Sat. of each month, at 7 p.m.

LONDON.—Good number present in Victoria Hall, Wandsworth, April 13, when F. A. Tatford and J. B. Watson ministered the Word..London Village Workers met in Highgate, April 13. Encouraging numbers. Reports of "Winter," and "Easter" activities, and helpful ministry by F. N. Martin..Good attendance of S.S. Workers in Bloomsbury Central Church, Apl. 20, when instructive messages were given by A. Burr and T. G. Smith. A helpful time..Goodly company at Annual in Welbeck Hall, when Harold German ministered and gave report of Gospel work amongst troops and others..Large Gathering in Shrewsbury Hall, Harlesden, May 11, when J. M. Shaw and Scott Mitchell gave appreciated help..Kentish Town. Good company in Malden Hall, May 13. C. J. Tisdall gave appreciated ministry..Woolwich. Open-air Testimony recommencing at Beresford Square, Sunday evenings, 8 to 9.30. Pray for blessing—fellowship valued..B. Goldman to give addresses on "The Tabernacle," in Maberley Hall, Dalston, June 4 and 11, at 7.30.

REPORTS.—Cheltenham, Regent Hall was packed for Missionary Conference, Apl. 24, when A. S. Chappell, D. T. Griffiths and F. A. Tatford took part..Bournemouth, Apl. 23-25. Excellent attendances in St. Peter's Hall, exceeding pre-war gatherings. Ministry in power and blessing by G. Goodman, W. Hagan, P. T. Shorey, H. F. Wildish..Yeovil. Home Workers' Conference, Apl. 25, was well attended. F. A. Tatford gave help in ministry, and reports given by E. W. G. Judson, J. E. Wilday, D. S. Thompson, J. Lewis, E. W. Spender, J. D. Jones, J. H. Large, and C. W. F. M'Ewan..Bradford. Over 300 Yorkshire S.S. Workers assembled Apl. 27. Practical ministry by J. Reginald Hill, B.A. Profitable discussion, reports from 6 centres. ..Exeter. Large company at Home Workers' Conference, Apl. 27, when J. B. Watson ministered, and reports were given by E. W. Spender, G. K. Lowther, J. D. Jones, J. E. Wilday, J. Lewis and J. H. Large.. Manchester. At Missionary Conference in Hightown, Messrs. Moses, Avery and Hamilton gave accounts of the Lord's work..Altrincham. A. Fingland Jack, A. Boulton and W. Ainslie ministered the Word to a large audience..Liverpool. Merseyside Missionary in David St. Chapel, Apl. 27-29. Well attended. Ministry by A. Pulleng. Reports from H. Avery, C. Day, J. Lees, S. K. Hine, and A. M'Gregor..Guildford, May 13. Well attended. Profitable messages from F. Butcher G. Gittings and R. G. Lord..Believers at Fetcham have been endeavouring to reach the many soldiers in their district with the Gospel. Week night meetings were arranged, tea provided for the men, and yet the response was not up to expectation. On a recent Sunday, however, by a little re-arrangement of their own services —breaking of bread put forward by an hour—they were able to have a "Church parade" in the forenoon and had the joy of welcoming 125 men in uniform and some 70 or 80 civilians. The Gospel was faithfully proclaimed by Harold German, and good attention was given. It is hoped to have the men along in this way again, and there is now a better interest in the week night services.

TENTS AND CARRIAGES.—D. Watkin Edwards commenced tent work in Co. Durham, in May..W. Ainslie to have Good News tent at Greasby, Wirral, a

THE WITNESS for *Feby.* to *June*, containing the valuable papers by GEORGE GOODMAN, J. B. WATSON, W. R. MOORE, and others will be sent post free to any separate address for 1/, or 25 cts., from agent in the Hall or from 229 Bothwell St., Glasgow. *Precious truth.*

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newly built area, opening June 8 with Workers' Gathering..F. Elliott commencing in Liverpool tent, July 13..Tent campaign to be held during the Summer adjoining Rest Room at Padgate, Warrington, opened by T. Richardson to be followed by P. Mills. Rest Room to be opened June 1, close to Camp entrance. Particulars, J. Britton, Ebenezer, Grantham Ave., Lower Welton, nr. Warrington..T. J. Allen to have tent in Devon in June and July..Cornwall Gospel Car has been disposed of but C. W. F. M'Ewen hopes to continue work with Car and Trailer in villages and visitation of Camps..Counties workers as follows: H. Elphick, at Betchworth, Surrey; G. Gaunt, at Billingshurst, Sussex; J. H. Hughes, at Turners' Hill, Sussex; H. E. Dunsford, at Pluckley, Kent; J. Prentice, near Wootton, Beds.; Jas. Anderson, near Tring, Herts.; H. W. O. Atkins, Amersham district, Bucks.; R. Hadaway, at Parndon, Essex; E. M. Warnock, at Abingdon, Cambs.; A. A. Brotherton, military camps, in Norfolk; S. K. Glen, Vange, Essex..Edward Hill to give help in Suffolk villages, with tent.

NOTES.—Liverpool. J. H. Brown had a fortnight's mission in Boaler St. Hall. J. Ruddock gave help in same hall, and at Bebington. G. Gaunt had special effort in Waterloo. Open-Air Workers have visited various districts..W. J. Rowlands and other missionaries have visited various halls..Manchester. G. Hamilton having special meetings in Hightown. W. Ainslie paid visit to Stretford. T. Moses in Hightown and Stretford..New Brighton Open-air services recommenced May 5..E. E. Rankin had large meetings for children and adults in Bury St. Edmunds. A number saved. Commences in Hoylake, May 19.. H. P. Barker gave addresses in Blackburn, Apl. 28-May 2; to be at Shoeburyness, June 9 and 10..A. Greenwood had fair meetings at Bury, Lancs. Also good meetings at St. Annes. Blessing in both places.. Souls saved and saints helped during visit of J. M'Pate to Ossett, Yorks. United Rally conducted by local brethren on May 13, some believers were baptised in the stream, in the presence of many visitors..J. K. M'Ewen had meetings in various parts of S. Wales.. R. G. Lord had well attended meetings in Bridge Hall, Reading, during Apl. using "Parables of the Kingdom" chart. To be at Aldershot during June, with "Feasts of Jehovah" Chart..T. J. Allen to have services on the sands at Exmouth during Aug. Help of visitors welcomed..Chas. M'Ewen had 3 weeks' meetings at Ottery St. Mary. Good attendances. To be at Colyton, Martock, etc., in May..D. Watkin Edwards had a fortnight's encouraging meetings at Bridgend, speaking on "Solomon's Temple." Quite an interest. Also gave help at Llanharan..A. E. J. Burnham continues amongst service men at Bordon, having nightly meetings in Welcome Hall. Much blessing has been granted. To have meetings for children and adults on the sands at Weston-super-Mare, Aug. 4-30..L. Rees to give special addresses in Parochial Hall, Oakwood, Leeds, June 2-16. Visitors or believers moving to the district welcomed by small Assembly..R. W. Broadbent gave help at Hoylake and Sharon Hall, Liverpool..Pilgrim Preachers hope to visit Rhyl, June 7; Colwyn Bay, 14th; Llandudno, 21st; Bethesda, 28th; Caernarvon, July 5, other places on intervening dates..Workers in Exeter district have distributed over 14,000 New Testaments to Service men..On his return from Scotland, Wm. Macfarlane had good meetings in Belghton, also gave help at Sheffield and Birmingham. Hopes to again work in Devonshire villages.

SCOTLAND

FORTHCOMING.—Blackburn, by Bathgate. Gospel Hall, June 1, at 3.15. R. McKechnie, J. Currie, Jas. Malcolm, R. Craig..Bo'ness. Hebron Hall, June 1, at 3. John Rollo, A Borland, W. Cochrane, W. Harrison..Glasgow. W. W. Fereday will conduct Conversational Bible Reading in Abingdon Hall, June 1, at 6.30..Kilmorack. In Kilmorack Hall, June 8, at 3 ..Coaltown of Balgonie. Opening of Tent, June 15, at 3.45. J. R. Rollo, R. Scott, S. Chambers..Blantyre. Annual Young People's Missionary in grounds of Livingstone Memorial, July 6, at 3.45. Tea and evening meeting in Livingstone Memorial Church. R. J. Wilding ..Lesmahagow. Camp meeting in M'Kirdy Public Park, July 7, at 3..Craigellachie. July 16 and 17, at 10.30. Particulars from E. A. Grant, Standfast Works..Largs. Summer ministry meetings in Brisbane Hall, July 13-27. G. C. D. Howley; Aug. 10-24. E. W. Rogers..Inverurie. Assembly Hall, High St. Aug. 14, at 10.30..Glasgow. Abingdon Hall, Sep. 14 ..Stranraer. Wigtownshire Tent Conference in Temperance Institute, June 19, at 11. Wm. Hagan, Wm. Brown, Wm. Scott..Newton of Auchingoul. Moscoral Hall, Jubilee Conference, June 22, at 1.30.

REPORTS.—Wishaw. S.S. Teachers and Bible Class Workers in Ebenezer Hall, Apl. 20, was well attended. Interesting and helpful messages from A. McD. Redwood, Wm. Hagan..Gorgie. War Memorial Hall well filled, Apl. 27. Profitable ministry by J. Douglas, E. H. Grant, J. Petrie, J. Lightbody..Dreghorn. Four hundred present May 4. Helpful and encouraging ministry from A. McD. Redwood, R. J. Wilding, J. Ritchie, A. Borland..Musselburgh. A large company gathered in Congregational Church, May 11, and enjoyed the practical and searching ministry of James Caldwell, Wm. Harrison, J. Lightbody, J. Currie..Troon. Good attendance at Youth Conference in Bethany Hall, Apl. 20. Profitable ministry by R. Hopkins, S. E. Bebbington, J. Sommerville..Tillicoultry, May 11. Well attended. Refreshing ministry by W. A. Thomson, A. Borland, T. A. Kirkby, A. Greenwood, David McMurdo.

NOTES.—J. Petrie had two weeks' meetings on the Tabernacle, in Gospel Hall, Gorgie, Edinburgh, with much interest..Edward Rankin will conduct Special Services in Abingdon Hall, Glasgow, Sep. 14-26. Harold St. John will minister the Word, Nov. 16-29. During the summer instead of the usual Tent Services three well-known brethren have been invited to visit the various Dumbartonshire Villages. R. J. Wilding, the first of these speakers, has been visiting the camps and distributing literature to the French Troops.. J. D. McPate hopes to return to the Highlands and Islands in June to continue Gospel and Pioneer work in these needy parts. Communications to him should be addressed c/o the *Witness*..Alex. Philip had good meetings in S. Ronaldshay with much encouragement. Is at present in Stromness, where he is finding interest good. Has also visited Graemsay, Hoy, and Shapinsay. There is a great demand in these places for Gospel literature.. W. W. Fereday gave help in Pitlochry in May..Work among service men in Stirling gives encouragement. Several have professed. James Rennie paid appreciated visit to Masonic Temple, Stirling..Wm. Hagan had Special Gospel Effort in Overtown.

TENTS AND CARRIAGES.—LANARKSHIRE GOSPEL TENTS: Large Tent is pitched at Hamilton, with Harold German in charge of the work..No. 2 is pitched at

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Law, with Joseph J. Adam, Denmark, in charge.. Fifeshire Tent will be pitched in Coaltown of Balgonie, commencing June 15, with S. Chambers in charge.. E. E. Rankin to have Glasgow Tent at new Housing Estate near Pollokshaws. Opening Conference, June 8..A. Greenwood to have tent at Tillicoultry..Young Christians in Glasgow responsible for Saturday Rallies have arranged Tent Campaign, June-Aug., when Fred Elliott and E. Lewis will give help.

IRELAND

FORTHCOMING.—Dublin. Believers' and Missionary Conference, in Merrion Hall, June 4-7. G. M. J. Lear, A. M. Redwood, W. A. Kimber, and others. Particulars, G. M'Donald, 5 Duncairn Terrace, Bray, Co. Wicklow.

NOTES.—Dublin. H. P. Barker was in Merrion Hall in May, and helped in other meetings in the neighbourhood. A. M. Redwood expected early in June; G. M. J. Lear to follow..**Belfast.** G. C. D. Howley gave special addresses to believers in Apsley St. Hall. Good attendances. J. M'Alpine gave appreciated help in Victoria Hall..D. Craig has tent on a fine site not far from Matchett St. Hall..J. Hutchinson is giving help amongst Service Men, holding Gospel meetings and distributing Scriptures..J. Finegan is having large meetings at **Mullafernaghan**, with blessing to saved and unsaved..S. W. Lewis had a good finish at **Ballyholey**, nr. Raphoe. Meetings not very large, but some professed. Has removed portable tent to **Bominy**, nr. Letterkenny, a needy district..H. Eadie and R. Craig having good meetings and a good interest in **Kilmore**.. D. Leatham continuing at **Aughrim**, now having services for young people. Blessing to saint and sinner.. Thomson Bros. hope to have tent during the season at **Holywood**, Co. Down, seeking to reach servicemen and others..D. L. Craig saw a few baptised and added to Assembly at **Killyleagh**. Meetings on Apl. 27 proved a time of blessing. Expects to have tent at Whitehouse.

AMERICA

CANADA.—Guelph. Conferences are held in the Bible Conference Grounds throughout the Summer, including general conference, July 21 to Aug. 5. Particulars from Frank Guthrie, 61 Quebec St. West, Guelph, Ont...**Toronto.** A. P. Gibbs had a week's meetings for children and young people in Markham St. Tabernacle, when 5 professed..Mr. and Mrs. R. L. Savage, *en route* from the Pacific Coast to their field of labour in **Saskatchewan**, had good meetings in Vancouver Island and the interior of British Columbia. Some professed and two were baptised. They hope to establish a permanent home in Sask., using the Gospel trailer for Summer Village work..Geo. Rainey hopes to give help in Canada during the Summer..W. Wilson has visited Waterfield, Arborfield, Medicine Hat, and Calgary, then in Saskatoon, with encouraging attendances. Purposed going on to Winnipeg and Sioux Look Out.

UNITED STATES.—C. G. Davis hopes to have tent at **Monroe**, Louisiana, during July and August.. Geo. Rainey has given help in and around **New York**: had good meetings in Bronx, Brooklyn, White Plains and Nutley, N.J.

OTHER PARTS.—West Indies. A. C. Peterkin paid another visit to **French island of Martinique**; made wide distribution of Gospel literature; invited to speak in English to the English class in the Lycee (900 boys). Found the company of believers moving on; since his previous visit they had had 4 baptismal services; their little hall is now too small..Went on to **St. Lucia** (Rom. Cath.); distributed literature and sold Bibles. Had good open-air meetings at Dennery, Laborie, and especially one with a large crowd at Vieux Fort..Work still spreading in **St. Kitts**; C. F. Brown writes of Sunday School begun at Sandy Point and new hall to be erected at Monkey Hill. Miss Ashworth reports blessing in her Prison visitation; among others, the junior matron has been led to Christ. Miss Spence helps in this work; and Mr. Claude Davis, a planter, gives welcome assistance in preaching and teaching..R. Leighton and wife have spent several weeks pioneering on new ground in the **Bahamas**. Four weeks in Acklins; had meetings in schoolhouse. Then to Long Cay and Crooked Island. Interest here good; a few seemed to have received the Word. Finally to Rum Cay, for four weeks; meetings in a small hall kindly lent; attendances good..After 4 months in the Canal Zone Mr. and Mrs. M'Cune have moved to **Barbados**. Address, General Delivery, Bridgetown, **Barbados**..**Dominican Republic.** D. M. Reid, Puerto Plata, writes of much encouragement through the radio services, as a result of which enquiries are received from distant parts. By the use of loud speakers from the top of the hall, many who would not enter the hall, hear the Gospel in their homes..Mr. and Mrs. W. B. Huxter have moved from Kingstown to Union Island, **St. Vincent**, for an indefinite period. Finding increasing interest in the work..**British Guiana.** About 60 professed at meetings held by W. J. Paterson, at Georgetown. Hall in Camp Street packed for each meeting. Next place to be visited, Victoria. Visiting evangelist would find a wide sphere in this Colony, with its 32 or 33 Assemblies..**Argentina.** S. A. Williams writes that the Lord is blessing in Lanus. With J. Kirk expected to have a month's meetings in **Paraguay**..**Brazil.** W. Maxwell, Sao Paulo, writes of encouragement and increased attendances of unsaved listeners. Opposition on the part of R.C.'s has aroused the interest of many and brought more to the meetings.

AUSTRALASIA

AUSTRALIA.—Colin Ferguson having encouragement with Gospel Van in **Tasmania**..M. J. Irvine gave addresses on Prophetic subjects in **Blpoenden** to large audiences..Wilfred Porter was to have special meetings at **Guildford**, N.S.W...T. Spencer giving help in and around **Sydney**..The **Bush Postal Mission** continues to send the Gospel message by post to many hundreds of isolated homes in the South of N.S.W. Blessing has been granted on the work in past days..W. Bradbury, with Gospel Van, was hoping to receive permission to visit schools in the **Bathurst** district..H. Nicol gave help at Forest, Tasmania..T. M. Stewart has given help in **Brisbane** and Sydney.

NEW ZEALAND.—J. Spottiswoode had meetings in **Christchurch**..W. Richards gave help in South Dunedin and Invercargill..E. Coppin had blessing in tent at Dunedin..S. A. Burnham had crowded meetings in **Wellington**. Town Hall had to be taken. A large number professed. Went on to **Auckland**, where blessing continued..G. Menzies was to have meetings in **Timaru**..Annual Conference held at **Pleasant Point**, Mar. 22, when there was a good attendance. Said to be the best for years. Messrs. Patis, G. Gourley, Rawstorn, Forbes Macleod, W. Howland, Gillman, J. Graham, and others took part..Yearly gatherings at **Timaru**, Mar. 23-25. Large numbers present. G. Graham, R. Neilsen, J. Graham, S. Palmer, G. Gourlay.

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M'Bean, Gillman, Forbes Macleod, and others gave help in ministry..Forbes Macleod was 3 weeks at **Waimate**, where he saw an Assembly formed 18 years ago, which goes on happily..Also had 3 weeks at **Pleasant Point**. Crowded meetings; many confessions. Expected to go on to Fairlie.

THE WORLD FIELD

EUROPE.—Holland. The following note from our brother Peter Wilson, Hilversum, written May 6, will be of special interest: "Just had 7 baptisms locally with two more to follow. One young sister has had to leave home. One youth saved. An educated young lady has got deliverance. In Drente we had to procure extra seats. Our Conference on 2nd inst., in Hilversum, was crowded"..**Portugal.** V. Sobral had violent opposition from hostile crowds at Sao Marcos, with definite conversions. He reports continued blessing in the Gospel at Silveiro in the new hall, and in the Sunday School at Cacia..New hall opened in University city of Coimbra; F. Smith writes of progress in the work; groups of students attending meetings..Eric Barker reports encouragement at Foz, Villa do Conde, and Canidelo..**France.** H. Arnera writes: "From April 7 to 10, my brother and I had a special Gospel series in Cannes, which met with exceptional interest. Our hall had never been so crowded, and some believers had to stay at home to make room for the unsaved. Nearly half the pupils of my 'English course' came, some of them with their parents, and they seemed keenly interested." This course was started with the object of reaching young folks with the Gospel, and about 80 attend, mostly R.C.s..In visiting places in the Rhone Valley where Tent Missions were held some years ago, V. Waugh was cheered to see some saved in the tent going on with the Lord although they have no spiritual help in the district..**Switzerland.** S. Squire, Lausanne, writes that there are about 40 Assemblies in French Switzerland. In addition to the larger assembly at Lausanne, there is now a small company at Onchy, the Port of Lausanne.

ASIA.—China. J. Duthie, Chengteh, writes of good opportunities in the Gospel at two Fairs and a Theatre, 30, 23, and 15 miles away. Mr. Steel and Chinese brethren gave help. Good audiences and attention at the three places. 1238 Gospel portions were sold, and many thousands of tracts and calendars were given away.. Miss J. M. Coxon, Shih-tao, writes that the work goes on unhindered. Interest in the Gospel deepens and souls are being saved. Those newly saved need special prayer.. **India.** After 51 years service in Mihijam district, Mr. and Mrs. Fred Rowat have been led to settle in Bangalore, where there are many opportunities among the Anglo-Indian population. Address: 25 Viviani Road, Richardstown, Bangalore, S. India..W. Wilcox, Bangalore, writes that the Tamil Bible Class is increasing in numbers, and many show keen interest in the Word..Miss K. L. Peebles, Sankeshwar, writes of a month's camping among the more distant villages. Many former patients are visited in their homes, when neighbours are called in and the Gospel message is proclaimed..**Palestine.** Miss E. Bernstein, Jerusalem, has a Bible Class for young believers in her home, when Jews, Arabs, Armenians, and British are meeting together. Mr. Knowles is giving doctrinal teaching.

AFRICA.—Angola. R. C. Allison, Nhama, writes that as the work is new there are peculiar difficulties, but it has been a cheer to see so many trust the Lord and obey the Lord in baptism. Although numbers in school are smaller owing to the wet season, yet those present are steadily learning more of the Word..E. Sanders, Chilonda, writes of the Home-call of Sanjamba, one of 3 boys who worked for him more than 30 years ago. All were converted and went to live among their relatives. Much persecution followed, but the results of their labours are widespread..**Congo Belge.** E. J. Spargo, Luizi, tells of profitable times at school held daily for teachers and evangelists. As S.D. Adventists are sending their teachers around the district, pray that the native Christians may not be turned aside..W. Rew, Dilolo, writes of a tour of the Lwena country. The Lwena people had turned their backs on the Gospel, but lately R.C. priests have been demanding their acceptance of their catechists. This so aroused them that from every quarter they have sent messages asking for teachers and evangelists, the chief himself paying a special visit. It is hoped to open a new centre, and one of the most trusted elders feels it is of the Lord he should go there. Pray for the chief and this elder..Mrs. Salisbury, Luanza, writes of 2 baptisms in nearby villages, when 3 ex-patients, who had been brought to Christ while in hospital, were baptised..**N. Rhodesia.** T. Hansen, Balovale, writes that a few young men have recently confessed Christ. At gatherings of believers from the two outschools, several native Christians ministered the Word acceptably ..**South.** W. J. Coleridge, Johannesburg, writes that the new fast printing press is a great help in the work. Between Jan. 1 and Apl. 15, 287,000 tracts were printed in 6 languages. Several fresh cases of conversion through the tracts have come to light..About 25 young believers from Johannesburg paid visit to Pretoria, then went on to a large Defence Force Camp, led by D. Campbell. They had a splendid hearing, and gave out hundreds of Testaments and Gospels.

"WITH CHRIST"

Feb. 18, **Miss Annie Donaldson**, formerly of Elgin Ill., last 6 years in Pine Forest. Crippled in car accident 22 years ago. A patient sister devoted to the Lord. Greatly missed..In Feb., **Mrs. Mary A. West**, of Perth, W.A. Converted in early life, baptised in King St., Southsea, and met with believers there for many years, then for about 14 years in Copnor, Portsmouth. Went with husband and family to W. Australia, in 1925. Highly esteemed by all..Feb. 23, **W. T. Fleming**, of Medicine Hat, Alta. Saved in 1911 in Moose Jaw; was in the Assembly there till leaving for Medicine Hat, where he met with believers until a few years before his Home-call..Feb. 27, **Mrs. Alexander Hunter**, Nottingham, aged 54. Saved in a Wesleyan Chapel in early girlhood; 40 years ago joined Assembly meeting in Parade Hall, now moved to Willoughby Hall. As a scholar and teacher in Sunday School, and later as helper in the Women's Meeting, she did quiet, valuable, consistent work. A true helpmeet. Her sons truly "rise and call her blessed"..Mar. 4, **Matthew Storey**, of Saskatoon, formerly of Ellistrin, Co. Donegal. Born in 1860, and Born Again in 1884; for years was in Letterkenny Assembly till leaving for Canada, and since reaching this country has been in happy fellowship with believers in Saskatoon..Mar. 5, **Miss Essie Rabey**, Kilbirnie, aged 63. Saved in Glengarnock Rows in 1893; in Assembly 47 years; was the first in the home to trust the Lord, and had the joy of seeing father and mother and all the family (10 in all) saved. One of the first houses in Glengarnock to be opened for Kitchen Meetings, where many were saved. Her chief joy was to serve others..Mar. 17, **John Wilson**, aged 78. In

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Assembly at Portesale over 30 years. Took no public part but was always there as long as able..Mar. 19, **Mrs. Cocking**, wife of Fred Cocking, Toronto, aged 78. Many years in Ashmore St. Gospel Hall, Preston, Lancs. Since coming to Canada 27 years ago was associated with believers in Broadview Ave., latterly at Central Hall, Toronto. Always ready to testify for the Lord..Mar. 23, **Scott Aspinall**, of Brooklyn, New York, aged 80, a brother beloved by all. He was born in England. As a young man came to America. While attending church in Brooklyn, New York, with his wife, in 1892, he trusted Christ for Salvation. Some time after conversion, due to deep soul exercise and the study of God's Word was led to meet with believers at 13th Street, now known as Fenimore Street Assembly. For 42 years he walked with Christ and His people; had a true shepherd heart; was superintendent of Sunday School, but some years ago gave way to a younger man. A fine open-air preacher, he had a passion for the perishing and a voice that was clear and strong to the last. On the Lord's Day just before his Home-call, the worship meeting had been precious to all hearts, and after the breaking of bread our brother spoke on being, "With and Like Christ." It was to profit, and little did those present think that they would never hear him again. Truly a good man is fallen this day in Israel..Mar. 23, **Miss Maria Swift**, Southport. For many years a S.S. Teacher. Known to many and loved by all..Mar. 30, **Mrs. Deas**, aged 81. Had many years' connection with Assembly in Dunfermline. Will be much missed by the saints..Apl. 1, **Mrs. Cather**, widow of Wm. Cather, aged 84. Saved in Hamilton, Scotland, 60 years ago. Baptised in Hunter River, Australia. In Assemblies in Australia and Baillie's Causeway, Hamilton. Last 15 years in Broadview and Swanwick Assemblies, Toronto, Canada. During 12 years in Australia her home was ever open to those less fortunate than herself. A succourer of many..Apl. 4, **Mrs. Aston**. In 1897 went out from Wolseley Hall, Glasgow, to join Mr. Jas. H. Aston in Malvalli, India. Asthma laid its grip on her, and was intensified by their being torpedoed during the last war on their way back to India. Next time she returned, in 1924, it was felt she could not go back again, and they were much missed out in that needy land. Mrs. Aston has been a great sufferer, but the grace of God so filled her that every one who came to see her was helped and cheered by her ready smile and counsel. For some time in Bebington and Eastbourne, latterly in Stanmore, Middx...Apl. 5, **William Stevenson**, Dumbarton. Saved when a lad about 54 years ago. For many years in Plann Gospel Hall, Ayrshire. Removed to Dumbarton where he laboured consistently as Teacher and Speaker to children for 33 years. His helpful ministry will be much missed..Apl.12, **Mrs. Louis Arnera**, stepmother of H. Arnera, Cannes. Suffered much..Apl. 15, **Geo. Dobb**, aged 87. Over 60 years in Assembly in Doncaster; was superintendent of Sunday School for 19 years. A brother beloved by all. Like Barnabas of old, he was "a good man"..Apl. 16, **Mrs. Scott**, wife of G. E. Scott, for many years met with believers in Ascupart Hall, and Ebenezer Hall, Southampton. Last 18 years with North Hill Assembly, Plymouth. A godly, consistent sister who enjoyed doing service for her Lord. The goodly number present at the interment showed the esteem in which she was held..Apl. 17, suddenly, **Mrs. S. Chester**, aged 71. Converted at the age of 56, bore a quiet and consistent testimony for 15 years at Barnsbury Rd. Assembly, London..Apl. 17, as a result of motor accident, **Miss Nettie Grant**, aged 25. In Elgin Assembly for several years..Apl. 22, **Mrs. Kentish**, for many years in Gospel Hall, Chalfont St. Peter. An active worker in the Women's Meeting; will be greatly missed..Apl. 22, **Mrs. Eveleigh**, aged 75, wife of John J. S. Eveleigh, Exeter; for 15 years hall-keeper at Clapton Hall, Stoke-Newington. Converted when she was 15..**Charles MacCallum**, of Barrow-in-Furness, aged 60. Saved as a child of six at a missionary meeting near Glasgow. He gave early evidence of the Divine life, and in later years was widely known as an acceptable preacher of the Gospel and minister of the Word. Laid to rest on Apl. 24, when many who had heard the voice of God through his lips showed their esteem for one so beloved.. Apl. 27, **Jesse Sherlock**, aged 87. Saved 60 years ago at Maynard's Green. In fellowship at Grange Hall, Uckfield over 40 years. Most consistent follower of the Lord. Gave keen, open-air witness to the last..Apl. 29, **Miss Margaret Thomson**, matron, aged 72. Converted early in life. Identified with Lesmahagow Assembly for over 50 years. Quiet, and of a kindly disposition..May 8, **William Tinman**, Dunfermline, aged 64; saved 40 years. Met with saints at Abbot Hall took an active interest in Assembly. Ministered the Word frequently; a diligent student of the Word; he loved his Lord. Will be greatly missed..May 10, **Thomas Boggs**, aged 63, of Abingdon Hall, Glasgow. Saved in Ireland when a young man, where he was persecuted for his stand. Came to Partick where he bore a faithful testimony to the end. On last Sunday gave out his favourite hymn, "I am a feeble sinner, but Jesus died for me"..**Arthur Gooch**, aged 84. For 60 years in Assembly at Princes Hall, Buckhurst Hill. Saved at the open-air meeting in Epping Forest, and from that day until called Home, was full of the joy of the Lord and daily witnessing for his Master. When 60 years of age he learnt cycling that he might take the Gospel into the dark villages of Essex. His "Praise the Lord," and "Allelujah," are greatly missed at Princes Hall..May 10, **Dr. William J. Simpson**, age 41. Converted as a lad in Belfast, under David Rea. For 14 years witnessed faithfully and fearlessly at Farnham, Surrey, and lived to see his heart's desire in an Assembly being started there. Truly, a "beloved physician" whose consistent walk, sympathetic ministry, and godly counsel will be much missed. A keen tract distributer, soul-winner, and student of prophecy. Resumed practice 15 months ago after a serious illness, but had a relapse. Leaves a widow and daughter.

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ADDRESSES

REMOVALS.—Believers now meet in Gospel Hall, Roses Point Rd., Ballincar, about 2 miles from Sligo. Correspondent, Thos. Maxwell, 1 Castle St., Sligo (This cancels notice *re* Harmony Hill)..Assembly removed from Gospel Hall, 341 Central Ave., to 810 St. John's Place, Brooklyn, N.Y. Correspondent, Thomas Wylie, 191 Gates Ave.

CORRESPONDENCE for Abbot Hall, Dunfermline, to Frederick Macfeate, 138 Appin Crescent..Assembly in Parochial Hall, Oakwood, Leeds, to E. Bradley, 110 Talbot Rd., Roundhay, Leeds, 8..Central Gospel Hall, Pontardulais Rd., Gorseinon, to James Borthwick, 12 Sea View Terrace, Frampton Rd., Gorseinon, Swansea ..Ebenezer Hall, King St., Southsea, to W. Totman, 26 Henley Rd...Gospel Hall, Kirkconnel, to Thos. Hiddleston, 85 Anderson St., Kelloholm..Townhead, Glasgow, to J. Tallintire, 117 Firpark St., Dennistoun.

REST-A-WHILE COTTAGE, is the last of 3 stories by A LONDON JOURNALIST, *The Lily* for June, No. 193. 2d. net; 3/ or 60 cts. for the year post free. All the family will read it. PICKERING & INGLIS LTD., London.

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THE CHRISTIAN'S WALK.

AS MADE PLAIN IN EPHESIANS.

Past. "In time past ye walked according to the course of this world" .. .. chap. 2. 2
Present. "In Christ Jesus unto Good Works which God afore prepared that we should walk in them" (R.V.) .. .. .. chap. 2. 10
Ideal. "Walk worthy of the vocation wherewith ye are called" .. chap. 4. 1
Separation. "Walk not as other Gentiles walk in the vanity of their mind" .. .. .. chap. 4. 17
Pattern. "Walk in love, as Christ also hath loved us" .. .. chap. 5. 2
Influence. "Walk as children of light" .. .. chap. 5. 8
Manner. "Walk circumspectly, not as fools, but as wise" .. chap. 5. 15
Preparation and Provision. "Your feet shod with the preparation of the Gospel of peace" .. .. chap. 6. 15

S. E. Burrow, London

BIBLE CHRISTIANITY.

Christ and nothing more .. 1 Cor. 1. 22-44
Christ and nothing less .. Phil. 1. 19-21
Christ and nothing else .. .. Col. 2. 6-10

—*W.-S.*

PETER'S CONFESSION.

Luke 9. 20.

1. Christ of God .. .. .. Luke 4. 18
2. Convicted of Sin .. .. .. John 8. 9
3. Challenger of Hypocrisy .. Matthew 23
4. Comforting Consoler .. .. John 11. 35
5. Compassionate Saviour .. Mark 10. 52

—*A. MacFadyen.*

PSALM 84.

"Upon Gittith," *i.e.*, "Sweetness out of bitterness." The Psalm is in three parts, divided into two "Selahs" (vv. 4, 8).

1. **The Pilgrim's Home** (vv. 1-4). God's House. Its loveliness seen, sets the soul alonging.
2. **The Pilgrim's Journey** (verses 5-8). "Strength." "In whose heart are the ways to Zion." Prayer turns "Baca" (weeping) into a well.
3. **The Pilgrim's God.** A "Sun"—Light, Life, Warmth. A "Shield"—from the enemy.
   (1) What He *is*.
   (2) What He *gives*: "Grace" now; "Glory" hereafter.
   (3) What He *expects* from us: An upright walk.

—*T. Robinson, Barrow.*

THE SUN OF RIGHTEOUSNESS.

With healing in His wings (Mal. 4. 2):

1. He will heal things **Nationally.**
   Joseph and Ephraim shall become one .. .. .. Ezek. 37. 16, 17
2. He will heal things **Physically.**
   Eyes opened, ears unstopped Isa. 35. 5
3. He will heal things **Morally.**
   Righteousness shall be abroad on the earth .. .. .. Jer. 23. 5, 6
4. He will heal things **Earthly.**
   The desert shall rejoice and blossom as the rose .. .. Isa. 35. 1

—*J. Gilmour Wilson, Larbert.*

PERFECT SALVATION.

Hebrews 7. 25.

1. **The Reality.** "He is able to save."
2. **The Range.** Able to keep on saving. Continuous and complete.
3. **The Reason.** "Seeing He ever liveth to make intercession."
4. **The Route.** "Them that come . . . by Him." There is no other way.—*W. M. Robertson, Liverpool.*

"THE WORD."

(John 1).

His **Eternity**	In the beginning ..	v. 1
His **Deity** ..	Was God	v. 1
His **Equality**	With God	v. 1
His **Humanity**	Became Flesh	v. 14
His **Testimony**	Told Father Out ..	v. 18

—*H. K. Downie, Glasgow.*

THE SAFETY OF THE LORD'S OWN.

1. The Snare of the Fowler .. Psa. 91. 3
2. The Noisome Pestilence .. Psa. 91. 3
3. The Terror by Night .. .. Psa. 91. 5
4. Arrow by Day .. .. .. Psa. 91. 5
5. Pestilence Walketh in Darkness Psa. 91. 6
6. Destruction that Wasteth at Noonday .. .. .. Psa. 91. 6
7. No Evil befall thee .. .. Psa. 91. 10
8. No Plague come nigh thy Dwelling .. .. .. Psa. 91. 10
9. His Angels charge over thee .. Psa. 91. 11
10. Keep thee in all thy Ways .. Psa. 91. 11
11. Bear thee up in their Hands .. Psa. 91. 12
12. Kept safe from the Lion and Adder Psa. 91. 13
    Young Lion and the Dragon.

—*G. Salisbury, Stafford.*

THE GREAT SACRIFICE.

1. Sentence of Death and Judgment—"Sin."
2. Sacrifice for Sin Provided—"By the Sacrifice of Himself."
3. Salvation completed at His Coming—"Appear apart from sin unto salvation" (v. 28). H-O-P.

Christians Awake!

A WORD FOR TO-DAY. By MONTAGUE GOODMAN, Oxford.

AT a time when the whole nation is war conscious to a superlative degree, when the radio fills the house repeatedly throughout the day with news of the progress of the fight, and the papers seem to contain little else, it is little surprising if the mental trend of men and women is reflected in anxious faces and burdened mien. There is, indeed, an air of oppression (if not depression) evident on all hands, and this is hardly to be wondered at in view of the character of the news that reaches us from day to day.

And yet, perhaps, with some of us it is, after all, a matter of genuine surprise that this should be so. For rightly viewed these days are days of opportunity such as rarely come in the life of Christian men and women in more normal times.

A very well-known evangelical worker wrote, when war broke out: "What a privilege to be alive in such tremendous days as these!" And that this was no mere pose is evidenced by his manifest joy and enthusiasm in the midst of the prevailing depression around him.

But Why a Privilege?

and whence the reason for rejoicing? Is it not natural that we should be "in heaviness through the manifold trials" through which we are passing? It is indeed; yet we Christians are in an altogether different category from other men in this outstanding particular, that we may be at one and the same time "in heaviness" and yet "greatly rejoice" (1 Peter 1. 6), that we may be "sorrowful yet always rejoicing" (2 Cor. 6. 10). And there is sound and solid reason for this difference from the world around us, and that from several cogent considerations.

1. Because, Unlike Other Men, Our All is Not at Stake.

Our politicians warn us, and rightly, that in the present struggle everything that men hold dear, home, and means, and freedom, and all the precious and pleasant things of life, and even life itself, are in the balance and await the issue of the conflict now raging with the enemy. In view of this dismay may well strike the hearts of those who have nothing else than these admittedly precious things. But we have more and more desirable treasures than these "an inheritance incorruptible and undefiled, that fadeth not away, reserved in Heaven for us" (1 Peter 1. 4). "Where neither moth nor rust doth corrupt and where thieves do not break through nor steal" (Matthew 6. 20).

If this be *really* so, and not so much pious phraseology,

Why Should We be Cast Down?

To those who have nothing else than what can be seen and handled, present events may well be alarming to the last degree. For such things can be seized, bombed, burned and destroyed at the hands of a relentless foe, and nothing may be left, but those who are Christ's have a treasure that can never be destroyed "eternal in the Heavens." They "look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." Pleasant things truly may go and life become less easy, but *essential things remain*, and they are all that really matter.

2. Because of the Unheard of Opportunity the Times May Present to the Believer.

Perhaps for the first time in our lives many of us have the prospect of putting to practical proof and demonstration many things we have professed and taught but have never experienced. It is somewhat startling to consider what a number of Christian sentiments are sincerely expressed by men to whom they have, in fact, little or no real meaning in practical life.

For example, we speak freely of "patience in tribulation," of "enduring hardness" of "suffering with Christ," of "taking pleasure in infirmities and distresses." We talk of "knowing how to be in want" and to "suffer need," and thereby learning "in whatsoever state we are therewith to be content." Of being "counted worthy to suffer shame for Christ's sake," and of "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." All these are very noble sentiments, but for the most of us they are *nothing more*. What are the facts? We live

In a Very Desirable Country

where the utmost social and religious liberty abounds. We are surrounded by Christian friends with whom we enjoy constant happy fellowship. We have comfortable houses, good employment, and easy circumstances. Well may the unbeliever ask, "Doth Job serve God for naught?"

Where is the tribulation, suffering, or hardness? Where do the afflictions and infirmities come in? To all intents and purposes they have not existed in our lives from beginning to end. It has, in

fact *cost most of us nothing at all to be Christians*. It has been a soft job, and it has produced soft Christians, greatly to the detriment of the testimony of the Church in the world.

Suppose All This About to be Altered.

Suppose the Church about to resume her normal role of a suffering Church (Phil. 1. 29). What then? Will it not prove a glorious opportunity for us to demonstrate our faith and love and loyalty to Christ on such a manner as circumstances have not permitted us to do hitherto? And will not the outcome be developed in our churches of a virile, bold, and daring type of men and women who do *in fact*, glory in tribulation and rejoice to be counted worthy to suffer shame for the sake of the Name in a way they have never known hitherto?

"If we suffer we shall also reign with Him." We do well to note the "if." What if we don't, either from lack of loyalty or of opportunity? That veteran saint, Dr. F. B. Meyer, once said in his inimitably quaint way: "They tell me I shall wave a palm branch of victory in Heaven—I wonder what I've done to wave a palm branch about!" Heaven will be very glorious and blessed but there will be no longer there any opportunity of suffering for our Lord, and some of us may stand aside and see others who have done so on earth receive the decorations and awards. Perhaps now we are to have the chance of earning some ourselves. If this be so we may view the present times with joy rather than dismay.

3. Because of the Challenge of the Times.

Gospel testimony in England, of late years, has been at a low ebb; broadly speaking, it has ceased, so far as the vast maiority of the population is concerned. The public at large do not frequent Churches or Gospel Halls. It is rare to find a working man who makes any contact with religion. Open-air meetings, which were formerly a feature in every town each Sunday night, are now infrequently met and attract but little attention.

Any publisher will tell you that tract distribution is on the wane. There has for years past been little really effective evangelism in operation, and indifference has become general. With the Assemblies it is often equally true.

But now! War has come, and in its train trouble and sorrow and fear, and separation and death. Homes have been broken up, lives which were lived in pleasant grooves have suffered earthquake shocks. There is a shaking everywhere. Comforts have gone, and with them confidence. Here is the longed-for

Day of Opportunity for the Gospel.

Contacts are possible that never could have been in days of peace. The times are challenging men everywhere *and will do so more before the end*.

Prayers have long been offered for a revival in England. What if this is God's way of answering our prayers? And what if we are so overwhelmed by the difficulties and distresses of the times that we are not ready to take up the challenge?

A certain man in a Roman jail wrote: "The things that have happened to me have fallen out rather unto the furtherance of the Gospel so that my bonds in Christ are manifest in all the palace and in all other places . . . and I therein do rejoice!" Bravo Paul! That's the way to view afflictions! Would that the Church of Christ might imitate him to-day!

4. Because of the Glorious Prospect.

What can this world conflict mean but that *the Coming of the Lord draweth nigh?* "When ye see these things come to pass," said Christ, tremble, and fear, and mourn? Nay! "Lift up your heads for your redemption draweth nigh!"

"And that, knowing the time, that it is now high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand! Let us therefore cast off the works of darkness, and let us put on the whole armour of light" (Rom. 13. 11, 12).

"Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee!" (Eph. 5. 14). Let us thus exhort one another, fellow believers. And so much the more as ye see the day appearing.

In a word, WAKE UP, CHRISTIANS!

God's Guarantee.

By the late DAN. CRAWFORD, Luanza.

"FAITH is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1). Faith is a rock, is certitude, is supremely the sure thing in life. Faith is law, not mist, not mere talk, not dream. It is the only sure thing in the world.

This is God's guarantee, as it were, why the Bristol Orphan Homes continue. This, too, is the reason why all who truly tread the path of faith are sure of unerring supply. God is under law to support them, and the watchwords of such a law are "shall" and "must."

The only link that binds us to the eternity of God and His steadfast throne is this law of faith. Every "shall" and "must" in the treasure-house of God is the portion of faith. *There is nothing uncertain in the law of faith*. The future is merely uncertain in our ignorance of it. With our God the future is, and thus faith is under glorious law and can never "draw a blank."

The Wisdom of God as seen in the Cross

By GEORGE GOODMAN, Eastbourne.

THAT is a startling word, "*The foolishness of God* is wiser than men; and *the weakness of God* is stronger than men" (1 Cor. 1. 25).

The Apostle is speaking of "Christ Crucified," which he preached. "*The Foolish thing preached*" by which it has pleased God to save them that believe. It was to the Jews a stumbling block, and unto the Greeks foolishness, but to those which are called "Christ the Power of God and the Wisdom of God."

It shall be ours, then, to

Consider the Wisdom of God

as manifested in the Cross of Christ.

Let us first consider this, that God had a Sovereign right to save man in such manner as He was pleased, since He worketh all things after the counsel of His own will. In His Divine Wisdom He purposed to do so by the Death of His Son.

Then let us not think, as some carelessly assert, that God had to give His Son—He was under no such constraint or obligation. When He devised means whereby His banished ones should not be expelled from Him, He was pleased to give His One Son, His well-beloved, and to decree that without shedding of blood remission should not be ours.

He had not only loving purposes of grace in this decree, but a wondrous revelation of His manifold wisdom.

In doing so He utterly confounded the wisdom of the wise and brought to nought the understanding of the prudent.

Who Could Have Conceived Such a Wonder?

If all the sages and scribes in the world had each been given ten thousand guesses as to how God would save rebellious men, none would have thought *it could be by a Crucified Man*. Yet this was the Divine choice.

There have been many religions in the world but none of them ever anticipated the Gospel. That the One against whom man had sinned should humble Himself to be found in fashion as a man; should suffer those same sinners to put Him to a shameful death; and should, by that very death, redeem them and bring them remission and eternal life. *Who could have foretold this?* And more, that Salvation thus brought to them should be a free gift, not of works or merit, but received in simple faith. Who, I ask, could have forecast such a thing?

Yet, in this very thing,

"Christ Crucified,"

God has displayed His Wisdom. Let us consider some particulars in which this was so.

1. He Gave Man the Occasion and opportunity to Reveal the True State of his Heart,

and to consummate his guilt. The Law, which rightly used, should have brought the knowledge of sin, had failed in its purpose, because of self-righteousness, now the Cross shall reveal the enmity of the human heart.

Sin, in its true character, is manifested at the Cross. It is lawlessness. It is the rejection of God. His authority, His law, His love, His Word. It cries: "We will not have this Man to reign over us, away with Him, Crucify Him."

2. The Cross for Ever made an End of Any Claim that Man Might Have.

After the rejection and murder of the Son of God, all man's hope in himself perished. He could only stand condemned before God. He was guilty of the Body and Blood of the Lord.

I once heard the late godly Mr. J. G. M'VICAR say that when he first came to the knowledge of this solemn fact he stood one day before his mirror, and shaking his finger at his reflection, said: "It was you *who slew the Lord of Glory*, it was your sins that nailed Him to the Cross."

How more effectually could God have shown man his ruin than He has done in the Cross.

3. In the Cross God Declared His Righteousness.

Sin could never be excused, it must be dealt with in judgment. A judge cannot forgive, he must be satisfied ere he can acquit the accused, for "shall not the Judge of all the earth do right?" If He did not condemn and execute wrath upon sin He would have to step down from His throne which is established upon righteousness. How more effectually could He have shown Himself a Just God and a Saviour than He did in Christ Crucified. *The Sin Bearer bears the penalty*, that the sinner may be justified. As we love to preach in the Gospel, He was thereby able to be just, "and the Justifier of him that believeth in Jesus."

We cannot but admire the wisdom of God in this.

4. At the Cross God Commended His Love Toward Us.

The revised version adds the words "His own," before the word "love," in Romans 5. 8. It might have seemed an exhibition of the Love of Christ (as, of course, it was), but in the Gift of His Son, in not sparing Him, God commends

His own Love. He purposed it, He brought it about by His determinate counsel and foreknowledge; in His sovereignty, He made Him to be sin for *us*. He was in Christ, reconciling the world unto Himself.

Christ did not die to save us *from God*, but to bring us *to God*, Who desired again the fellowship of His creatures.

5. In the Cross we See a Matchless Display of Grace.

Grace is love shown to an unworthy object. *Grace is a gratuitous gift* unearned and undeserved. Such as the Lord described to the Pharisee Simon when speaking of the two debtors: "And when they had nothing to pay he frankly (gratuitously) forgave them both" (Luke 7. 42).

In such an hour when "Sin abounded Grace did much more abound" (Rom. 5. 20). On such a fearful background as Calvary did God display the exceeding riches of His grace. Man, at his worst, God in fullest grace.

What wisdom is herein displayed.

6. "Christ Crucified" is the Drawing Power of the Gospel.

"I, if I be lifted up will draw all men unto Me." So it has proved. All the threats of the Law have left man hard and unrepentant, but when the vilest and worst of men hear the momentous fact that the Son of God loved them and gave Himself for them, and believe it, it has led them to repentance.

Could the heart of man have devised a more effective appeal than this that God in His wisdom has provided?

7. The Cross Wins the Heart of the Believer.

"We love Him because He first loved us" (1 John 4. 19). His love constrains us not to live unto ourselves but unto Him Who died for us and rose again.

Who ever had such a mighty host of willing slaves as the Lord Jesus? Whose delight it is to serve Him without reward and willingly not only to lay out their lives in His cause, but if called to do so to die for His sake.

8. The Cross is the Example of the Saints. For Christ suffered leaving us an example that we should follow His steps. *An example of perfect obedience*. For He humbled Himself, and became obedient even to the shameful death of the Cross. He delighted to do the Father's will, even at such a cost. No man taking His life from Him, He laid it down of Himself.

9. Lastly, God gave in the Cross a Solemn Warning

to the unrepentant and rebellious. Those who wilfully reject Him are counted as *crucifying to themselves the Son of God afresh* (Heb. 6. 6).

One has been found slain in the land (Deut 21. 1). Inquisition is being made as to who is guilty of the crime, for it is none other than the Son of God, the Prince of Life, whose body was found hanging on a tree. It will be brought home to all who side with those who crucified Him, and say: "Away with Him, we will not have this Man to reign over us" (Luke 19. 14).

All these various ends are served in the Cross of Christ. What manifold wisdom is therein displayed. Well might the Apostle, as he contemplated it all, exclaim: "**O the depths, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out**" (Rom. 11. 33).

The Strengthening Hand.

By R. McPIKE, Annbank.

A CAREFUL perusal of this Book (Neh. 2. 18) will enable the reader to readily understand why Nehemiah was a powerful and successful man. "He was a man of prayer" (Cf. 1. 4. 11; 2. 4; 4. 4-9; 6. 9, etc.). A sad scene confronts us, the walls had been broken down, the gates destroyed by fire, Jerusalem lieth waste and desolate. The wall of separation had been broken down, moreover as this sad news is conveyed to him see how he is affected (Cf. chap. 1. 4). He is no carping critic, despairing of the condition of things and condemning his brethren; he does not upbraid them, nor does he assume the role of dictator, and declare what ought to have been done, but he betakes himself to fasting, mourning, and prayer.

His Heart Bleeds for his Brethren, though he himself is in a position of affluence and comfort in a King's palace.

He does not isolate himself from them in their sinfulness, but associates himself with them in a confession of failure and sinfulness (1. 7). Desiring the mercy of God, and fulfilment of his covenant promise as spoken through Moses, that God's power would be exercised on their behalf. Thus the hand of God began to move first upon him, there through him to others. He fears none save his God. Monarchs on their throne, the machinations of the enemy deter him not in his mission, the hand of God was upon him to restore the wall and its gates. He was a man raised of God to restore a broken testimony. The call in our day is no less clear and impelling, "To strengthen the things that remain, and are ready to die." Our service for God must be successful, as much as His hand strengthens and fits us for His work. Nehemiah, despite opposition of those enemies and false brethren within, accomplished God's work in His appointed way.

Why Do I Meet As I Do?

Chistendom and Christianity. By R. G. LORD, Guildford.

THROUGHOUT England and other countries forming what is known as Christendom, that is, countries which profess loyalty to the faith and doctrines of the Lord Jesus Christ, there are very many different kinds of so-called "places of worship," most claiming to be the correct one and demanding the allegiance and fellowship of the child of God. But there are, co-existent with these different places of worship, hundreds, nay, thousands of companies of believers in the Lord Jesus Christ, many of the individuals in these companies having repudiated and separated from these places which they describe as "sects and systems of men."

Why have they done thus? Do they claim superior knowledge of, or greater attainment in, the things of the Lord, than others? *Indeed no*, for they will readily and freely admit that they too, have many shortcomings, faults, and failings, and much to humble themselves for.

But to come to the crux of the matter—they have separated and meet as they do because the language of their hearts is, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119. 105). In all matters

GOD'S WORD HAS BECOME THEIR ONE AND ONLY GUIDE.

It is by means of God's Word that salvation comes to the sinner, his eyes are opened, he is turned from darkness to light, and from the power of Satan unto God, he receives the forgiveness of his sins, and inheritance among all them that believe in the Lord Jesus Christ in Whose Person and work at Calvary he has been brought to trust by the Spirit of God. He finds instruction in the Word as to how he ought to walk and please his Heavenly Father in all things, and he finds himself one of a fellowship or community under his Saviour as his Lord (1 Cor. 1. 9; Acts 2. 36; 10. 36), and that just as equally clear instructions are given to God's people as to their mode of *gathering collectively* as have been given in regard to their salvation and subsequent life and walk. He finds himself a member of that Church which is Christ's Body (Eph. 1. 22, 23, etc.) and a member of that local body of Christians which is intended to be a miniature or microcosm of the whole. "Now ye are the body of Christ and severally members thereof" was written to the Corinthian Church (1 Cor. 12. 27, R.V.). On searching into the Scriptures as to how God would have His redeemed "come together into one place" (1 Cor. 11. 17, 18, 20, 33, 34; 14. 23, 26) he finds the following things are

THE MARKS OF A LOCAL ASSEMBLY OR CHURCH,

and if he claims to be "spiritual" he acknowledges that the things that are written *are*—the commandments of the Lord and he hastens to obey them, esteeming all God's precepts concerning all things to be right, and hating every false way (Psa. 119. 128).

1. The Members of a Local Church or Assembly according to the Word of God are all Saved Persons (Rom. 1. 6, 7; 1 Cor. 1. 2. 9; Eph. 1. 1; Phil. 1. 1, etc.).

Church membership with the unsaved is absolutely forbidden, and separation from the unsaved in this, as in everything else, is commanded by God (2 Cor. 6. 14-18; Acts 19. 9, etc.). Hence however painful it may be, and whatever the cost in personal friendships or other things, the believer desirous of pleasing God unhesitatingly obeys the Word and separates himself from all sects and systems and places where saved and unsaved are found in fellowship together.

2. The Name and Person of the Lord Jesus Christ are the Alone Centre and Ground of Gathering (Matt. 18. 20; 1 Cor. 1. 2. 9; 2 Thess. 2. 1, etc.).

Being gathered in His Name (Matt. 18. 20) implies His Presence with those thus gathering (2 Chron. 20. 9). God's place is in the midst of His people—it was so with Israel in the past (Num. 5. 3) and will be so again in the future (Ezek. 43. 7). And what was true of the past, and will be of the future, is equally true of the present.

3. The Holy Spirit of God Presides over, Guides and Rules over the Church and its Members in all Things (John 4. 24; 14. 26; 16. 7-15; Acts 8. 29; 11. 19; 13. 2-4; 15. 28; 16. 6, 7; 1 Cor. 12. 14, etc.).

4. The Word of God is the Instrument the Spirit uses to Guide the Church or Individual.

He inspired the Word of God and can unfold its meaning. "He that hath an ear, let him hear what *the Spirit saith* unto the churches." And let us remember "Thy commandment is *exceeding broad*"—and that the Psalmist could write, "I will walk at *liberty* FOR I seek thy precepts" (Psa. 119. 96. 45).

We ought to be able to justify anything and everything we do in the Assembly by *Scriptural principle*, though we may not find it mentioned and give "chapter and verse."

5. In a Local Church according to Scripture there is a Ministry of Gifts and not of One Man.

There is no such person in Scripture as the modern "clergyman." Paul speaks of himself

as "*a* minister of *the* Church" (Col. 1. 24. 25) but never as "*the* minister of *a* church." Persons are raised up, fitted, and gifted by the Lord Himself for His service and work, and are not the product of the world's seats of learning or of human education.

We pour no scorn on these things; far from it, for they may be of great use and benefit, but they cannot, *of themselves*, make a man "a good minister of Jesus Christ" (Eph. 4. 8. 11-16; Rom. 12. 5-8; 1 Cor. 12. 1-11; 28-31; Heb. 13. 7. 17, 24, etc.).

6. The Ordinances are Kept as Delivered to, and by, the Apostles of Christ (1 Cor. 11. 2).

These are but two in number and are never in Scripture called "sacraments." They are

(*a*) BAPTISM. *Believers only* are baptised in water by *immersion* (Acts 2. 42; 8. 12. 36-39; 10. 47, 48; 16. 33; 18. 8; Rom. 6. 3-5, etc.).

(*b*) BREAKING OF BREAD, or *the Lord's Supper*. Again by *believers only*, on the first day of the week (Luke 22. 19. 20; Acts 2. 42, 20. 7; 1 Cor. 10. 16, 17-21; 11. 20-34).

7. Offerings.

These are taken from the Lord's people *only*, especially on the first day of the week (1 Cor. 16. 1; 2 Cor. 9. 5, 15, etc.). The Lord does not need, or want, the world's help to carry on His work.

8. Discipline and Order are Maintained in the Church by the Elders, in accordance with the Word of God.

The absence of this among the so-called "places of worship" in this our day is only too evident. Open sin (1 Cor. 5.) and unsoundness in "the doctrine of Christ" (2 John 9-11) should not be tolerated for an instant among those gathering in the Name above every name; but they should be ever ready to restore one overtaken in a fault (Gal. 6. 1), to wash one another's feet (John 13. 1-15), to warn them that are unruly, to comfort the feeble-minded, to support the weak, to be patient toward all men (1 Thess. 5. 14), to know those over them in the Lord who admonish them and to esteem them very highly in love for their work's sake (1 Thess. 5. 12, 13), to remember them, to obey them, to salute them (Heb. 13. 7. 17, 24).

But how are they to hear otherwise if these things are not ministered? Paul kept back nothing that was profitable to his hearers, and did not shun to declare the whole counsel of God (Acts 20. 20, 27). And it is our business to do the same, whether believers will hear, or turn away their ears from the truth.

If, on the other hand, these Divine truths have gripped our souls, and we have, following the advice of the worldly-wise Polonius in "Hamlet," "grappled them, like our friends, to our souls with hooks of steel, "we shall, come what may,

Continue Stedfastly

"in the Apostles' doctrine, and in the fellowship and in the breaking of the bread, and in the prayers" (Acts 2. 42, Newberry). We shall say with the Psalmist, "I esteem *all* Thy precepts concerning *all* things to be right; and I hate every false way" (119. 128). May both writer and reader do so, to His glory, for His Name's sake.

These valuable papers have appeared monthly.

Jan. **Is the Scriptural Assembly Possible Now?** by FRANKLIN FERGUSON, who has ministered the Word for 50 years in N.Z.

Feb. **Is the Scriptural Way of Meeting Possible To-day?** By W. E. VINE, M.A., Bath, one of the Editors of *Echoes of Service*.

Mar. **Why do our Meetings differ from others?** by GEORGE GOODMAN, Eastbourne, Editor of *Daily Notes* issued by the C.S.S.M. for Daily Household Use. Supplied in booklet form, 1½d. each.

Apl. **What Church should I Join?** How many are there in Scripture? By J. B. WATSON, Leytonstone. (Supplied in booklet form at 1½d. each. Get some for your young Christians).

May **The Principles in which those known as Brethren Act,** by W. R. MOORE, B.A., Barrister, Exmouth.

June **"Gathered Together"; to what End?** God the Great Gatherer. By C. F. HOGG, now in South Africa.

July **Why do I Meet as I do?** Christendom and Christianity. By R. G. LORD, Retired Schoolmaster, Guildford. A man who has been teaching for 40 years.

Aug. will (D.V.) be 4 **Reasons wherein we are Different?** By H. P. BARKER, who knows both the practice of the "Exclusives" and "Open" brethren, and other papers till the end of the year.

A paper on "In Christ," in the HEAVENLIES—In the LORD," by GEO. GOODMAN, will be leader in Aug.; and "CHAFF," by J. B. WATSON, will open some eyes.

The Shipwreck of Conscience.

LET both individuals and individual Assemblies remember that they have a conscience towards God to keep; and, in the way of serving one another, and setting an example of service in all lowliness of mind, seek to strengthen one another to keep a good conscience.

There is nothing more needed to be pressed on believers, than that which concerns individual conscience. Paul, in writing to his son Timothy, in view of the evil days coming on, lays special stress on "holding faith and a good conscience;" and describing the result of separating these two, says, that those who did had made shipwreck. Alas! how many have made shipwreck in the present day, from the same cause; holding faith, and acting on other people's consciences as to right and wrong. The result of this necessarily is, that man comes into the place of God, and

Principles of Action are Allowed

and enforced which are utterly without warrant from the Word of God. This is the essence of Romish priestcraft, which must end in a human infallibility somewhere, from which there can be no appeal. Thus a good conscience personally exercised before God, gives place to a false or fictitious conscience, that gradually become seared, till all individual conscience is well nigh dead on that point, wherein shipwreck has been made. Conscience may be very sensitive and true in certain directions, while in others it may be as seared and as false. Scripture gives us many proofs of this. May we all ponder it, and seek daily to hold "the mystery of the faith in a new conscience" (1 Tim. 3. 9). HENRY GROVES.

Words by Elder Brethren written in 1873.

The Fulness of Christ.

By W. W. FEREDAY, Rothesay.

THE nations of the earth (of Europe especially) are in dire distress, and they need the daily prayers of those who have influence with God. Governments are sorely perplexed, the issues of our time being so very serious. Need we wonder that the people get dissatisfied with their leaders, and ask for changes. Thus there takes place the shuffling of offices, and the reconstruction of Cabinets, all designed to bring together the most useful elements in the nation. Great concentrations of wisdom and competency is what is sought. But here again a difficulty arises. A Cabinet of two dozen tends to be unwieldy; hence an

Inner Cabinet of Perhaps Half-a-Dozen

to get on with the most serious affairs of State.

What men feel they need is all centred in one Person. Would that the people of every nation knew and valued Him! John saw the Lamb in the midst of the heavenly throne possessed of seven horns and seven eyes (Rev. 5. 6). Symbolism, certainly; but what is meant is that He has fulness of power and fulness of wisdom. We sometimes see some erratic mortal possessed of great power, but utterly destitute of wisdom; and we sometimes see much wisdom, with no power to carry it into effect. But the Lamb—the Christ of God—has all that the world needs, yea, and infinitely more.

The Psalmist sung 3000 years ago of a day, not even yet come, when He will put forth His power, and

Straighten Out the Sorry Tangle of Human History.

"Through the greatness of Thy power shall Thine enemies submit themselves unto Thee. All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy Name.—SELAH . . . He ruleth by His power for ever: His eyes behold the nations: let not the rebellious exalt themselves.—SELAH" (Psa. 66. 3, 4). At close of that which has been called "Israel's triumphant battle song," we read: "O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God" (Psa. 68. 35). This overwhelming might will be exercised with infinite wisdom. "Wisdom and knowledge shall be the stability of Thy times" (Isa. 33. 6).

Meantime, while the nations of the earth know not the One at God's right hand, and so blunder along from sorrow to sorrow, we, His saints, know Him and appreciate Him. To us He is the exalted Head, in whom "dwelleth all the fulness of the God-head bodily" (Col. 2. 9). The Apostle adds, "and ye are complete (or, filled up) in Him, Who is the head of all principality and power." We need nothing apart from Him; indeed to seek anything apart from Him is futility and sin. In Col. 2. 19 we are warned against "not holding the Head, from which all the body by joints and bonds having nourishment, ministered and knit together increaseth with the increase of God" (Col. 2. 19).

To Allow Anything to Come Between Us and the Head in Heaven

is fatal to our blessing, and also to our power for service and testimony. We need to watch this while there is so much around us clamouring for our attention. The Christian out of touch with Christ becomes as other men.

God be praised, the day draws ever nearer when He will bring forth His Man of power and wisdom. He will say, "Give this Man place" (Luke 14. 9), and earth's haughty Despots will be overthrown. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Special Reviews.

Know Your Bible. Vol. I. Analytical. The Old Testament. By W. GRAHAM SCROGGIE. (Pickering & Inglis. Price 7/6; post free 8/1). It calls for serious reflection that at a time when Bibles of the most elaborate description, and equally elaborate helps in the study of the Bible, are multiplied as never before, Biblical knowledge among professing Christians has reached what we would gladly hope is its nadir. Many of these annotated and indexed Bibles profess to eliminate the necessity for taking pains, and to make available a maximum of result with a minimum of labour. But there are no short cuts, no substitutes for

Patient and Persevering Work,

if an adequate knowledge of, and understanding in the Holy Scriptures is to be acquired. It is deceptive to talk of spirituality if the sole channel through which the Spirit of God reaches the spirit of man is neglected or not taken seriously. Dr. Scroggie holds an honourable place among those preachers who keep the Bible to the forefront in their ministry and who make its exposition, its opening up, their main business. In this volume he has provided an introductory outline of each of the books of the Old Covenant. It is to be hoped that the perusal of these may stimulate a desire in less well instructed believers to go further toward an understanding of the only revelation God has given of Himself to men, and the only Book in which our Father has recorded His will for His children. The writer who tells that God spoke at different times in different ways, reminds us also that declension towards apostasy follows upon neglect of these Oracles of God (Heb. 1. 1; 5. 11-14). Revival of the sober and diligent study of Holy Writ may be expected to be the first indication of that revival of spiritual life which is everywhere acknowledged to be the need of our time.

C. F. HOGG.

The Shadowed Road. By LAURIE MUNRO, is *The Lily* for July. It is an original story, specially written for this series, which will suit the studious and the simple. With original sketch. Monthly, 2d. (2/8 doz. post free).

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4.

SATAN: A PERSON.

Question 2216.—**Please give me Scriptural proofs that the Devil (or Satan) is a personality, or direct me where I can obtain such proofs.**

Ans.—1 Peter 5. 8 is but one of a multitude of the desired proofs. "Going about," "seeking," and "devouring," are all verbs indicating that the one to whom they are appended is a person. Of an influence, or that which is non-personal it could not be said: "Satan hath desired to have you that he may sift you." Influences do not "desire," nor do they "sift." The activities of the Devil, named by the Scriptures, all make his personality known. E. W. Rogers.

FREE FROM THE LAW.

Question 2217.—**What is the meaning of the words of Rom 8. 2: "Hath made me free from the law of sin and death?" Have we been made free, or are we being made free, or are both things true?**

Ans.—The phrase, "the law of sin and death" is to be taken in connection with what was said in the preceding chapter. (See especially verses 13, 21, 23, 25). The tense of the verb rendered "hath made me free," is the aorist or momentary, marking a definite time in past experience. Into this freedom the believer enters when he is born again. He is to enjoy the realisation and power of it now. It will have its consummation at the redemption of his body. The law of the Spirit of life which effects the liberation, is the animating principle by which the Holy Spirit acts as the Imparter of life. W. E. Vine, M.A.

WHICH IS THE ANTICHRIST?

Question 2218.—**In Revelations 13. 1 the first Beast rises out of the sea. Then in verse 11 another Beast rises out of the Earth. Which is the Antichrist, and which is the False Prophet?** As in Rev. 19. 20 it is the Beast, and False Prophet that is cast alive into the Lake of Fire.

Ans.—The evil principles embodied in the political Beast of Rev. 13. 1 are similar to those in the religious Beast (v. 11), but on the whole it would seem that the false prophet of v. 11 will be the Antichrist. He will be the devilish imitation of the Prophet of Acts 3. 22, a wild beast, an oppressive power, the man of Sin, the Lawless one, the Wicked one of the Psalms, the persecutor of the godly. He will be in full league with and subservient to the first Beast who will be the last head of the revived Roman Empire. As, probably, an apostate Jew, the false prophet will suit both apostate Jews and Christendom and, with the Gentile head, will make war against the Lamb. W. R. Lewis.

"YOUR PEACE" AND "THE SON OF PEACE."

Questions 2219.—**What is meant by "your peace" twice mentioned in Matthew 10. 13 and the "Son of peace" in Luke 10. 6.**

Ans.—The usual courteous greeting in those days was "Peace be unto you" or "Peace be to this house." It was probably formal and often, perhaps, thoughtlessly uttered. It seems, however, that when used by the disciples on this occasion the greeting was accompanied by a divine blessing. When there was an indisposition to entertain the disciples the blessing was withdrawn.

To understand the expression "Son of peace," consider the phrases "children (sons, R.V.) of light," "Son of consolation," "children (sons, R.V.) of disobedience." In these cases the term "son" is used of one who partakes of a certain quality or characteristic. Thus a "son of peace" would be one who in a friendly spirit welcomed the disciples of the Lord. "Receiving them, they received Him and also received the Father who sent Him" (Matt. 10. 40). F. G. Adams.

THE OLD MAN CRUCIFIED.

Question 2220.—**Is it possible so to appropriate by faith, the statement of Rom. 6. 6, "that our old man is crucified with Him," that one arrives by faith at a stage in Christian experience where the heart is completely and permanently cleansed, and all future sin makes its approach from without?**

Ans.—In Rom., chapters 3 to 5, the Apostle presents the vicarious, or substitutionary, work of Christ. This, by itself, leaves the question open whether the Gospel of grace has any bearing on the life of the believer. In chapter 6, however, he goes on to show that to say that Christ died "for" us does not exhaust the meaning of the Cross. It is also true that we died "with" Him. This is not an attainment on our part; it is the reckoning of God in grace to the repentant sinner. From the moment of believing two things become true of all who put their trust in Christ. They are "justified by His Blood," and they "died with Him" (5. 9; 6. 8). Neither of these things become true apart from the other; God has joined them and they cannot be dissociated. It is possible that many Christians rejoicing in the knowledge that Christ died for them, have not apprehended the complementary fact that they died with Christ.

The form of the word used in 6. 6 is the aorist, or point, tense. It refers to an accomplished act, and therefore should be read as in R.V., "our old man was crucified with Him." So also v. 8 should read, "we died with Christ." We are not "dead with Christ" for Christ is not dead but risen, and we with Him (Eph. 2. 5, 6). (Cp. Col. 2. 20; 3. 3; 2 Tim. 2. 11. Since he died with Christ the believer is to reckon himself to be dead to sin; but since Christ not only died but rose again, and since we "were raised together with Christ" (Col. 3. 1), we are to reckon ourselves to be "alive unto God in Christ Jesus" (Rom. 6. 10, 11).

Death with Christ is not in any sense a "stage in Christian experience." It is the beginning of all Christian experience. Not relief from the presence of sin only but deliverance from its power is the blessing of the Gospel, as it is written, "sin shall not have dominion over you: for ye are not under law but under grace" (6. 14). In Gal. 5. 16, 17 the same Apostle tells us that the way to avoid fulfilling "the lust of the flesh" is to "walk by the Spirit." There is no undertaking by God that the lusts of the flesh shall cease to exist in any of His children, or that any measure of faith will expel them from the heart, but there is the gracious assurance that since the Spirit of God dwells in us "we may not do the things that we would," that is, we are not under necessity to fulfil the lusts of the flesh. These are always "ready to leap into activity again should the restraint of faith in the will and power of Christ to overcome them by the Holy Spirit be removed. Both in Rom. 6 and in the present context, the statements concerning the crucifixion and death of the man who has received Christ are accompanied by exhortations to make the corresponding realities good in his experience. "You were crucified with Christ—you died with Christ—reckon yourself to be dead unto sin," and, "you crucified the flesh—walk by the Spirit and ye shall not fulfil the lusts of the flesh.'" (See Notes on Galatians, p. 301, by W. E. Vine and the writer). God makes faith's reckoning good in the experience of such as trust and obey. C. F. Hogg.

Thanksgiving and Humiliation—Atheist Propaganda.

THE WITNESS WATCHTOWER—July, 1940.

PARIS HAS GONE!

The Germans have thrown *all* into the "Battle of France," with tremendous results, and France is requesting "honourable" Peace terms. The response of Hitler is not encouraging; on the contrary, the German radio states: "It is in vain to appeal to German generosity and nobility. France most be destroyed." To make matters worse MUSSOLINI has chosen a most critical moment to declare war on the two nations which have been the greatest friends of Italy in days gone by.

The Battle is simply one of force, arrogance, and no principle against a steady and settled Government aiming at "goodwill to all men." *The Decider is in Heaven*, for "**the Most High still ruleth in the Kingdom of men, and giveth it to whomsoever He will**" (Daniel 4. 17). Therefore, let us keep our minds settled on Him. *"Trust in God."*

CAUSE FOR THANKSGIVING AND YET HUMILIATION.

Thank God for all that Britain has done during long years that are past.

1. In circulating the Scriptures of Truth. No other nation has had such a share in the circulation of God's Truth. America would come next at the present time. But the "British and Foreign Bible Society," the parent of all Bible Societies, has done most of any individual company. In addition, there are all the other Bible publishing firms. *Surely we can plead this cause before the throne of God.*

2. As to missionaries reaching out to the uttermost parts of the earth, almost any list will show that from various parts of the British Empire the majority of missionaries have gone. Readily admitting that other nations have also done well, *surely this is another reason we can plead before the Throne.*

3. Another reason, though not so great, is the way this Empire has dealt with native populations, with some failures to record. Take India, South Africa, New Zealand, and many other parts. As a rule where the Union Jack has waved there has been freedom, liberty, justice, and an attempt at honest and fair dealing. *This is rather a theme for "giving thanks" than a plea for mercy.*

Remember that "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14. 34). "Grace reigned *through righteousness* unto eternal life" (Rom. 5. 21). Then think of the Nation, how they disregard the Lord's Name—having Sports, Excursions, Golf, Theatres, Cinemas, and Conferences, and almost everything on *Lord's Day*, without any recognition of God. Think of the enormous amount spent in *strong drink*, of the thousands made by brewers, distillers, publicans, and others, to the disadvantage of the nation and the craving for lust of the people. *Gambling* is another of the lusts indulged in by the masses: football pools have startled humanity, and other sensual pleasures in abundance. These and numerous other things not pertaining to godliness, have all to be accounted for at the bar of God. *This nation is now passing through the most severe trial in its history. Remember the sorely tried, also the godless masses and pray for them, and not only in Britain, but everywhere.*

ATHEIST PROPAGANDA.

We are indebted to the *Church Times* for the following extract from a contributor on his return from Austria:

Anti-Catholic and Atheist propaganda is being carried on among the children in the Hitler Youth I have in my possession one of the leaflets which is being circulated The following are some of the fifty points which it contains:

"Christianity is a religion for slaves and fools. For example it says, 'The last shall be first' and 'Blessed are the poor in spirit.

"**Christianity is equivalent to Communism.**

"Christianity puts Niggers on an equality with Germans.

"The Church is international.

"German culture was on a high level before **Christianity**, and has been annihilated by it.

"Christianity was always heterogeneous and hostile to the German people and their unification.

"There is no Christian culture.

"Christianity was nowhere desired, but pushed itself in everywhere.

"Christianity has corrupted the Germans, acquainting them with conceptions, such as theft and adultery, which **were previously unknown to them.**

"Christianity is an alternative to Judaism, and also made by Jews.

"How did Christ die? **Whimpering on the Cross.** And how did Planatta (the murderer of Dollfuss) die? He cried out 'Heil Hitler! Long live Germany.'

"The Ten Commandments are the expression of the lowest human instincts.

"A good people does not need a Saviour; only a bad people.

"Nero was quite right to persecute the Christians.

"Veneration of the Saints is ridiculous. **The Saints never did anything.**

"No more churches are being built now. Nobody thinks of doing such a thing. It shows the obvious decadence of Christianity. People build stadia now, as at Berlin and Nürnberg.

"The new eternal centre is Nürnberg. ROME IS DOOMED.

"Fate is stronger than God.

"Belief in predestination, the rites of the Church, the Trinity, Original Sin—**what nonsense!**"

OBSCENITY.

Some of the Fifty Points are too obscene to print here; and yet the copy which was sent to me was one of a number issued to the girls' section of the Hitler Youth. Its affinities to the sort of production issued by the Soviet League of the godless, are striking, and it is therefore hardly surprising that the private name for National Socialism used by many disgruntled Austrians is "National Bolshevism."

If these vulgarities are freely circulated among the growing boys and girls of any nation, what can one expect but godlessness.

POWER OF ONE DEVOTED LIFE

is amply demonstrated and reiterated in the facts relating to orphan rescue work. It is widely known that through Dr. BARNARDO'S life and example, thousands of children have been rescued; through GEORGE MULLER, multitudes of orphans have been rescued and many of them blessedly "saved"; through WM. QUARRIER'S, a great company of Scottish and other children have been rescued; similarly through C. H. SPURGEON'S and J. W. C. FEGAN'S. The Christian who realises the truth that "THOU hast redeemed *my life*" (Luke 3. 58) and acts accordingly may do wonders for God.

MOHAMMED OR CHRIST?

The story is told of a missionary in India who was speaking to a Mohammedan and he said to the missionary: "You will have to admit that we Mohammedans have one thing that you Christians have not. When we go to Mecca we at least find a coffin, but when you Christians go to Jerusalem which is your Mecca, you find only an empty tomb."

The missionary joyfully responded: "That is just the difference, you worship Mohammed who is dead in the coffin, and we worship Christ who arose from the dead and has said, 'because I live ye shall live also.'" HALLELUJAH! CHRIST AROSE! HyP.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C 4

July 1940. To ensure insertion, Notes must reach London by 14th Made up June, 15th.

PERSONALIA

Our brother, Hugh Welsh, of Palmerston North, N.Z., who paid a visit to Britain, is seriously ill in hospital, apparently beyond the aid of man, and would value prayer..Our brother, J. M. Shaw, of London, has been seriously ill, but is improving..R. W. Broadbent, of Wirral, Cheshire, is hoping to revisit Cyprus and Palestine..Wallace Barkshue continues in a very weak state..As Mr. George Langran, who laboured for the Lord in the Argentine, is laid aside, and doctor orders complete rest, friends are asked to refrain from writing meantime. Prayers of the Lord's people will be valued.

ENGLAND

FORTHCOMING.—Turner's Green, Wadhurst, July 3, at 3 and 6. G. Goodman and others..**Brighton**, Hollingbury Hall, July 10, at 3.30 and 6.30. M. Kagan and R. W. Cooper..**Text Carriers** in Sandwell Hall, Brasshouse Lane, Smethwick, Birmingham, July 12-14; and in Ebenezer Hall, Corporation Rd., Cardiff. Sep. 28.. Liverpool. Merseyside Ship Visitors, in David St. Chapel, July 19, at 8..Lane End, Bucks., in Gospel Hall, Moor Common, July 20, at 3 and 6. W. T. Green and J. W. Ashby..**Reading**, in Bridge Hall, Oxford Rd., July 23 and 24, at 11, 3 and 6.30. H. St. John and H. Steedman..**Trowbridge**. Frome Rd. Gospel Hall, July 24, at 3 and 6..**Denmark Hill**. Beresford Chapel, Windsor Walk, July 27, at 4.15 and 6. E. W. Rogers.. **Malvern**. M.S.C., Aug. 4-7. Particulars, W. Weston, Browneaves, Breinton Rd., Hereford..Wylam-on-Tyne. Y.P., in Old Schools, Aug. 5, at 2.30 and 6..**Dorking**. Hampstead Rd. Hall, Aug. 5, at 3.30 and 6. G. Goodman, Dr. Goldstein, and others..**East Sheen**. Missionary, at Sheen Hall, Aug. 3. S. K. Hine, F. W. James, and others..**Pinner**. Bank Holiday Conference cancelled.. Glossop, Derbyshire. Holiday Conference, Aug. 24-29. D. W. Brealey, H. W. Evans, K. G. Hyland, H. F. Wildish. Particulars, A. Pickering, 10 Abbey Grove, Stockport..**Yeovil**, Sep. 4 and 5. Particulars, W. H. Higgins, 37 Roping Rd...**Leeds**. Yorkshire Missionary, Sep. 7. Particulars, J. T. Fewings. 31 King's Mount, Leeds, 7..**Ware**. Gospel Hall, Collett Rd., Sep. 21, at 3.30 and 5.45. J. B. Watson and H. Thorp..**London**. Annual Missionary Meeting, at *Kingsway Hall*, Kingsway, Sep. (not Oct.), 26 and 27. Communications to William Stunt, 1-3 St. Paul's Churchyard, E.C.4.

REPORTS.—Brighton. Good attendance in Gordon Hall, May 22, when R. W. M'Adam and Scott Mitchell gave help. An encouraging time..Liverpool. M.S.C. Annual, in Sharon Hall, Kirkdale, May 29, was addressed by A. Pulleng, A. H. Boulton, J. Teskey, and F. H. Gray..**Worthing**. Bedford Row Annual, May 29, well attended. Appreciated help by J. B. Watson and D. T. Griffiths..**Bournemouth**. Missionary, in Drummond Hall, June 11-13. Good attendances. Encouraging reports from Messrs. De Carteret, Hardwidge, James, Pinkham and Wildish.

TENTS AND CARRIAGES.—D. Watkin Edwards in needy area of Witton Park, Co. Durham. After encouraging start, interest waned through rumour circulated by enemies of the Cross, but persistent visiting has resulted in increasing numbers and interest..Manchester tent to commence at Swinton, in July, with R. Scammell in charge. F. Whitmore follows in Aug... Good News tent at Greasby, Wirral, was to be opened June 15. W. Ainslie hopes to reach young and old.. T. J. Allen commenced at Starcross, Devon, June 9.. J. Prentice at Wootton and Marston Valley..H. W. Atkins at Amersham District..E. M. Warnock at Abington, Cambridge..S. K. Glen at West Mersea district..R. Hadaway at **Parndon**..J. Anderson at Wilstone..H. E. Dunsford at **Pluckley**..A. E. Brotherton among Service Men in **Sheringham** district.. H. Elphick at Betchworth..J. H. Hughes at **Turner's Hill**..G. Gaunt at **Billingshurst**..Liverpool Tent Services to commence in Edge Lane, July 13.

NOTES.—Manchester. Mr. Rosenthal had special meeting in Blackley..T. Richardson having encouragement among Service Men in Warrington district.. R. W. Broadbent had special meeting in Moreton, Wirral, ere leaving for Cyprus and Palestine..Enfield. In Shirley Hall, Shirley Rd., July 8-11, at 7.30. G. Goodman and A. G. Venn..Dorking. R. G. Lord gave addresses in Hampstead Rd. Hall, during May, with "Feasts of Jehovah" Chart. Increasing attendances and interest..T. J. Allen to have Sand Services at Exmouth, during Aug. Help valued..C. W. F. M'Ewen continues visitation of Camps and meetings around Exeter. To be in Devon and Cornwall during July..B. Goldman to give addresses on "The Tabernacle," at East Hall. **Rainham**, July 2, 23, 30..**Pilgrim** Preachers are having encouragement on their tour. They hope to visit Caernarvon. July 5; Nevin, 12th; Portmadoc, 19th; Dolgelly, 26th; Aberdovey, 29th; Aberystwyth, Aug. 2, other places on intervening dates..Liverpool. Services in Boaler St. Hall, conducted by J. H. Brown, proved helpful. Open-Air Workers to visit Farnworth and other places in July.

SCOTLAND

FORTHCOMING.—Blantyre. Y.P. Missionary, in grounds of Livingstone Memorial, July 6, at 3.45. Tea and evening meeting in Livingstone Memorial Church. R. J. Wilding..**Kirkmuirhill**. In Tent, July 6, at 4. G. Harold German, Joseph J. Adam, others..**Lesmahagow**. Camp Meeting in M'Kirdy Public Park, July 7, at 3..**Largs**. Summer ministry meetings in Brisbane Hall, July 13-27. G. C. D. Howley; Aug. 10-24, E. W. Rogers. Missionary Garden Party at Netherhall, July 15. Particulars from W. E. Taylor..**Craigellachie**. July 16 and 17, at 10.30. H. St. John, W. Hagan, F. H. Gray, J. R. Rollo, L. W. G. Alexander..**Inverurie**. Assembly Hall, High St., Aug. 14, at 10.30..**Glasgow**. Abingdon Hall, Sep. 14; S.S. Teachers', Sep. 21.

REPORTS.—Barrhead. Messages from W. Vallely, W. Sherman, J. Hamilton, at S.S. Teachers', May 18.. Bo'ness, June 1. Ministry by J. R. Rollo, A. Borland, Wm. Cochrane, Wm. Harrison..**Blackburn**, June 1, smaller than usual. R. M'Kechnie, J. Malcolm, J. Currie, R. Craig took part..Good attendance at Kilmorack, June 8, to hear A. J. M'Callum, P. Bruce, D. Morrison, A. Ingram, J. Cordiner, W. Anderson, W. Burgess..Opening of Tent at Hamilton on May 25 when R. Cumming, J. Hislop, J. M'Kenna, H. German ministered to profit. Tent at Law opened May 25. Ministry by A. W. K. Addis, J. Hutchison, D. Shaw, J. J. Adam.

NOTES.—Alexander Philip found work around Ballater stiff. Hopes shortly to return to Orkney, where he will be working mostly among men of the Forces. One

THE WITNESS for *Feby.* to *June*, containing the valuable papers by GEORGE GOODMAN, J. B. WATSON, W. R. MOORE, and others sent post free to any separate address for 1/, or 25 cts. from 229 Bothwell St., Glasgow.

THE WITNESS for *June*, with C. F. HOGG's paper on Gathered Together—To What End? and numerous other papers, till *December*, can be had for 1/9 or 36 cents post free monthly.

week in Musselburgh. Ministry enjoyed..Jas. Petrie had good meetings at Bervie and Gourdon. Commenced special meetings in Aberdeen, June 16..Work among the Service Men at Stirling has been extended to 3 meetings a week. A number are being saved..Robert J. Wilding, of Belgian Congo, has visited villages in East Dumbartonshire distributing tracts and Gospels in French and English..A. C. McGregor, of Poland, is doing a similar work in the west of the Shire.

TENTS AND CARRIAGES.—Meetings at Polmadie, Glasgow, conducted by Fred. Elliott and Edwin Lewis, well attended..Meetings at Hamilton have been most encouraging. Harold German will continue for remainder of season. Service men specially welcome.. Meetings at Law continue with some interest—J. Hutchinson will take Tent to Kirkmuirhill for second part of season..John M'Alpine with Tent pitched between Auchengate and Galles. Aims at supplying a New Testament to service men...G. Bond to seek to reach needy Highland villages with Bible Carriage and house to-house visitation. Address, c/o G.P.O., Fort-William, Inverness-shire..A. Greenwood having good meetings at Tillicoultry among soldiers and civilians. Continuing in July.

IRELAND

FORTHCOMING.—Ahorey. Believers' Meeting in large tent, July 12, at 12.

REPORTS.—Aughavey. May 29. Words of comfort ministered by Messrs. Stewart, Baillie, Lyttle, Cooke, Leatham, Wallace, and Bentley. A profitable time..Magherafelt, June 11. Weighty words from Messrs. Gilmore, Baillie, Geddis, Leatham and Stewart.

NOTES.—Work amongst the Forces in Ulster has been carried on for 6 or 7 months, by Capt. Hill, Messrs. M'Cracken, Baillie, Hutchinson, Holmes and Gilpin. Some 25,500 Testaments, 7000 Soldier's, Sailor's, Airman's and Traveller's Guides, and thousands of other booklets and tracts have been distributed. The work is most encouraging, and personal contacts have been made with officers and men. Pray for continued blessing.. H. Eadie and R. Craig are still in Kilmore, Co. Monaghan. Some interest..Dublin. A. M. Redwood took services in Merrion Hall early in June, followed by G. M. J. Lear. M. Bentley expected in July. E. Rankin later..S. W. Lewis at Letterkenny, with interest.. M. Bentley having blessing in tent at Ballynahinch.. E. Hill is unable to cross to Suffolk for work there.

AMERICA

CANADA.—Guelph. Conferences are held in the Bible Conference Grounds throughout the Summer, including general conference, July 21 to Aug. 5. Particulars from Frank Guthrie, 61 Quebec St., West, Guelph, Ont John Bloore gave two weeks' ministry in Eramosa Rd; much appreciated. A. G. Simpson paid a brief visit to Yorkshire St., giving suitable ministry... Hamilton. T. A. Wilkie and Geo. Gould, Jun., had 3 weeks' Gospel Campaign in M'Nab St. Hall, at which a good number have professed faith in Christ. Meetings continuing..Galt. Wm. Robertson having meetings, preaching the Gospel and ministering the Word to saints.. Oshawa. Messrs. Shivas and Nugent have been preaching the Gospel with blessing..Girardville, Quebec. John Spreeman and Noah Grattan had special effort, when a number were won for Christ. Have begun another effort in mining town of Noranda, Quebec, where some French Canadians professed to be saved last autumn.. G. O. Benner had interesting week of Cottage Bible Readings in Revelstoke, B.C. (no Assembly). Goes on to the Calgary Conference, and to Rossland, before going out to the Prairie..L. J. Germain, Deseronto, reports that God is working among French Canadians, and a number have been saved..James Lyttle having meetings in a schoolhouse in Stevenston. Some interest, and good numbers. To give help in other needy sections.. Toronto. G. T. Pinches had 2 weeks in Central and Gilead Halls, also 2 weeks in Orillia. Several professed during meetings held by W. Nelson in Albert Mines, Que...Hamilton. S.S. Workers', May 24, large. Word ministered by G. Shivas, J. R. Littleproud, T. A. Wilkie, and G. Gould, Jr. T. A. Wilkie and G. Gould, Jr., had meetings in M'Nab St. Hall, with blessing. Several baptized.

UNITED STATES.—Old Orchard Beach, Maine. Conference, Aug. 11-18. Particulars, H. F. Stultz, 819 Main St., Westbrook, Maine..James Lyttle finished at Framingham, Mass., where the Word was a help to saints. Paid a short visit to Brooklyn. Expects to visit Detroit and have tent in Maine in July..Jas. Waugh is nearing the end of a year's itineracy across the U.S., from the Atlantic to the Pacific, visiting out-of-the-way places, seeking to help little companies. The Lord gave blessing to saints and sinners. Remembered the Lord with the little Assembly of 17 in the beautiful and modern Salt Lake City, Utah, the very heart of Mormonism. Goodly companies attended nightly and the Lord blessed His Word..G. T. Pinches had 2 weeks in Niagara Falls, with interest.

OTHER PARTS.—West Indies. W. H. Farrington writes that tent work at Bain Town, BAHAMAS, progresses with much blessing; all seats filled and many stand outside..H. L. Clacken says 45 now in new Assembly at Linstead, JAMAICA; the Gospel is being spread in surrounding district. J. Stanley Hook, lately arrived in Jamaica, had meetings in all the Kingston halls; went on to Buff Bay, where 5 souls were led to Christ. Then to Cedar Valley, where Mr. and Mrs. Bewick are carrying on an energetic work..A. C. Peterkin, BARBADOS, writes: "As a result of house meetings some have been saved and others helped in the Christian life. I baptised 7 of these in the sea near Oistins, including a bank clerk and his mother, and a doctor's wife. Our brother expected to leave for Canada end of May..Argentina. J. Meridew, Quilmes, reports the conversion of some who a few months ago were bitter enemies of the Gospel Now they are feeling some of the bitter opposition they had heaped on others in past days. Yet it is good to hear their testimony..Paraguay. G. M. Airth, Asuncion, sends cheering report of conference, when much blessing was experienced. S. A. Williams and J. Kirk spent 3 weeks there and in other parts of the district. Visits greatly appreciated..Brazil. F. W. Smith, Sao Paulo, reports blessing amongst young men.

AUSTRALASIA

AUSTRALIA.—Sydney. Petersham Town Hall, good gatherings. Ministry by Messrs. Gates, Watson, Munro Stewart, Todd, Gerrans, Towill, Clayton, and others..Melbourne. Helpful ministry by Messrs. Angus, Hopkins, Howell Bros., Austen, Clack, Cant, and Prescott..Unby, S.A. Messrs, Dick, Torr, O'Connor gave help, and on Lord's Day W. H. Dempsey ministered..Brisbane. Fully a dozen local brethren took part..Launceston, Tas. Very good meetings. Messrs. Nicol, Wood, M'Neilly, Atkinson, Wylie, Simpson, Moss ministered the word..J. F. M'Kenzie and daughters have arrived in Brisbane from S. Africa..Mr. and Mrs. E. Rout expected to leave Sydney for Africa, Apl. 20..

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KNOW YOUR BIBLE. A Brief Introduction to the Scriptures by Dr. W. GRAHAM SCROGGIE. Regarded as Scroggie's *magnum opus*. 7/6 net; 8/ p.f. PICKERING & INGLIS, 14 Paternoster Row, London, E.C.4.

Fred. Toby had blessing in Barkstead, in Ballarat district..R. & D. Howell gave reports of work in Africa in **Melbourne** district.

NEW ZEALAND.—**Auckland** Easter Conference proved a time of blessing. Excellent ministry from H. C. Hewlett, S. E. Bush, T. Atkinson, A. G. Bain, E. M. Poole, W. R. Wilson, R. Auld, R. Lawson, Dr. W. H. Pettit, T. H. Dunlop, H. Yolland..J. Spottiswoode had good attendances and blessing at Christchurch, also gave appreciated help in Glentunnel and Wellington.. E. Whitehead and E. Edwards were seeking to reach Maori soldiers in **Palmerston North**..H. C. Hewlett gave 3 weeks' helpful ministry at **Cambridge**. 5 young believers baptized since..G. Menzies gave addresses in Oamaru and Mornington..R. Auld expected to work amongst service men at Papakura..S. Burnham had meetings in Wiremu St. and other halls, in **Auckland**. Much blessing..Following tent mission by E. Coppin at Dunedin North, local Christians are continuing S.S. and Gospel meetings indefinitely.

THE WORLD FIELD

EUROPE.—**Spain**. A worker writes of waiting the opportunity to begin again public services. In spite of restrictions, many evidences of the Lord's working are seen. The visiting of isolated groups of believers is an important work..**Lithuania**. A worker formerly in Poland, writes: "The Lord has been gracious to us. We have had the joy of meeting old friends and of spending seasons of prayer and reading of the Scriptures with them."

ASIA.—**India**. H. T. Gander, Naraikkinar, reports that over 30 have professed faith in Christ. During the past few months 22 have been baptised..W. A. Morrison asks for prayer for the young people's meetings in Amalapuram..At Annual Meetings at Trichur, attendances were large, interest good, and some professed..**China**. J. W. Alderson, Heng, writes of being enabled to continue service among the needy, war-stricken people. A week's meetings for Chinese Christians were held in Shang-kao..**Malaya**. G. Wilson, Ipoh: "Open doors greet us on every hand. Men are being reached and blessed. Several Chinese brethren preach in the market places and shops rented for the purpose. Not a few have been brought out of heathen darkness."..D. A. Angus, Kuala Lumpur, reports the baptism of 6 believers in the Leper Camp..**Palestine**. E. Robson, Nazareth, writes of visit to Syria, also of encouragement amongst Palestinians. Expected to go to Beirut and Jaffa.

AFRICA.—**Congo Belge**. T. Rea, Dilolo Gare, reports exceptional opportunities in the district. A 9 weeks' daily school was held for over 70 teachers, young men who live in villages preaching and teaching.. **Angola**. T. Wilson, Boma, writes of quite a number awaiting baptism at one of the out-schools. This is cheering to native believers as well as white workers, as many carry on for long periods without a visit from the missionary..**N. Rhodesia**. H. A. Coleman, Samfya, writes of seeking to establish this new station on the edge of Lake Bangweulu, where masses of unevangelised men and women live in the swamps and on the islands of the lake..**South**. J. Proudfoot, Johannesburg, reports many openings among white and coloured people, and also among lepers. Mine compounds are also visited and tracts in several languages distributed.

"WITH CHRIST"

Mar. 31, **E. H. McKay**, Rockhampton, Queensland, aged 75. Saved when 18 at Walton-on-Naze, Essex; went to Queensland 54 years ago; secured position as engineer, which he held for 52 years. A devoted servant of Christ who loved the Lord and His people. Will be greatly missed..Mar. 31, **Mrs. Cousins**, of Burwood, N.S. Wales, aged 79. Formerly in Bethesda, Bristol. Had joy of seeing all her children and grandchildren saved..Apl. 5, **William Macfarlane**, Sydney, aged 74. One of the best-known brethren in Australian Assemblies. Saved in Miss Junor's Bible Class, Glasgow, 58 years ago. In Union Hall for a few years before coming to Sydney. Served the Lord faithfully to the end. Known for his hospitality. Six grandsons, all saved and in Assembly fellowship, carried coffin to the grave, around which some 700 people stood to do honour to the memory of a brother beloved..Suddenly, at Yarra Junction, Victoria, **Mrs. C. H. Perrin**, aged 71. Saved when 11 in England. In Melbourne Assemblies for 50 years. A devoted sister and succourer of many..**Mrs. James Anderson**, Doncaster, daughter of the late R. G. M'Innes and Mrs. M'Innes. Formerly in Wellcroft Halls, Glasgow..Apl. 19, **James Robertson**, aged 76, Knightswood, Glasgow. For many years in Abingdon Hall, Partick. A most intelligent brother in the things of God. Suffered much for 3 years..May 1, **Thomas W. Rhodes**, Madrid, aged 77. Born in Kendal, where his father was a respected business man and Christian worker. Led to Christ when about 12, at meetings conducted by Harry Moorhouse, in the Town Hall. Was in the scholastic profession in this country, and, after a short period as tutor in Spain in Mr. Hoyte's family, he gave himself entirely to the work of the Lord in 1904. Married in 1907 to Miss Jessie Plummer, who had preceded him to Spain in 1897, they settled in Madrid. There he followed the labours of the late Messrs. Fenn and Faithful, both in Gospel and Assembly work, as well as in the schools, and they have laboured devotedly for the Lord. Our deep sympathy goes out to Mrs. Rhodes, who is in delicate health, and who a few days later had the additional sorrow of losing her brother, Sir Edgar Plummer..May 8, Suddenly, at Cambuslang, **Mrs. John Craig**, Campbeltown, aged 61. Saved over 30 years ago in Stranraer. Maintained a consistent testimony and kept an open house for the Lord's people..May 8, at Malaga, **John Mitchell**, aged 83. A converted Irish R.C., after a time in Nova Scotia and the West Indies, went out to serve the Lord in Venezuela in 1895, but for health reasons had to leave and then settled in Malaga, Spain, in 1908. There he laboured in the Gospel, often in considerable loneliness, for about 32 years. He has borne a faithful testimony, continuing during the Spanish War, and has been blessed to many.. May 14, **Mrs. Williams**, Glasgow, aged 82, mother of S. A. Williams of Argentina. One of the few who met in Ewing Hall, Partick, over 50 years in Abingdon Hall. May 19, **Mrs. A. S. Boardman**, aged 68. Saved over 50 years; over 40 years in Assembly at Ashton in Makerfield. Well known to many to whom she extended hospitality.. May 20, **Mrs. McCready**, aged 80. Saved 62 years ago in Ballywatermoy; last few years in Springburn Assembly..May 25, **William J. Caulfield**, aged 77. Associated with the Bellshill Assembly for 50 years.. May 25, **George H. Johnson**, Barnet, aged 71. Associated with the Whetstone Assembly for many years. Instrumental in having Oakleigh Hall erected at Whetstone, where a good work has been established. Will be greatly missed..May 26, **Albert L. Webster**, aged 65. Born at Blackrock, began Evangelistic work when 21, and has been greatly blessed, especially amongst children. Long in Somerset and Devon; of late years in Leominster. ..May 26, **James Stephen**, the well-known preacher and teacher of Woodford Green, aged 57. Born in Edinburgh, brought up in Paisley, where his father was a much respected elder in the Assembly; converted at the age of 14, his father pointing him to Christ in their home. Baptised when 17. As a young man, persuaded of a call from God to devote all his time to that service in China, left his employment in Coats' Central Agency, Glasgow, and came for training to the house of Mr. Huntington Stone, at Greenwich. God, however, had other plans for him, and he returned to Scotland to devote himself to

In Christ—In the Heavenlies—In the Lord.

By GEORGE GOODMAN, Eastbourne.

THESE three expressions are found in the Epistle to the Ephesians. Two of them, "In Christ" and "In the Lord," occur frequently in the other Pauline Epistles also. Those Epistles are generally as to the first part Doctrinal, and as to the later chapters Practical. The first expression "In Christ" is usually found in the earlier chapters; while the expression "In the Lord" occurs in the closing part of the Epistle which contains the application of the truth to daily life.

The reason for this is obvious.

"In Christ"

describes our standing—

"In the Lord,"

our conduct. We are found "in Christ," we act "in the Lord."

The Lord Jesus is God's Christ. He is never called "our Christ," and Grace has brought us into Him, but He is *our Lord*, and it is in submission to His Lordship, and in obedience to His Word and Will that we walk.

The expression

"In the Heavenlies"

(there is nothing to represent the word "places" in the Greek) is found only in the Epistle to the Ephesians—it represents the Sphere in which we live and move and have our being as believers.

We are regarded as no longer "living in the world" (Col. 2. 20), for though we are in the world we are not of it. We are risen with Christ and seek the things which are above, where He sitteth on the right hand of God. By the Heavenlies then we understand the sphere of life and action in which the believer finds his pleasure and occupation. He is a citizen of Heaven—his concerns and interests are here. He has a Heavenly calling, and looks soon to be caught up to be for ever with his Lord in Heaven. Therefore the Heavenlies are his place, his business, his delight.

The three expressions therefore indicate

Our Standing, Our Sphere, and Our Service.

Our Standing is in Christ; *Our Sphere* in the Heavenlies; and *Our Service* in the Lord.

"In Christ."

It should be remembered that Our Salvation, Our Life, and indeed all our Spiritual Blessings are represented not so much as being *from* but *in* Christ. They cannot be known as something apart from Him, as a Gift that we can carry away, but as that which we have in association with Him.

Thus the Apostle Paul desired above all things to be "*Found in Him*" for in Him was His righteousness. The Apostle Peter proclaimed: "Neither is there salvation in any other," and the Apostle John declared that God had given us Eternal Life, and that that life is *in* His Son. It could not be had apart from Christ, only those who had Christ had the life.

Salvation was not in Noah's day by the ark in any other sense than by being found in the ark.

This being so, we find the Apostle using this expression "*In Christ*" and "*In Him*" to denote the believer's standing and privileges—All Spiritual Blessings are in Christ. Beginning before time was, he tells us we were *chosen in Him before the foundation of the world* (Eph. 1. 4) in order that we might be holy, having predestinated us to the place of Sonship. We are then said to be

Accepted in the Beloved.

Graced is the word—the verbal form of the great word Grace.

In Whom we have our Redemption on the ground of His finished work.

There is therefore now *no condemnation* to them that are in Christ Jesus (Rom. 8. 1), and "If any man be in Christ he is *a new creature*" (2 Cor. 5. 17). And since He Himself is the Resurrection and the Life, in Him *shall all be made alive* (1 Cor. 15. 22), even the dead in Christ shall be caught up to meet Him in the air.

It need hardly be said that all in Him are eternally safe. Not one of those given Him of the Father can ever perish. They are His sheep to whom He gives eternal life—a life having inherent in it an Eternal and Everlasting Persevering Principle.

"More happy but not more secure:
The glorified spirits in Heaven."

In the Heavenlies.

Just as the medical man moves in the sphere of medicine and surgery (from which the ordinary man keeps away as far as possible) and the lawyer moves in the sphere of law, with its Acts of Parliament, its leading cases and precedents (with which again the average man wishes to have nothing to do), as the aristocrat moves in the inner circle of the highest society, the seats of the nobility, and the courts of kings (from which most are excluded), so the child of God lives and moves (or should do) in the Sphere of Heavenly things. His treasure is there, and therefore his

heart. His business is that of His Lord who is at the right hand of God, His Father is there, his Home is in preparation there, his Reward is there.

Five Times the Expressions come in the Epistle.

Let us notice them.

The first (1. 3) tells us that *all the Spiritual Blessings are there*. Let not the man of the world, the worldly-minded professor, or even the carnally-minded believer think to find blessing while living in the world.

Those who love the world and the things that are in the world may find that which gratifies the lust of the flesh, the lust of the eyes, and the vain glory of life, all of which are not of the Father but are of the world that passeth away with the lust thereof, but *let such not expect spiritual refreshment, growth, or blessing there*.

Egypt (type of the world) has no rain from Heaven, its fleshpots may gratify, and its leeks and onions and garlic please the flesh, but it is the place of bondage and oppression, *it knows no spiritual blessings*.

The second (1. 20) tells us that Christ is seated in the Heavenlies, and is Head over all things to the Church, while

The third (2. 6) reminds us that He has taken us into association with Himself, having raised us up, and made us *sit together with Him* in that Heavenly Sphere. Such is our dignity and privilege.

The fourth (3. 10) discloses the fact that there are

Principalities and Powers

in that Heavenly Sphere to which He will make known His manifold wisdom by the Church—and the fifth (6. 12) teaches us that there is opposition there. The world rulers of the present darkness, hosts of wicked spirits in Heavenly places (A.V., high places) seek to overthrow the believer and cast him down from his high estate.

Every spiritual man knows that it is no child's play to maintain spirituality, to overcome the drag and trend of the evil age in which he is forced to carry on. He needs the whole armour of God if he is to wrestle successfully against these unseen enemies.

But He that is faithful will strengthen and enable him to be spiritually minded which is life and peace, if he quits him like a man, and is strong to exercise himself unto godliness, letting nothing bring him down from the new creation into which Grace has introduced him.

"In the Lord."

This evidently means *as obedient to the Lord* with the obedience of faith and love to which the believer has yielded himself. It will also include *in the presence of the Lord* as acting always under His eye, remembering that the eyes of the Lord are in every place beholding the evil and the good. It must also mean *in the power of the Lord* who enables those who obey Him to act in a strength beyond their own, the power that worketh in them that believe.

It is so that children are to obey—*"Children, obey your parents in the Lord."* Young people when they arrive at the age of love are told to marry *only in the Lord*. Euodia and Syntyche are exhorted to be *of the same mind in the Lord*, and all alike are exhorted to *stand fast* in the Lord, *to be strong* in the Lord, that is, to act not in the energy of the flesh or in self will (such strong persons greatly trouble the churches), but in the strength their Lord supplies. We are bidden to *Rest* in the Lord (Psa. 104. 34); "Be *glad* in the Lord, and to *rejoice* in the Lord" (Psa. 33. 1)—that is, finding our joy not in worldly vanities, and not in carnal delights, but in spiritual things, in the things of the Lord. Should we be called to die before our Lord appear, even so, we "die unto (or in) the Lord."

Let us then rejoice in our *standing* in Christ, and live in the *sphere* of the Heavenlies while we occupy ourselves with *service* in the Lord.

The Resurrection—A Surprise.

I TRIED to visualise Jerusalem on the Saturday night before our Lord rose from the tomb. Three empty crosses standing black against the sky. The tomb in the garden near by, with a Roman sentry mounted over it. Near by his comrades of the guard cooking their supper. The late wayfarer hurrying, fearful, past that place of horror and agony. Somewhere within the City walls the disciples sitting in an upper room, dazed by the sudden destruction of all their hopes, and the shameful death of their Master. Peter silent in an agony of despair and remorse. The tearful women making their plans for the morrow. The Pharisees enjoying their triumph. The general public convinced that the dead man had been a fanatic or an impostor, and had been finally disposed of.

What but the actual resurrection could account for the subsequent course of events—the begetting of Peter and his fellow disciples from despair and disillusionment unto a "living hope"? A.G.C.

THE LOVE OF CHRIST

IN A FOURFOLD ASPECT.

1.	Towards	His Father,	John 14. 31
2.	,,	Israel,	Luke 19, 41, 44
3.	,,	Sinners,	Rom. 5. 6
4.	,,	The Church,	Eph. 5. 25, 27

—*John Hannay.*

"Chaff."

By J. B. WATSON, London.

IN Jeremiah's day the nation was descending toward dissolution. There were many counsellors and advisers of the people who cried up their nostrums with much advertisement and assurance. The king was surrounded by sycophantic courtiers and worldly-wise politicians —much talk—a superabundance of it: but no authoritative word from the Lord in it all. Jeremiah lamented at this, protested against it, and warned the people against heeding it. He drew upon it the sharp weapon of ridicule. As he thought of the vapourings of self-styled prophets who were always ready to run unsent, always itching to speak unbidden; of the loud opinions of mere time-servers, of the stuff that passed as

The Enlightenment of Those Times;

when he listened to what was served to the people by their self-chosen leaders, masters, idols—then in one scathing word of infinite irony he called it all—CHAFF (Jer. 23. 28).

He made use of the term while pressing earnestly upon all who professed to be the Lord's servants their responsibility to bring only the Word of the Lord to the people. Then it was that he added to his exhortation the sudden question, well suited to sting every mind into thoughtfulness—*"What is the chaff to the wheat?"* To him the Word of the Lord stood over against the current wisdom of this world as wheat contrasts with chaff. *Wheat*, with its weight, value, productiveness, substantiality. *Wheat*, eminently worth distributing to the people. *Wheat*, that gives nourishment, strength, and life itself to mankind: whose indispensableness makes him who gives it to his fellows a friend and benefactor. "He that hath My Word, let him speak My Word faithfully.

What is the Chaff to the Wheat?

saith the Lord:"

CHAFF, light, empty, comparatively worthless and useless for nourishment. *Chaff* driven before the wind powerlessly, and fit neither for man nor beast but only for the fire. If in Jeremiah's day there was so much pretended wheat that was only chaff, what would the prophet have said of our times? When the air itself is made constantly to vibrate with a spate of words, when the press pours out a ceaseless stream of propaganda and religious information having "news-value," when fiction libraries, book clubs, orators, politicians, and publicists of every shade and colour of misbelief compete for the ear of the people?

There is chaff and chaff, and

The Worst Brand of All is Religious Chaff.

It is not only worthless but positively harmful. Indeed, Jeremiah's contrast scarcely emphasises sufficiently the deadly mischief of human substitutes for the Word of the Lord.

A greater than Jeremiah, speaking of the difference between God's originals and man's imitations used a fish and a serpent as His figures, thus underscoring the deadly effects of not knowing how to give good gifts, and of passing on evil ones.

At Home and Abroad,

often when least expected, and in associations bearing the Christian name there is much that pretends to be the wheat of God's Word which is only the empty chaff of human sophistry. Sometimes there are mixtures like Gratiano's speech: "An infinite deal of nothing. His reasons are as two grains of wheat hid in two bushels of chaff: you shall search all day ere you find them: and when you have them they are not worth the search."

The Difference Between Wheat and Chaff

lies in the fact that where wheat embodies vital principles, chaff, though it has some association with wheat, and some resemblance to it, is devoid of them. By this, then, may we discriminate between true ministry and false. Does it set forth the vital principles of Divine truth? Has it the germ and substance of that revelation in which saving power is made available for human need? Does it quicken and feed the soul? Is Christ its living centre? If these questions can be answered affirmatively, it is the true grain of the Word of God.

On the other hand, if it is but eloquence though engaging, but opinions though aptly stated, but reasonings though well argued; or if it sets forth standards of human expediency, self-interest, of policy divorced from righteousness; if it praises trust in man and princes, or concentrates upon present advantage rather than true wisdom—then, however insistent, clamant, popular, howsoever eloquently advocated or pleasingly presented, it is chaff—only chaff. And what is the chaff to the wheat? said the Lord.

What a waste of time to sow chaff! But what a worth while occupation to sow wheat! How evil and heartless to offer chaff to the famished. What a privilege to be in the wheat-distributing business.

The Word that is as Wheat is Given

that it may be given again. Woe to him that has it and keeps it from his fellow-man. "He that withholdeth corn, the people shall curse him, but blessings shall be on the head of him that selleth it" (Prov. 11. 26). God intends His wheat to reach the people: he is guilty indeed who intercepts the passing to them of the Divine

bounty. The possession of the Word makes a man a steward. "He that hath My Word *let him speak* My Word." If the chaff-mongers are active, shall the wheat vendors be idle?

Joseph, with the garnered grain of seven full years of Egypt was blessed because he distributed the precious store to a needy world. So the good grain of God's truth is committed to us, and the world is in desperate need of it. Earn, then, the Proverb's blessing on the wheat-seller by distributing that truth to your fellows.

He may not secure

A State Funeral or Make a Niche for His Statue

in the Halls of Fame who spends himself in giving the Word of God to the people. He may be accounted only one more of that tiresome procession of nonentities who have lived and wrought with their

Far-away Look Fixed on a World Other than the Present One,

and who have let the world's rewards pass them by while they have pressed on with the doing of what seemed to them alone worth while.

But he will be in

The Goodly Fellowship

of those whose feet are beautiful upon the mountains, the bringers of the Good News to the famished and the dying. He will be in the glorious company of those who have rejoiced that the Word of God is not bound, and who cared not for necessities, bonds and imprisonments if only Christ were preached among men. And, best of all, he will be following in the train of Him, most blessed now at the right hand of power, who at the last of a life of perfect service said to His Father, "I have given them Thy Word."

As Clear as Day.

By WM. LINCOLN, London.

"GOD hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things" (Heb. 1. 2). God hath spoken. What a mercy! He hath spoken twice. First, unto the fathers in the prophets, "at sundry times and in divers manners"—a bit to one, and a bit to another, piecemeal; to Adam, to Abraham, to David, and others.

It has pleased Him to put all these bits together, and to reveal them to us. We live in an age which, so far as the world is concerned, is darkness itself, but which, as regards God and His Christ, is as clear as day. From the Cross a stream of light has poured which makes all darkness flee. In this day of privilege and opportunity God has fully displayed His love and grace to guilty man.

"Love One Another."

By W. R. LEWIS, Bath.

ARE we fully aware that those who see a defect in a brother are responsible to remove it? We do the will of God, not by pointing out defects or looking for them but by seeking to remove them. To talk of them to others is not removing them. There is all the difference between pointing out to a brother his defect in order to remove it, and drawing the attention of others to it. *Love will desire perfection in its object*, and it is by love that we are to serve one another. If we are not doing this where is love?

Love delights to dwell rather on the excellencies of another than on his deficiences. Nothing but the love and grace of God will enable us to fulfil this ministry. No mere natural qualities will suffice. It must be a work of the Spirit of God within us. If this love and grace are absent, where is likeness to the Lord?

Satan is the Accuser of the brethren. He accuses them before God day and night. He is the author of

Divisions Between the Children of God,

by accusing them one to the other. To be a tale-bearer is forbidden (Lev. 19. 16). If the story is true, by speaking of it, unless duty compels it, we defile others and we injure our own souls, whereas the man of God will seek to remove and cover the defect by leading the offender to repentance. If the story should happen to be untrue or exaggerated we are bearing false witness by repeating it, the lie or slander is spread, the accuser does his work, and a child of God gets a wound which may hinder him for years.

If a brother's wrongdoing is reported to us do we plead for him, go home and pray for him, seek an opportunity, in love and humility, of taking the Word to him, to wash his feet? This is the blessed work of the Advocate! Or do we listen to the tale and, like the Accuser, spread it lightly to someone else, without staying to enquire whether it is a fact or not, act as a kind of spiritual detective instead of being more ready to go backward with the garment than to expose the defilement, more ready to carry the basin to wash the saint's feet than to report his uncleanness?

Whose Work, Then, Am I Doing,

the advocate's or the accuser's? The advocate will plead for a brother who sins, will act in faithfulness towards him, will let the Word judge him and lead him to confession and self-judgment. But to act the accuser betrays a state of heart that is itself defiled, and is totally unlike the Lord's; it betrays a worse offender, for pride is at work, and pride heads the list of sins that are hated of the Lord (Prov. 6. 17).

Four Reasons Wherein We are Different.

"Nearer the Coming Again."

By H. P. BARKER, Weymouth.

"WHAT, in a nutshell, is the difference between you people and other Christians?" The question was asked by a lady who had attended one or two of our meetings at Weymouth, and seemed impressed with what she saw and heard.

"The outstanding difference between ourselves and all other Christians that have ever lived," I replied, "is that we are

Nearer to the Coming Again

of our Lord than any have ever been before us."

The lady smiled: "That is not quite what I meant," she said. "I meant, what is the difference between you and the people that go to church or chapel?"

"Perhaps it would be happier to emphasise what we have in *common* with others who believe in Christ, rather than what is peculiar to some of us. One thing that we regard as of great importance is that we are *one* with all who belong to Christ. For this reason we assume no name that does not belong to all. We call ourselves 'brethren and sisters,' not to distinguish ourselves from others, but because the designation belongs equally to them."

"Who, then, are the Plymouth Brethren?"

"I have met some in various places. In Devonshire I know quite a number. In the beautiful island of Montserrat I met an excellent Plymouth brother. He was the Methodist minister at Plymouth, the chief town. The former capital of Tobago is a small town called Plymouth, and here, too, I have met a few Plymouth brethren."

"Then let me ask, wherein do you, who meet in this hall, differ from those who

Go to the Parish Church,

to the Methodists, or to other denominations?"

"We do not imagine ourselves to be better Christians than they. But we believe that the New Testament precepts and practices are intended to guide us to-day as much as at the beginning. We refuse the notion that because the Holy Spirit abides here the churches, under His guidance, may alter the procedure that obtained in Apostolic times, or develop doctrines and practices that have no warrant in the New Testament. *We are sure that the Holy Spirit would not so guide.*"

"Perhaps you will tell me why you personally meet with the Christians in this building."

What follows is an enlargement of my answer:

1. I learn from 1 Corinthians 12. 27 that in every place where there are Christians the aggregate of them, the church of God there, is Christ's Body. They constitute a unity divinely formed. *The existence of sects is a denial of this vital truth.* My conscience forbids me to sanction sectarianism, or to belong to a sect. To do so I should have to do violence to the truth I have learned as to the unity of the Body of Christ, whether in its widest aspect, or locally.

2. Being called by the Name of Christ, I feel

It Would be Dishonouring that Name

to place another alongside it. I cannot believe that any Christians anywhere would gather together for prayer or for worship in any other Name than His. But all are not content with His Name, but must needs call themselves by another. If Farmer Carr marks all his sheep with the initial "C," what would he say to a man who got in amongst them and branded some with an "O" alongside the "C," because they liked to gather under a spreading oak, and others with an "E" because they sheltered under an ancient elm? Farmer Carr would protest. "It is enough that they bear *my* initial," he would say. We sometimes sing:

"No party Name may blazon
Upon His banquet wall;
No rivalry obtaineth
Where Christ is all in all."

I am by grace marked with a "C," for Christian. I wish no qualifying adjective to be added.

This is another reason why *I stand separate from sectarianism.*

3. I meet with the Christians in this hall because they, like myself, have learned from the Scriptures that it is permissible for us to gather together for prayer and worship, and to take the Lord's Supper,

Without Any Official Person Presiding.

Further, we deem it contrary to New Testament teaching for certain servants of Christ to be *"ordained"* for this purpose.

When Joseph made himself known to his brethren, his brethren "talked with him." They did not appoint Reuben to address Joseph on their behalf or to address them on behalf of Joseph. Such an act would have been artificial and unsuitable. It is the same when Christians are gathered together with Christ in their midst. We may talk with Him, one after another, and may edify one another (Rom. 15. 14). To appoint one man to talk, either for us or to us, on such occasions, is an unwarrantable addition to the simplicity of New Testament guidance.

4. There is no suggestion in the Scriptures

that worldlings and unbelievers should be deliberately admitted to break the bread and drink of the cup of remembrance. What part or lot have they in this holy supper? It is true that those who are false may creep in unawares (Jude 4), but this is a different thing from knowingly admitting them. Because I believe that Assemblies of Christians should be true to their God-given Name, "churches of the saints," I decline to worship where

A Mixture of Believers and Unbelievers

in church membership exists.

There are other reasons for our meeting as we do, instead of joining one of the denominations. But the four that I have given have been sufficient to determine my path for me, and should satisfy any Christian who puts the pleasure of his Lord before every other motive. How clear things become when we read the New Testament with a mind uninfluenced by the ecclesiastical terms and technicalities which are a fungus-like growth upon the original design for the churches!

These valuable papers have appeared monthly.

Jan. **Is the Scriptural Assembly Possible Now?** by FRANKLIN FERGUSON, who has ministered the Word for 50 years in N.Z.

Feb. **Is the Scriptural Way of Meeting Possible To-day?** by W. E. VINE, M.A., Bath, one of the Editors of *Echoes of Service*.

Mar. **Why do Our Meetings Differ from Others?** by GEORGE GOODMAN, Eastbourne, Editor of *Daily Notes* issued by the C.S.S.M. for Daily Household Use. Supplied in booklet form, 1½d. each.

Apl. **What Church Should I Join? How many are there in Scripture?** By J. B. WATSON, Leytonstone. (Supplied in booklet form at 1½d. each. Get some for your young Christians).

May **The Principles in which those known as Brethren Act.** by W. R. MOORE, B.A., Barrister, Exmouth.

June **"Gathered Together"; to what End? God the Great Gatherer.** By C. F. HOGG, now in South Africa.

July **Why Do I Meet as I Do? Christendom and Christianity.** By R. G. LOMB, Retired Schoolmaster, Guildford.

Aug. **4 Reasons Wherein we are Different.** By H. P. BARKER, who knows both the practice of the "Exclusives" and "Open" brethren, and other papers till the end of the year.

Why I am at the Lord's Table. A special paper by a loyal brother —J. A. IRELAND—will appear in September number. Quite distinct on the Morning Meeting.

"He Cometh" and "He Careth."

By HAROLD F. G. COLE, M.B.E., Folkestone.

THERE are inspired words which will bring encouragement and comfort to us in these trying times, if we allow the Holy Spirit to apply the balm to our hearts.

I. When we look ahead, two such words should stand out as though written in letters of light on the darkest of dark backgrounds. These two words are,

"He Cometh" (Rev. 1. 7).

It is our Lord Himself Who is Coming. He will return to earth to reign in righteousness and peace over the whole wide world, but first, as He comes, He will gather all His own around Him in the air—"and so shall we ever be with the Lord" (1 Thess. 4. 17).

"HE COMETH"—earth's night is passing—the darkest hour precedes the dawn—though it is pitch-black now, sunrise is surely coming. "The Sun of Righteousness shall arise with healing in His wings" (Mal. 4. 2); and for us He is the Morning Star heralding the breaking of that day.

"HE COMETH"—we know *why*, but we know not *when*. His return is certain, though its time is secret; let us not doubt it, and let us not date it. "The Coming of the Lord draweth nigh" (James 5. 8); it may be to-morrow; it may be ere to-morrow.

"HE COMETH"—let the message of those two words glow in our hearts, and let it gleam more and more brightly on all the road ahead, until gloom gives place to glory.

II. And now, to help us in the *"little while"* before "He cometh," let us look at two more words which have peculiar sweetness for many in this present time of trial. These two words are

"He Careth" (1 Peter 5. 7).

It is concerning God Himself that it is written. "He careth for you" (1 Peter 5. 7); and very striking is the description given of Him in the context.

"HE CARETH"—He Who is "the God of all grace," as well as of the "eternal glory" to which He has called us.

"HE CARETH"—He Who is the God of "the mighty hand," Who "resisteth the proud and giveth grace to the humble."

"HE CARETH"—He Who describes His people as His "flock," and fulfils every obligation which that name involves. A hireling shepherd *"careth not* for the sheep" (John 10. 13); but God's sheep are ever tended, guided, and guarded, with the utmost love and care by their Divine Owner and Shepherd.

Therefore, because "He careth for you," true wisdom lies in "casting all your care upon Him." So, brethren beloved, let us not be burdened and weighed down by a load of care, anxiety (R.V.), worry; but rather let us, as He bids us, cast it all upon Him.

Christ is coming and God is caring. "He cometh" *soon*. "He careth" *now*. Let us "comfort one another with these words."

Through the Valley.

By Dr. NORTHCOTE DECK, Solomon Islands.

"THOUGH I walk through the valley . . . Thou art with me" (Psa. 23. 4). Whatever turn the valley takes—into Christ, or up to "The Heavenly Places," or forth to the heathen, or up to God—the Divine Husbandman purposes a harvest. His reassurance still stands: "It is good that a man should both hope and quietly wait for the salvation of the Lord.

"There is One Body."

By Hy. PICKERING,
Author of "100 Twice Born Men," etc.

A TRUTH mentioned nine times in the New Testament, seldom taught and less valued to-day. Yet amid all the confusion, neglect of the truth, and practice otherwise, it is *eternally true*. "There are many members, yet *just one Body* owned by God, on earth, to-day (see Eph. 4. 4; Rom. 13. 4; Rom. 13. 5; 1 Cor. 10. 17).

It is not the Roman Catholic Church, the Greek Church, the Lutheran Church, the Anglican Church, the Baptist Church, the Methodist Church, the Presbyterian Church, the Salvation Army, nor even the folks called "Brethren."

Praise God for the mention of the *"One Body,"* found in less or greater numbers in each of these, and most other companies, but not one can claim to be the *"One Body."* In the larger communities about one half consists of those "saved," the other half of those "unsaved."

Stand at the door of any of the larger Churches on a Sunday morning or evening, and ask each one personally and politely as he or she leaves:

"Are you Born Again?"

Most will say, "I don't understand you," or "Don't know, I have never heard of anyone 'born again,'" whilst the Saviour said emphatically, "Ye *must* be born again" (John 3. 7), and "Except a man be *born again* he *cannot see* the Kingdom of God" (John 3. 3).

Gladly acknowledging that some would say: "Yes, praise God, I am *saved* (Acts 16. 31), I am *'born again'* (John 3. 7), I am a 'child of God' by faith in Jesus Christ (Gal. 3. 26), and belong to the *'One Body,'*" for in some companies it is a requisite for entry; in others it is seldom or never mentioned. You may listen to 100 addresses on the B.B.C., and never once hear the necessity of the "New Birth" mentioned. Such is the state of Christianity to-day. Churches many, bodies many, crowds many, yet the cardinal truth forgotten or denied.

What is the "One Body"?

It is the only thing God owns on earth, and consists of every true believer or "born again" person in all the so-called Churches and Meeting Places, and in any Church God sees them, knows them and owns them as His, in spite of everything, how little they may know, how they may be mixed up with things He disowns, yet "The Lord knoweth them that are His (2 Tim. 2. 19), them that cost the life's Blood of "His only begotten Son," are "Redeemed by His Blood" (Rev. 5. 9), have their "sins forgiven" (1 John 2. 12), their names written in Heaven (Luke 10. 20), and will be in the Father's House with many mansions at last (John 14. 1-4).

There are Many Members

of this "One Body" (Rom. 13. 4) mixed in all the communities formed by human beings, scattered over all the earth, yet in truth in the "One Body" (1 Cor. 10. 17). They meet in different ways, worship in different ways, serve in different ways, yet because they are *"born again,"* redeemed by Blood, they are baptized by the Holy Spirit into "the Body which is One" (1 Cor. 12. 12), and have been called in "One Body" (Col. 3. 13).

Setting all these Churches and their Creeds aside, and owning "there is One Body" (Eph. 4. 4), you arrive at the same position as Paul, Peter, and the other disciples of early days, holding that there is *"One Body,"* the true Church of God, the saved of the Lord, and saints in Christ Jesus, the whole company of the redeemed on earth, leaving out all the unsaved, the merely religious, the "professors" who are not "possessors" of Eternal Life.

There is only *"One Body"* in the Scriptures, and that is

"The Church which is His Body,"

which includes every true child of God on earth, with all those in Heaven, *all one*.

When you meet a Christian, look upon him, not as a member of these human bodies, but as a member of the *"One Body,"* bought by the Precious Blood, an heir of Glory, waiting for the Coming of the Lord.

When time is ended, and

"The Roll is Called Up Yonder,"

what a host will gather, out of every kindred and people and tongue and nation, black and white, all languages, all "brothers in Christ Jesus," there free from all sin, sorrow, suffering pain and temptation, loving the "One Lord," uniting in the New Song, with a loud voice they shall acclaim: "Thou art worthy, Thou wast slain, Thou hast redeemed us to God by Thy Blood. Thou hast made us unto our God kings and priests" (Rev. 5. 9, 10). "WORTHY IS THE LAMB THAT WAS SLAIN."

The Lord from Heaven.

By J. DANSON SMITH, Edinburgh.

EARTH'S night grows darker;
nation hateth nation:
Distrust, suspicion, fear—hang o'er each land:
There looms ahead a coming visitation.
More awful than the wisest understand.

But Christians—ere doth burst that conflagration,
The Lord from Heaven may catch His church away—
From every land—from every rank and station;
Look up! Look up! for He may come to-day.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to HY. PICKERING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON, E.C.4. **Note the Number of Questions.**

GOD'S OWN PROPERTY.

QUESTION 2221.—Is "the tenth" the basic amount for tithing in the Day of Grace. Must we look upon that amount as God's own property?

Ans.—Tithing, or giving a tenth to God, was obligatory in Old Testament times and obtained in the days of our Lord. There is no mention of this, however, in the Epistles except on three occasions in Hebrews, where the reference is clearly to the past dispensation. In this as in other matters, saints are not under the law but under grace. The instructions found in 1 Cor. 16. 2 are sufficient for our guidance. No fixed proportion is indicated. This must be determined by the exercised and grateful heart "according as God hath prospered him." The Lord is not an austere man reaping where He has not sown. A tenth may conceivably be too much, as it is unquestionably often too little. Not the millionaire's gift, but the widow's mite, is immortalised.

L. W. G. ALEXANDER.

"THE CHILDREN OF SHETH."

QUESTION 2222.—What did Balaam mean when he said: "When Christ shall sway the sceptre He shall destroy all the children of Sheth"? If this is Israel what does Romans 11. 26 mean, "All Israel shall be saved"?

Ans.—Very possibly the answer is supplied by the rendering of the Revised Version which translates "all the children of Sheth" by "all the sons of tumult" (Num. 24. 17). With this translation Mr. J. N. Darby, in his translation of the O.T., and several famous German theologians, are in accord. The "sons of tumult" would appear to be those inveterate enemies of Israel, the peoples of Moab, Edom, Ammon, and Amalek (vv. 17-20; also Psa. 83. 6-8). These peoples, ever confederate against Israel, will again be in evidence in the last days prior to Christ's return to the earth. They will escape the wrath of the Antichrist (Dan. 11. 41), probably because of their anti-semitism, but they will meet their doom at the hands of the true Christ at His return to the earth to set up His Kingdom on account of their relentless opposition to, and bitter persecution of His brethren according to the flesh. R. G. LORD.

WOMEN AND MINISTRY.

QUESTION 2223.—Kindly explain 1 Cor. 14. 34. Does it mean that women have no right to minister to God's Word at any kind of service in a place of worship?

Ans.—The Scripture does not say so. What it does say is that women are to keep silence in "the Churches," that is, the Assembly of believers made up of both men and women gathered around the person of our Lord and unto His Name for worship or testimony. In such gatherings silence and subjection is commanded by the Lord (v. 37), and if this is disobeyed it is to their shame (v. 35), but, of course, women may minister, pray, or praise in any meetings *confined to their own sex*.

The frequent occurrence of this question is rather disquieting, and is suggestive of what is taking place in the world where women claim their rights, which I submit is wrong. I think our beloved sisters and "holy women" need to beware lest mistaken zeal should rob them of their gifts and grace and obedience, and lead them into a sphere into which they have not been called, but rather may they excel even the brethren in the bringing of the ointment to anoint our blessed Lord that the house may be filled with the odour, while they sit at His feet. If they do this there will be more "memorials" erected in the future (Mark 14. 9). Personally I do not know of any Assemblies where they usurp authority over the men (1 Tim. 2. 12), but on the contrary I bear testimony to the fact that they comprise some of the choicest of the brethren.

F. C. MOGRIDGE.

THE WORD "FOX" CORRECT AS ORIGINAL.

QUESTION 2224.—Is the word "fox", in Luke 13, verse 32, a bad interpretation, as it does not seem to agree with the gentle character of the Lord Jesus? Even when the witnesses bore false witness, "He opened not His mouth."

Ans.—The word "fox" gives the correct meaning of the original. There is nothing inconsistent with the Lord's disposition in His use of the term, under the circumstances. He was faithfully exposing the character of Herod, as He did when He denounced the Scribes and Pharisees again and again, as hypocrites and blind guides and fools. (See Matt. 23. 13, 15, 16, 17, 23, 25, 27, 29). In all this He both revealed His complete knowledge of the true character of man, and proved Himself to be "the faithful and true Witness." In all His utterances, as in all His acts, He fulfilled the will of the Father who had sent Him. The fact that when false witness was borne against Him He opened not His mouth, relates to a different circumstance. His refusal to defend Himself against unrighteous charges upon the occasion mentioned, was entirely different from His exposure of man's evil, and was but another evidence of the perfectly harmonious though varied traits of His character. W. E. VINE, M.A.

RECEIVING THE HOLY GHOST.

QUESTION 2225.—In Acts 8. 14 we read that Peter and John were sent to Samaria in order that the believers in that city might receive the Holy Spirit, which was accomplished by the laying on of their hands. Why was this necessary?

Ans.—The reasons were as follows:

(1) Those were the early days of Christianity—the transitional period of the Church's history.

(2) In those early days the Holy Spirit was given by the laying on of the hands of the Apostles, or when the preaching of the Gospel was accomplished by them in person. Thus, it was the Apostle Peter who preached on the day of Pentecost, and it was he who said to the people: "Repent and be baptised . . . and ye shall receive the gift of the Holy Spirit" (Acts 2. 38). It was the same Apostle who preached in the house of Cornelius, as recorded in Acts 10, and in verse 44 we read: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the Word."

When the Apostle Paul visited Ephesus, he found certain disciples there who had not even heard of the Holy Spirit. It is quite possible that these people had been converted through the preaching of Apollos, who, indeed, was a gifted preacher, but he was not an Apostle. These young disciples, therefore, received the Holy Spirit through the Apostle Paul laying his hands upon them (Acts 19. 1 to 6).

Thus we see that the Apostles were the instruments chosen by God for this purpose. But let us remember that this principle no longer obtains. When a man, woman, or child sincerely believes on the Lord Jesus Christ, he or she is immediately indwelt and sealed by the Holy Spirit, according to Ephesians 1-13.

ERNEST BARKER.

8 Countries Conquered—If Christ Comes To-morrow?

THE WITNESS WATCHTOWER—August, 1940.

Many of us can remember "sad days" in European History. We remember the dark days of 1870, in the Franco-German (or Prussian) War; when the Prussians surrounded Paris, and compelled her to surrender in 1871. Older folks may go further back.

There have been several other wars in the intervening years. Then almost all of us remember the darkest days of the Great War, said to have been the greatest in the world's history, followed by the Armistice, which, at the request of Germany, was signed on Nov. 11th, 1918. It has been computed, by those with facts before them, that no less than 10,000,000, mostly young men of all combatant nations—Allies and enemies—were laid low in death; how many injured will never be known.

THE COUNTRY WHICH LOST THE WAR.

The German Emperor abdicated and fled to Doorn, in Holland, where he has remained in retirement ever since. Although he still lives, we have no record of his views at the present time.

The Victors made changes at Versailles, which pleased many, although also displeased many. That was 21 years ago. Nations have had time to harbour opinions. Germany thought she was badly treated when down, and after a number of changes, Herr Hitler, an Austrian house painter, assumed control, and was welcomed as the man who saved the country from Communism, and has certainly done wonders in Germany. He set to, and trained the youth of the nation to glorify hate, unrest, war, and show. So well did he succeed that the whole nation now seems capable of anything, although we admit there are many Germans, both in Germany and other lands, who are opposed to the Nazis.

EIGHT NATIONS UNDER HIS CONTROL.

Now he has become so strong that eight nations are under his control. Austria, a mighty land, long known in connection with Hungary, as Austria-Hungary, his own land, first let the German army march through it without bloodshed. This conquest evidently filled his mind to become Fuhrer of Europe, and perhaps other continents. Czechoslovakia, by propaganda and claims, surrendered a great part of her land, said to have been at one time German. On the point of war, in 1938, this great part of the country was granted, and Hitler said he was satisfied. Only a few months passed when the Germany Army marched through the centre of Czechoslovakia and claimed the whole country. So much for his promise. Having acquired 2 countries so easily it looked as if Poland, a quiet, hospitable people, with many Christians in it, and with no thought of war or mischief, would be attacked. Now came England and France, who agreed to stand by if attacked. Hitler was ready. He hurried his hosts into Poland, and after much fighting, during which both sides lost many dead, he gained control of Poland. This attack caused the present war. Who would be next? Then came Denmark's turn, while at the same time he centred on Norway, captured Oslo, the capital, and had much fighting. Following Norway was Holland, which surrendered after losing many men, and Belgium fought, but later capitulated.

At length came France, which fought bravely until the newly appointed leaders came under the power of Hitler. Now they must act as Germany decides. With 8 European countries under his control, Hitler is left with one enemy to face, the British Empire. What lies ahead we do not know. The issue must lie in the hands of God. "God is able!"

A SUGGESTION.

As we are more interested in the motives and Godward aspect of the War, it seems to us that *man*, who has been tried for 1900 years, is now proved a hopeless failure, even all kinds of men of every "kindred and tongue and nation. Now it is the turn of nations to show that they "have all gone astray" (Isa. 53. 6), for their inclination, even the best, is to forget God and think of pleasure, self-interest, and things of earth. Nothing would more surprise all the nations than if a Voice from Heaven were to announce:

"I WILL COME AGAIN" (John 14. 3) GET READY TO-MORROW.

We do not say this will be, but it *may* happen. We know "that of that Day and that Hour *knoweth no man*" (Mark 13. 32). This is no effort to surprise anyone. It would be a most happy time for the true believer in Christ Jesus, and for the conquered, as He would be both able and willing to settle all wrongs and put all men right. Rest assured that the world will never be put right *till He comes. It may be soon.* The lone Man of Calvary, so long "despised and rejected" by *men and nations*, will yet become the King of kings, and Lord of lords, and "of His Government there shall be no end" (Isa. 9. 7).

A FALSE REFERENCE TO HITLER.

Some people seem to take certain passages of the Scriptures and try to fit it on to Hitler. Do not accept all the texts thus quoted. Here is an example:

Mr. William Aberhart, Premier of Alberta, has discovered a shadowy Biblical prophecy indicating that Hitler will not invade Great Britain. Instead he will disappear suddenly. Mr. Aberhart suggested at the Prophetic Bible Institute that the "war is merely the shadow of a coming war. If Spain and the United States enter the war it will be on the side of the Allies. This also applies to Italy, although it may seem hardly credible."

He then quoted Daniel, chapter 11, verses 18 and 19:

"After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

"Then he shall turn his face toward the fort of his own land: but he shall stumble and fall and not be found."

Continuing, Mr. Aberhart said: "The shadowy fulfilment of this suggests to us that Hitler shall turn towards his own land rather than the invasion of the isle. That is the shadow."

NINETY MILLION ATHEISTS.

In one nation, which we have so far, not mentioned, we have a proof of nations which "have gone astray." At the 15th Anniversary of the "Militant Society of Godless," the President of the Society, Y. YAROSLAV, declared that about half of the population of that land, 100 million, *were Atheists*.

Surely this is enough to stir all true Christians and lead them to their knees to remember such a godless crowd. *Alas, how many in all nations!*

FOR ONE WHO IS TIRED.

"DEAR heart, God does not say to-day, 'Be strong!'
He knows your strength is spent,
He knows how long the road has been,
How weary you have grown.
For He who walked the earthly road alone,
Each bogging lowland and each long steep hill,
Can understand, and so He says, 'Be still
And know that I am God.'
The hour is late and you must rest—awhile,
And you must wait until life's empty reservoirs fill up
As slow rain fills an empty, upturned cup.
Hold up your cup, dear child, for God to fill.
He only asks to-day that you be still."

HyP.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

August, 1940. To ensure Insertion, Notes must reach London by 14th. Made up July 15th.

PERSONALIA

Edward Hill (1 Ballymartin Villas, Glengormley, Belfast) is laid aside and unable to conduct meetings. was hindered from taking up tent work in England owing to travel restrictions..**W. O. Berkshire**, although in much pain, continues bright in spirit and greatly values prayers of God's people..**John Monypenny**, after helping in many lands, has arrived in Egypt. Address: c/o Miss P. Monypenny, 4a Sharia Sultan Selim, Heliopolis, Cairo.

ENGLAND

FORTHCOMING.—East Sheen. Missionary, at Sheen Hall, Aug. 3, at 3.30 and 6.30. S. K. Hine, F. W. James, and others..**Pinner.** Bank Holiday Conference cancelled..**Malvern.** M.S.C., Aug. 4-7. Particulars, W. Weston, Browneaves, Breinton Rd., Hereford..**Wylam-on-Tyne.** Y.P., in Old Schools, Aug. 5, at 2.30 and 6..**Dorking.** Hampstead Rd. Hall, Aug. 5, at 3.30 and 6. G. Goodman, Dr. Goldstein, and others..**Glossop, Derbyshire.** Holiday Conference, Aug. 24-29. D. W. Brealey, H. W. Evans, K. G. Hyland, H. F. Wildish. Particulars, A. Pickering, 10 Abbey Grove, Stockport..**Gloucester.** Text Carriers', in Gospel Hall, King's Square, Aug. 31-Sep. 1. Commander Salwey expected; also at Ebenezer Hall, Corporation Rd., **Cardiff**, Sep. 28..**Yeovil**, Sep. 4 and 5. Particulars, W. H. Higgins, 37 Roping Rd...**Leeds.** Yorkshire Missionary, Sep. 7. Particulars, J. T. Fewings, 31 King's Mount, Leeds, 7..**Hackney.** Paragon Hall, 43/45 Morning Lane, Sep. 7, at 4 and 6. H. J. Brearey and O. Speare..**Exeter.** Half-Yearly, in Civic Hall, Sep. 10 and 11. Particulars, A. J. Townsend, 83 Monks Rd...**Bristol.** Abingdon Rd. Hall, Fishponds, Sep. 14, at 3.15 and 6. H. P. Barker and W. E. Vine..**Hornsey.** Alexandra Hall, Alexandra Rd., Sep. 14, at 4 and 6. W. J. Wiseman and R. W. MacAdam..**Enfield.** Shirley Hall, Shirley Rd., Sep. 14, at 3.30 and 6. H. St. John, J. B. Watson, Edwin Lewis..**Southport.** Lancashire Missionary, in Bethesda Hall, Aughton Rd., Sep. 14-16. A. H. Charters, W. A. Kimber, F. W. James, S. K. Hine, D. T. Griffiths, W. Beattie, H. F. Wildish..**Ware.** Gospel Hall, Collett Rd., Sep. 21, at 3.30 and 5.45. J. B. Watson and H. Thorp..**London.** Annual Missionary Meetings, at *Kingsway Hall*, Kingsway, Sep. (not Oct.), 26 and 27. Communications to William Stunt, 1-3 St. Paul's Churchyard, E.C.4..S.S. Workers, in Bloomsbury Central Church, Shaftesbury Ave., Sep. 28..**Dewsbury**, in Gospel Hall, Aug. 24, at 3.30 and 6. H. Windle, W. Arnott, K. Carroll..**Nutley**, Sussex, Forest Hall, Aug. 31, at 3 and 6..**Leicester.** Missionary, in York St. Hall, Sep. 21-23. Particulars, T. A. Judson, Oakleigh, Sandown Rd.

LONDON.—Hackney. T. G. Smith to have two weeks' mission in Paragon Hall, from Sep. 7..**Special Prayer Meetings**, in view of the present conditions, are held at 7 o'clock, in Assembly Hall, East Ham, on 1st Saturday of month; in Bignold Hall, Forest Gate, 2nd Saturday; in Wangey Rd., Chapel, Chadwell Heath, 3rd Saturday; in Victoria Hall, Barkingside, 4th Saturday..**Enfield.** Shirley Hall packed, July 8-11, when G. Goodman gave helpful ministry.

REPORTS.—Tiverton. June 13. Helpful ministry by D. W. Brealey, W. Banfield, C. W. F. M'Ewen.

THE WITNESS for *March* to *June*, containing the valuable papers by GEORGE GOODMAN, J. B. WATSON, W. R. MOORE, and others sent post free to any separate address for 1/, or 25 cts. from 229 Bothwell St., Glasgow.

TENTS AND CARRIAGES.—W. Ainslie finding growing interest amongst young and old at Greasby, Wirral, continuing until end of Aug...R. Scammell commenced July 7, at **Swinton**..T. J. Allen in tent at **Exminster**, with interest..J. Prentice at **Wootton**..H. W. Atkins at **Coleshill**..E. M. Warnock at **Linton**..S. K. Glen at **Latchingdon**..R. Hadaway at **Parndon**..J. Anderson at **Long Marston**..H. E. Dunsford at **Egerton**..A. E. Brotherton at **Sheringham**..H. Elphick at **Betchworth**..J. H. Hughes at **Ardingly**..G. Gaunt at **Slinfold**. Blessing reported in many places..G. K. Lowther in wooden tent at **Lychett Matravers.**

NOTES.—Liverpool. Present conditions having prevented erection of tent, Fred Elliott is having special missions in various halls, commencing at Larkhill, and closing at Ebenezer Chapel, also having open-air services. Open-Air workers to visit Formby, Toll Bar, Burscough and Ormskirk. Rainhill and Maghull Saturdays of Aug..P. S. Mills and V. Cirel labouring among the Forces, and would value prayer..Manchester. Special services will be held on Sunday evenings, at Wood St. Mission, Wood St., specially for service men visiting the district..**Aldershot.** R. G. Lord gave addresses on "Feasts of Jehovah," in Park Hall, Lord's Days and Thursdays of July..C. W. F. M'Ewen labouring amongst the troops during July, to be in Cornwall in Aug...T. J. Allen expects to have sand services at **Exmouth** during Aug...**Pilgrim Preachers** hope to visit Aberystwyth, Aug. 2; Aberayron, 9th; Cardigan, 16th; Lampeter, 23rd; Llandilo, 28th; Llandrindod, Sept. 6; other places on intervening dates..Liverpool. H. St. John expected to minister in Gospel Hall, Boaler St., Sep. 29-Oct. 4.

SCOTLAND

FORTHCOMING.—Inverurie. Aug. 14, at 3.30. W. A. Thomson, W. Hagan, D. Walker, others..**Renfrew.** Quarterly District Visiting Meeting of S.S. Teachers, in Gospel Hall, Aug. 17, at 5. A. Strang, J. Hunter..**Dalmellington.** Aug. 31, at 3.30. W. King, W. M'Alonan, G. Neilson, G. Douglas..**Linlithgow.** Gospel Hall, Sep. 7, at 3.15. John Hutchison, W. D. Morrow, J. Lees..**Linwood.** Sep. 7. W. W. Fereday, W. F. Naismith, others..**Glasgow.** Abingdon Hall, Sep. 14; S.S. Teachers', Sep. 21..**Cockenzie.** Viewforth Gospel Hall, Sep. 21, at 3.30. A. Borland, A. M'Broom, R. Cumming..**Knightswood.** Sep. 21, at 3.30. R. D. Johnston, W. F. Naismith, T. Richardson, W. A. Thomson..**Glasgow.** Hall-Yearly Meetings, in Christian Institute, Sep. 27-Oct. 1. Douglas Brealey, John M'Alpine, F. A. Tatford, H. Wildish, E. H. Broadbent, others..**Motherwell.** Ebenezer Annual, in Town Hall, Sep. 14, at 3.30. W. J. Brown, H. German, J. Malcolm, W. A. Thomson.

REPORTS.—Glenbuck. Annual Open-Air Rally, July 6, at which Messrs. Douglas, M'Combe, M'Kinnon, Todd, Weir, Tainsh, others took part. After open-air gathering, a large ministry meeting was held in the hall, at which John Douglas and D. M'Kinnon ministered words of profit and encouragement..**Kirkmuirhill.** Helpful ministry was given in Tent, on July 6, by J. A. Ireland, H. German, Wm. Prentice, J. J. Adam..Conference in Temperance Hall, **Stranraer**, June 19, for opening of Wigtownshire Tent was well attended. Practical truths for present days from W.

THE WITNESS for *June*, with C. F. HOGG's paper on **Gathered Together—To What End?** and numerous other papers, till *December*, can be had for 1/9 or 38 cents post free monthly.

Hagan, W. Brown, W. Scott..**Mosscoral** Jubilee Conference, June 22, a good rally. Ministry of Messrs. Bruce, Petrie, J. R. Stephen, Taylor, E. Stephen, Ingram, Reid fresh and invigorating.

NOTES.—R. W. Broadbent has been giving help at **Macduff, Banff Bridge**, and Cullen..Alexander Philip is still labouring in Orkney, being at present in **Shapinsay**, where a few believers meet in a brother's house. Use of the school has been granted for Gospel Services.. R. Kennedy has given help in Dalkeith district. Now in **Callander** area..Jas Lees has given help in **Haddingtonshire**, a former sphere of labour. Expected to visit Drem.

TENTS AND CARRIAGES.—Wm. M'Alonan is having an encouraging time in East of Scotland Tent at **Dalkeith**. Opening Conference, June 1, was largest for years. Many souls blessed..Joseph J. Adam is in charge of Tent work at **Kirkmuirhill**..Harold German commenced at **Burnbank**, July 20, for second part of the Tent season..George Bond with West Highland Bible Carriage has been visiting homes in and around Fort **William**, distributing booklets. A few believers meet in Masonic Hall, at 11 and 6.30 on Lord's Day.

IRELAND

NOTES.—**Ahorey.** Conference for Believers in Large Tent, July 12. Helpful ministry of the Word by Messrs. Matthews, Gilmore, Craig, Thompson, and Geddis.. D. L. Craig was some weeks at **Whitehouse**, in Tent. Meetings not large, but some encouragement. Now at Whiteabbey. Interest among children good..H. Eadie and R. Craig finished at **Kilmore**, Co. Monaghan, with blessing..**Dublin**. M. Bentley was in Merrion Hall in July, followed by E. E. Rankin, who continues into Aug. W. A. Kimber and Geo. M'Donald expected later..Jas. Clarke is under canvas at **Redcross**, Co. Wicklow. Encouraging attendances. Owing to weather, tent was blown down before opening. G. Langran and F. Blair had meetings 50 years ago. The hymn, "There is a green hill far away," was composed in the village.

AMERICA

CANADA.—Guelph. Conferences are held in the Bible Conference Grounds throughout the Summer. Particulars, Frank Guthrie, 61 Quebec St., West, Guelph, Ont. Dr. Northcote Deck and Fred. Peer gave appreciated help at Victoria Day gatherings. S.S. Teachers' Conference, June 15, was well attended. Helpful ministry by J. R. Littleproud and H. G. Lockett. Dominion Day brought many together. Word ably ministered by Geo. T. Pinches and Geo. MacKenzie.. **Hamilton**. After some weeks' meetings in M'Nab St., over a dozen young converts followed the Lord in baptism..**Toronto**. Dr. Northcote Deck is giving valuable help in and around the city. A. C. Peterkin had meetings in various halls *en route* to Vancouver..John Wilson seeking to stir up interest in Argentina in different centres..**Bancroft**. Geo. Pinches had a week's good meetings. Went on to Belleville..**Arkona**. Conference, June 2, good attendance from surrounding Assemblies. Acceptable ministry by H. M. Harper and Fred. Peer. Mr. Harper stayed on for a week's meetings..**Vermillion, Alta.** Conference was a refreshing season. W. Wilson and others gave help. Mr. Wilson commenced at **Mecheche**, July 9.

UNITED STATES.—Old Orchard Beach, Maine. Conference, Aug. 11-18. Particulars, H. F. Stultz, 819 Main St., Westbrook, Maine..**Holyoke, Mass.** Conference, May 30, was a time of refreshing. A. N. O'Brien, Neil Fraser, W. J. Munro and John Smart ministered the Word..**Grand Rapids, Mich.** Harold Harper had two weeks' good meetings in June..G. B. Morgan and T. C. Bush are labouring in tent at **Corpus Christi**.

OTHER PARTS.—West Indies. A. R. Cole has removed to Speyside, on north coast of TOBAGO. Blessing began at once, 40 have been saved. With B. V. Cooper, visited Charlotteville; had 150 in the open air; 3 professed. Many enquirers visit Mr. Cole's bungalow. Messrs. Stewart and Cunningham report blessing at Parlatuvier on north coast..N. Russell has been in ST. LUCIA; things discouraging, but need great. Expects fellow-worker to join him soon in Dominica..New hall, seating 380, opened at Bridgetown, BARBADOS. Ministry by Messrs. Nicholls, Blackburn and M'Cune, Ashby, Browne and Peterkin; overcrowded on opening day and after, some saved. Converts of the recent mission by Messrs. Wildish and Willie are standing well. Conversions continue: blessing followed visit of Mr. M'Watt, from British Guiana. 33 were baptised...Believers at Maranatha Hall, Kingston, JAMAICA, held week of prayer in connection with events in Europe. S. E. Calcraft reports many open doors in country districts. L. H. Bewick rejoices over 25 converted at Aeolus Valley, where a new work has been started. Fresh baptisms at Mt. Vernon, Pear Tree River, and Uplands. Mr. and Mrs. Hynd find much to encourage at St. Ann..New Assembly at Lavingtons, ST. KITTS, numbers 32. A. Neilson had fruit from fortnightly visit to Leper Institution. Good central site obtained for new hall at Phillips at rent of 1/ a year. Miss A. Ashworth writes of a baptism at Point Town, when over 300 gathered..**Honduras**. J. Scollon, Trujillo, asks prayer for a Carib Indian interested in the Gospel, now in hospital, also 2 old R.C. ladies..**Cuba**. T. Smith, Havana, writes of the first baptism, when 5 were baptized in a river outside the city. ..**Argentina**. R. Hogg, Rosario, writes of encouragement. During the early months of the year, nearly 100 converts were baptised in the various centres.

THE WORLD FIELD

EUROPE.—France. F. Reece, who has just arrived in England, writes that meetings were held until the last, without interruption. In the 20 days' trek to Bordeaux, there were opportunities amongst the hundreds of thousands of refugees, as the Lord protected and delivered.. **Portugal**. R. Molton, Caldas da Rainha, writes that it was hoped to baptize a number of believers on June 20, including two young men who show promise of gift. Work amongst the children continues steadily.

ASIA.—India. J. E. Johnston, Karmatar, writes of a few believers baptized since New Year, 3 direct from the heathen Santals. One of these is a young man of 21, who has taken a decided stand. His wife and 2 children have been taken away from him, so he needs prayer.. C. T. Wright, Simla, writes of the keenness of the colporteur. He sold 140 Gospels at a *mela* held for one day. To get there and back meant walking 50 miles in two days, over mountains where there are no made roads.. **Maluya**. G. Wilson, Ipoh: "The work is well maintained. Men and women are being reached and some become great helpers in the work. In our three rented 'preaching shops' meetings are well attended. There are three Assemblies who make use of the same hall at different times."

AFRICA.—Angola. T. Wilson, Mboma, writes that 6 young people and 3 lepers desire baptism. This will make 10 lepers in Assembly. At the leper camp there are about 50 children of school age, and they are being

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taught to read and write..**Congo Belge**. J. Anton, Chibamba, writes of 12 weeks' training for teachers. These men will now go out to 24 village schools, where they will seek to spread the Gospel..**N. Rhodesia**. V. C. Reed, Chitokoloki, writes of steady growth in the Christians, particularly amongst young people.. H. Cunningham, Kamapanda, reports souls saved in the outschools..G. H. Mowat, Balovale, writes of an elderly chieftess, mother of the paramount chief, who is bearing a good testimony amongst her people..**South**. W. J. Coleridge, Johannesburg, reports the baptism of 4 believers at a native town some 29 miles from Johannesburg. All were results of the labours of a native brother who went to live there..Dr. Barton writes of a visit to **Pondoland**, where widely scattered companies, with a total of about 90, meet in one another's houses, as they are unable to erect a hall as yet..**Tunisia**. Dr. and Mrs. J. Liley, also Miss G. Petter, arrived in England, July 6, via Gibraltar. Pray for native believers..**S. Rhodesia**. After visiting a number of centres in the South, E. J. Peake is again in Marandellas. Address, P.O., Marandellas, S. Rhodesia. Asks prayer for work in Mashonaland.

"WITH CHRIST"

Mar. 14, W. G. **Bennett**, of Bearwood, Birmingham, aged 80. As a young man, was a keen Y.M.C.A. worker, always ready to redeem the time by giving out tracts, etc. He opened the Sunday School in connection with the Gospel Hall, and was its Superintendent from 1893 to 1936, when compelled to retire through advancing years. His special classes for Sunday School Teachers were greatly appreciated. There was power in the message, because he not only taught the Bible, but he lived out its teaching whole-heartedly, and was beloved by all.. **May 12, Duncan M. Surgenor**, of Hartford, Conn. While going into the prayer meeting before the Gospel service at which he was to speak, he passed away in a moment. Born in Glasgow in 1885, when 10, was brought to Christ through the ministry of godly parents. After some years of association with believers there, went to Hartford in 1920; has been active in Assembly life since. As a Gospel preacher, S.S. worker, and speaker at Youth Rallies, was always welcome throughout New England. Was frequently heard over a local radio station. The things of the Kingdom ever came first with him..May 27, at Boscombe, **John Bament**, aged 55, formerly of Ilfracombe and Malvern. A quiet, consistent Christian, who will be greatly missed..June 7, **James Hamilton**, aged 60. A native of Kilmarnock. Saved over 28 years, identified with saints in Shields Rd. Hall, Motherwell. A quiet brother, beloved by many.. June 30, **Mrs. Daniel Cowan**, aged 38. Saved over 20 years. Met with saints in Shields Rd. Hall, Motherwell. Will be much missed..July 5, **Mrs. Peter Mills**, Perth, aged 22, formerly of Lochee..July 8, **Mrs. Duncan McLellan**, aged 72. A patient sufferer. Many years in Christ, given to hospitality. Associated with Loanhead Assembly for 40 years..July 10, **Mrs. Jessie Alexander**, Huntly, aged 84. Saved in her early teens. Baptized and in fellowship at Inverurie, and later in Huntly Assembly for 61 years. Well known to many to whom she extended hospitality. Bore a consistent and godly testimony..**Miss Alice McMulkin**, Glasgow, aged 70. Was converted when 13. Associated with Believers at Bethesda Hall for many years; ever maintaining a helpful testimony..June 27, **Andrew Westwater, Jun.**, Motherwell, aged 53. Saved in early life through the late James Calderhead, soon afterwards received into Roman Rd. Hall Assembly, with which he was associated for over 36 years. A keen student of the Word, helpful in all Assembly activities; as a Gospel preacher was known throughout Lanarkshire and beyond. His chief interests were amongst young people and senior scholars in Sunday School, for whom he cared for many years..July 5, **Mrs. Patrick**, of Shiloh Hall, Shettleston, aged 41. Saved over 20 years, formerly in Ebenezer Hall, last six years in Shettleston..**Arthur Mitson**, at Saffron Walden, aged 77. Born at Newmarket, apprenticed to be a jockey, while leading his racehorse to the course, saw an unknown text-carrier displaying "Prepare to meet thy God." This was beginning of a work of grace in his heart. Removed to Woolwich, converted there, baptised and received into Nightingale Vale Assembly when 20. When 21 took up work with the Christian Colportage Association, labouring in a London district for 15 years. Removed to Newmarket in 1905, partly instrumental in forming Assembly there after a fruitful Tent Mission by J. W. Ashby. A true shepherd and soul winner..July 13, **Mrs. M. Geddes**, widow of Wm. Geddes, Lochgelly. Formerly of Dunfermline, for 31 years in Lochgelly Assembly. A consistent Christian and succourer of many. ..July 20, W. Duncan, Evangelist, Tillicoultry. Many years with "God's Way of Salvation" Car.

ADDRESSES

REMOVAL.—Assembly at **Higham Ferrers** has removed from Maranatha Hall, High St. to Milton Hall, Milton St. Correspondence to L. W. Bradshaw, Glaslyn, Prospect Ave., Rushden, Northants. (Above is nearest Assembly to Rushden).

CORRESPONDENCE FOR Ebenezer Hall, **Motherwell**, to J. Bingham, 111 Manse Road..Greenview Hall, **Pollokshaws**, Glasgow, to M. M'Callum, Maxwell Cottage, 7 Midlothian Drive, Glasgow, S.1. ..Scout Hill Gospel Hall, **Dewsbury**, to L. Taylor, 44 Ravens Lodge Terrace, Huddersfield Rd., Dewsbury.

ALTERATIONS IN ASSEMBLY DIRECTORY.—Address of Assembly in Worksop, Notts., is Gospel Hall, rear of 15 Eastgate. (Dock Rd. Assembly no longer exists). Correspondent, T. H. Boustead, 48 Raines Avenue..Warser Gate Assembly, **Nottingham**, has been closed and believers are uniting with other Assemblies in the district..Believers formerly meeting at Holmwood, Surrey, have now united with Assembly at Dorking. Sunday School, Women's and Gospel meetings are still continued in the Gospel Hall, Promised Land, Holmwood..Address of Assembly in **Douglas**, I.O.M., is Gospel Hall, Castle-Mona Ave., off Broadway.

SPECIAL ADDRESSES.—Park Hall, 258 Lower Farnham Rd., **Aldershot**..Particulars of meetings in **Kent** supplied at Bible Depot, 8 Station Rd., Ashford, Kent..P. S. Mills and V. Cirel, Airmen's Rest, Glydowr Ave., St. Athan, Barry, Glam...Men of the Services visiting **Aberdeen** will be welcomed by James Cordiner, 395 Gt. Western Rd.

PERSONAL ADDRESSES.—**Frank McLaine** (of India), Hatfield Heath, Bishop's Stortford, Essex.. **Charles Innes**, 82 Hogarth Avenue, Toronto, Canada.. **W. Wilson** (of Saskatoon), 11241 96th St., Edmonton, Alta, Canada..**Dr. J. A. Liley**, 34 Bisham Gardens, London, N.6.

SEA EVACUATION.—Offers have been received from brethren in New Zealand, South Australia, U.S.A., Canada, and Jamaica, to take children of Christians in Assemblies from vulnerable areas. Particulars are being sent to responsible brethren.

We regret to have to reduce "The Witness" paper, owing to Government restrictions, but hope as soon as possible to revert to the usual size, and trust our many friends will agree.

We continue to insert papers of practical use, by the leading brethren who have kindly continued to supply. Hope it may prove as helpful during this world distress period as it has proved during the 70 years of its existence. HyP.

Don't Worry!

A WORD FOR TO-DAY. By A. E. LONG, Ashtead, Surrey.

WE live in anxious days; cares and sorrows multiply. Unpleasant facts confront us on every side to cause concern. To blink them would be foolish; indeed, the Christian has no desire to evade facts, however unpleasant, but rather to relate them, in prayer and faith, to an all-wise and all-loving God, under Whose hand they are all sovereignly controlled. To do so is to find confidence and, if necessary, the power of endurance.

Scripture contemplates the existence of anxiety and prescribes its cure. The Lord Jesus spoke of the

Unreason of Anxiety,

in Matthew 6. 25-34. He taught His disciples to live "a day at a time" in the matter of taking (anxious) thought for food, drink and clothing (vv. 25, 27, 28, 31, 34). *Due* thought for the provision of these things must, indeed, be taken, as far as lies within our power, but to project our minds unnecessarily and anxiously into the future, is to forget His ability and promise to provide the necessaries of life.

It may be that, in this time of national need and possible future scarcity, we shall have occasion to prove, as never before, the faithfulness of our God in providing for our physical sustenance. He feeds the birds, which "sow not, neither do they reap, nor gather into barns" (v. 26). They are content to live one day at a time, letting the cares of the morrow remain until the morrow (v. 34). "Are ye not much better than they?" He clothes the flowers, "they toil not, neither do they spin" (v. 28). He garbs the herbage, whose life is but for a day, yet how appropriately! "Shall He not much more clothe you, O ye of little faith?" (v. 30).

Our lives are in God's hand; nothing can destroy them save by His permission; our bodies are subject to His loving care; nothing can harm them except as He wills. If He has taken care of the greater problems of *life* and *safety* for so long, shall He not encompass the lesser problems of feeding and clothing us? "Is not the life more than meat, and the body more than raiment?" (v. 25). *That is His concern; ours is to seek* . . "first the kingdom of God and His righteousness; and all these things shall be added unto you" (v. 33).

Elsewhere, in Luke 10. 38-42, the Lord Jesus gave the

Antidote for Anxiety.

Martha, in her natural and laudable desire to make the occasion worthy of the Lord, had allowed herself to become "cumbered (agitated) with much serving" (v. 40). She was "anxious and troubled about many things" (v. 41). In her distraction, petulance over the inaction of Mary, who "sat at Jesus' feet and heard His word" (v. 39), asserted itself: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me" (v. 40). Petulance is the firstfruit of anxiety—its natural outlet. We may also be quite sure that Martha's service was not thereby improved. An agitated mind reveals itself in lost efficiency, in whatever sphere.

A multitude of pressing interests, even in the Lord's service, can, if allowed to, rob us of our peace of mind and make us a hindrance rather than a blessing, censorious of those who may be otherwise, and perhaps more fittingly, engaged. Mary had chosen "that good part" (v. 42). She had a pre-occupation for the feet of Jesus. Here she is seen sitting at His feet—*as a learner* (v. 39); in John 11. 32, prostrate at His feet—*as a suppliant*; in John 12. 3, anointing His feet and wiping them with her hair—*as a worshipper*. The lower she descended in relation to His feet, the higher became her spiritual engagement. The fruits of being taught of Him are prayer and worship. *Mary had discovered the antidote for anxiety to consist in engaging her soul with the words of Christ;* everything, even the hard facts of life, as witness the inexplicable death of her brother Lazarus, were composed in the light of His teaching. Our need to-day is not less urgent; unless we, too, find time to sit at His feet and hear His Word we shall become obsessed with the urge to *do* something at all costs, even at the expense of peace of mind and efficiency.

The Conquest of Anxiety

is explained by the Apostle Paul in Philippians 4. 6-8. "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth every understanding, shall garrison your heart and thoughts by Jesus Christ" (vv. 6, 7).

Anxiety is here regarded as an enemy, seeking to attack the "headquarters" of our being, and, by capturing it, to dislocate the whole of our activities, even as an enemy seeks to destroy his opponent's headquarters and lines of communication, with the object of confusing and paralysing the front lines of offence.

Our thoughts control our actions; hence the importance of safeguarding them against the enemy anxiety. The remedy is the defensive

weapon of "prayer and supplication with thanksgiving" (cf. Eph. 6. 18), which, besides putting the enemy to flight, brings a peace which garrisons the mind and surpasses (is better than) understanding. Let us take our anxieties (who hasn't them?) to God and leave them with Him; although we may not immediately find the solution, we shall gain a peace which surpasses it. As a precaution against anxiety, we should cultivate right thoughts—these will help to exclude those thoughts which breed anxiety, "whatsoever things are true . . . honest . . . just . . pure . . lovely . . of good report; if there be any virtue, and if there be any praise, think on these things" (v. 8). As Nature "abhors a vacuum," so, unless we see to it that our minds are wholesomely engaged, a crop of thoughts will spring up, from which anxieties difficult to remove will arise.

The Will of God.

By the late JAMES STEPHEN, London.

This article was found among our brother's papers after his Home-call.

FREQUENTLY people are heard saying "God willing," or some equivalent term. The expression is one of real Scriptural importance. The knowledge of that Divine will is of supreme value. What a happy person he is who has surely found out that will for himself and for his own life. Wherever one has discovered and obeyed that will, this will be recognised by all spiritually minded Christians.

The idea is expressed in more than one way in the Epistle to the Ephesians.

The Will of God.

Thus Paul is inspired to speak of himself: "Paul, an Apostle of Jesus Christ by the will of God" (1. 1). There were those who questioned his apostleship. How could he have been anything else? Thus the tragedy of any one living a life not in the will of God. He would have been in a wrong place if he had been anything else. Are you?

The Counsel of His own Will.

This phrase (1. 11) takes us into the eternal counsels. It is simply amazing grace that we had any place in these counsels. It is a counsel which is unerringly correct. That will was not subject to revisions and changes.

Doing the Will of God from the Heart.

This (6. 6) brings us to a most practical application of all. The words are not associated with what is called Christian work, but with the daily task in which we find ourselves occupied. As Paul was an Apostle by the will of God, so you may be a clerk or other trade by the same will. It would create a very happy number of employees if they all did their job of work "as the servants of Christ" (a phrase with a general application and not a select and particular one) and were consciously engaged in "doing the will of God" from the heart.

Paul started his Christian life by asking: "Lord, what wilt Thou have me to do?" In other words, notwithstanding the fact that he had seen the Lord, he wished to know what the Lord's will was for him. It was an intensely personal matter with him.

May we have a real desire to know His will, and then to do it.

"Oh that my will with Thine
May have no strife,
For the God-yielded will
Finds the God-planned life."

God Robbed of His Due.

An Enquiry for all our Hearts.

By C. H. MACKINTOSH, Author of "Notes."

CHRIST should ever be the material of our worship, and He will be in proportion as we are led by the Spirit of God. How often, alas, it is otherwise with us the heart can tell. Both in the Assembly and in the closet how often is the tone low, and the spirit dull and heavy. We are occupied with self instead of with Christ; and the Holy Ghost, instead of being able to do His own proper work, which is to take the things of Christ and show them to us, is obliged to occupy us with ourselves in self-judgment, because our ways have not been right.

All this is to be deeply deplored. It demands our serious attention

Both as Assemblies and as Individuals.

Why is the tone of our public meetings frequently so low? Why such barrenness, such wanderings? Why are the hymns and prayers so wide of the mark? Why is there so little that really deserves the name of worship? Why is there so little in our midst to refresh the heart of God? So little that He can speak of as "*His* bread for His sacrifices made by fire, for a sweet savour unto Him?" We are occupied with self and its surroundings, our wants, our weakness, our trials and difficulties; and we leave God without the bread of His sacrifice. We actually rob Him of His due and of that which His loving heart desires.

OUR esteemed contributor, Mr. C. F. HOGG, who has ministered for long years in Assemblies in England, Scotland, Ireland, China, America, Australia, New Zealand, India, Central and South Africa, and other parts, has supplied a long and thoughtful paper on "THE PRINCIPLES OF CHRISTIAN CONFERENCES," which we hope to insert shortly, feeling assured that all Christians will give it a careful and thoughtful reading.—ED.

The Challenge of God.

Psalm 46. By A. R. CHISHOLM, Helensburgh.

THE invaluable and arresting feature of this Psalm is the presentation of God and His challenge. In the all-embracing sweep of human life—the individual believer, the community of saints, the heathen—God's relationship is faithfully made known. The supreme fact of God is declared in unequivalent language.

His Manifoldness of Light and Love;

Mercy and Judgment; Power and Pity; Severity and Goodness are set forth. To the Believer: "God is our Refuge and Strength," strikingly appeals to every soul, in the midst of unsettled and changing conditions, conscious of the untrustworthiness of self, bringing a sense of spiritual weakness and deficiency. A refuge; a haven of safety;

The Covering of Jehovah God to Envelop Oneself

is surely the riches of God fully experienced in the provision of Christ Jesus the Lord. And, enjoying that, not alone as a hiding place, but with strength imparted through the knowledge of God, and His love and His peace, life is faced, with all its complexities and difficulties, in the calm and joyful assurance of faith in God.

The strength of the addition to this declaration lies in the word "present"—

"A Present Help in Time of Trouble;"

not far off; not otherwise engaged, but in the midst of trouble *He is there*—the Refuge and Strength.

"Therefore will not we fear"—the earthquake—for that is what the two following verses suggest, in fact, such could not be better described than therein. Our lives are upturned. That which we thought permanent comes tumbling about our ears, and our world has apparently gone to pieces, all of which is implied in "though the earth be removed and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." The important word here is "we shall not *fear*." We may be moved even into uprooting and transference to new circumstances, but fear shall be absent in the refuge and strength of God.

Undoubtedly, verses 4 and 5 have a prophetic bearing; but no confusion need be created in appropriating the Divine provision in this present hour. It is

God in the Community of Saints

in the city and sanctuary. In the city (where men dwell together in the normal walks of life) "is a river, the streams whereof shall make glad the city." Faith immediately lays hold of the throne whereon sits the Lamb, and from whence flows the healing and life-sustaining streams. The city—wherein the arid weariness and faint-heartedness choke the channels of living water—the river of God flows in cool and refreshing streams.

The Lord Jesus, on that great day of the feast (John 7. 37, 38), proclaimed Himself in the streets of Jerusalem as "the living water," and to the present hour those who drink of Him, find this word made good, soul-refreshing, and stimulating, gladsome and satisfying, quenching and reviving.

Scripture always speaks of the Sanctuary as the place where God's Name is, and His presence realised. The promise here is: "He is in the midst of her so that she shall not be moved." Her strength and stay stands

In the Immediate Presence of God,

who deigns to dwell in the midst. His presence ever calls for worship and thanksgiving, making the humblest blessed in the security and comfort of that Presence. To the heathen—Judgment.

They may rage and move kingdoms, but God's voice is heard and the earth is melted; in other words,

War May be Engaged in

to the movement and upturn of earth's kingdoms, but when God speaks, His melting pot has revised the wild schemes of men into alignment with His divine purposes and sovereign will. God's cessation of men's wars is occasioned by causing the ineffectiveness of their weapons. "He breaketh the bow, and casteth the spear asunder, He burneth the chariot in the fire."

The challenge: "Be still, and know that I am God,"

A Clarion Call for To-day.

Something more than mere "God consciousness." A knowledge of God in the experience of His divine love, power, and purpose. The result of a faith which has found Him true to the Psalmist's presentation, and revels in His blessedness. The clear vision of the Eternal and Infinite God Who worketh all things after the counsel of His will (Eph. 1. 11). Who has made Himself known in the terms of Isaiah 9. 6-7, and Whose Word is "I am God, and there is none like Me . . ."

"My Counsel Shall Stand,

and I will do all My pleasure." "I have purposed it; I also will do it" (Isa 46. 9-11).

"*Be still.*" How difficult to us. We plan, we arrange, we skilfully gather up circumstances, we weigh pros and cons and devise schemes seeking divine blessing thereon, to find our wisdom has been vanity, and deliverance seldom comes that way. "Be still" in the calmness of an ex-

pectant faith; in the truth and reality of God, quietly awaiting His divine intervention.

While men may blatantly ignore God, and ruthlessly with wanton aggression seek dominion, exalting themselves as Dictators, killing and oppressing to obtain their ignoble ends, our God declares, "I will be exalted among the heathen,

"I Will Be Exalted in the Earth."

(Psa. 46. 10). And we stand fast in that declaration knowing that men and demons will never make it invalid.

Suggestive and comforting are the words twice spoken: "The Lord of Hosts is with us; the God of Jacob is our Refuge."

Inferiority in Numerical Strength

is always a handicap in warfare; but He whose hosts are *innumerable* is with us (Job 33. 12; 1 John 4. 4.) The mention of Jacob ever recalls the faithfulness of God in the fulfilment of the promises made unto Abraham and Isaac, and God's wonderful dealing with Jacob throughout his life.

Thus the power and faithfulness of God are

The Invincible Bulwark

against all the hosts of evil forces which surround. Praise ye His Name.

The Efficacy of Faith.

By D. M. HUNTER, Peking, China.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5. 4.)

THIS verse, which is so hopeful to believers living in these days when the world seems more powerful and dangerous than ever before, shows the possibility of overcoming the world.

This Victory is by Faith.

Let us consider some of the things of the world that we are to overcome.

We are to overcome

All that is Opposed to Keeping the Commandments of God.

This would include the state control of the ecclesia which is exercising the hearts of Christians in many lands; religious systems that prevent saints from adhering to any New Testament principle or command of God; unsaved families that try to keep back a Christian member from observing the commands of God.

We are to overcome

All That is Opposed to the Knowledge of Jesus Christ.

This would include excessive indulgence in amusements and hobbies that take a child of God from Bible study and Christian service. In this age we must be especially careful in novel-reading, tuning-in the radio (wireless), and in games as these legitimate things can become dangerous hindrances in our Christian progress. This would also include all philosophical and religious teaching which in any way rejects the Scriptural truth concerning the Lord Jesus Christ.

We are to overcome

Everything the World Puts in One's Way to Allure and Tempt.

This would include the pleasures of sin, such as the theatre, the modern dance, etc.; the pleasures of fame and power—and one of the most despicable forms of ambition is when a person seeks a place of power in Christian Assemblies; worldly ease, and prosperity. A Chinese proverb says: "Easy living provokes evil thinking."

We are to overcome

Everything the World Puts in One's Way to Terrify.

Terrifying things are increasing all around us, not only here in heathen lands, where persecution is raging now, and saints of God are being threatened; but in the so-called civilised nations of the earth, there are wars, and amazing catastrophes. In some part of the world Christians are almost daily facing a fresh terrifying experience.

If we are God's children, we can overcome

All These Things of the World.

Every one born of God has faith, however small it may be. This faith can be strengthened by prayer, by keeping oneself unspotted from the world, and by constant meditation in the Word of God.

In this passage faith is in reference to the Lord Jesus Christ (verse 5). A strong conviction or belief that He is the Son of God. Believing and knowing Him, we do not try to overcome the world in our own strength, but in the power of the Son of God in Whom we believe. Bear in mind His own words: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation but be of good cheer; I have overcome the world" (John 16. 33).

In the New Testament there are a number of passages that mention the

Faith of Believers in the Lord Jesus Christ

which might be helpful to us in these days of much tribulation. Precious faith (1 Peter 7. 8); Comforting faith (Rom. 1. 12); Known faith (Rom. 1. 8); Established faith (1 Cor. 2. 5); Joyous faith (Phil. 1. 25); Imperfect faith (1 Thess. 3. 10); Growing faith (2 Thess. 1. 3); Victorious or Effectual faith (1 John 5. 4).

The saintly Bengel wrote: "The more faith grows in the heart, the more does the world yield."

Why I Sit at the Lord's Table.

By JOHN A. IRELAND, Cambuslang.

WHEN the Lord Jesus was upon earth He gathered the Twelve about Him, "that they might be with Him, and that He might send them forth." During the last hours, before He went forth to suffer, He instituted the Feast, and taught the final things in the Upper Room.

The Saviour gave Himself to the Cross, but in this crisis "they all forsook Him and fled." Yet, on the first day of the week—the Resurrection day—the ten gathered together, and the risen Christ met with them. Faith triumphed, and they —now the eleven—gathered with the others in the Upper Room.

Why the Lord's Table?

After the coming of the Spirit at Pentecost many believed, and it is evident from Acts 2. 42 that they met regularly, "and *continued steadfastly* in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers."

Again, in the 20th chapter of Acts we are informed that, "upon the first day of the week when the disciples came together *to break bread* . . ." At the close of the first Epistle to the Corinthians, Paul enjoins every one of the believers to lay by him in store—*on the first day of the week*. This was obviously their special day, and no doubt the instructions of chapter 11 were carried out on the same day of the week. They gladly anticipated the injunction of Hebrews 10. 25, "not forsaking the assembling of yourselves together, as the manner of some is."

Conversion is an individual matter. We are saved one by one, we are born alone, we die alone. We are saved alone; but in the Christian life we are not meant to be *self-contained units*, so we meet together and enjoy fellowship with one another. The question therefore arises, *How shall I meet?* With whom shall I gather to manifest my allegiance to the Lord Jesus, and to express my Christian faith?

I sit at the Lord's Table because

I. It is Scriptural.

Early in Acts we read of persecution. Believers were scattered abroad—thus the Gospel witness was carried far and wide. Paul blazed a path through the Roman Empire, and established churches in various strategic cities. Through his efforts, and those of many others, Assemblies of Believers were formed in Ephesus, Rome, Corinth, Thessalonica, etc.

Naturally, in these different towns, when souls were saved, one common bond held them together amid surrounding heathenism; so that it would be true to say, for example, that the Church of God in Corinth was composed of all the believers in Corinth. Alas! this condition of things does not obtain to-day. Many believers meet in different camps and under strange banners.

Yet now, as in these early days, the Church of God in any given place, is composed of all believers in that place, however scattered they may be. I meet with the Assembly of believers with whom I am associated, because it is nearest to the New Testament ideal that the Lord's Table is for all the Lord's people.

If a man or woman is a true believer, living a consistent Christian life, and so manifesting his or her faith in Christ, then their rightful place is at the Lord's Table. In the so-called Churches, unbelievers partake with believers of the "Communion"—surely *this is unscriptural*. In other companies man-made defences to keep true believers away from the Table have been erected. The Lord's Table for the Lord's People is the teaching of the New Testament.

II. It is Simple.

One of the characteristics of the New Testament is its simplicity. This does not mean that there are no difficult subjects hard to be understood therein. "There is a profound simplicity that comes only of complete mastery of the subject." The Epistle to the Romans was written to the Saints at Rome. Believers there had not been saved for a long time; many of them had little education; a goodly proportion of them were probably slaves, yet Romans was meant to be understood by them, and was understood by them. Paul's teaching concerning salvation and sin was in measure grasped. The language of the New Testament is simple. It was not written in classical Greek, but in the language of the common people. In great measure, under the inspiration of the Holy Spirit it was written by the people for the people.

In keeping with this, there is a godly simplicity pervading it, which does not envisage elaborate organisation or ornate ritual.

Our own day is witness to the increase in belief in elaborate ritual, priestly vestments, and all the paraphernalia of organised religion.

What a contrast are our simple gatherings when we meet without class or distinction, as bodies of God's children to worship God and remember His Son.

III. It is Christ-Glorifying.

The Lord Jesus is the Beginning and the End, the Centre and Circumference, the Test and the Touchstone of the Christian Faith.

When I gather with fellow-believers on Lord's Day morning, our main purpose is to magnify and glorify the Lord Jesus. I can do this, under these circumstances, in a manner which would be impossible were I to attend a Church, listen to a sermon delivered by a gowned minister exalted over the people in a raised pulpit.

Many an eloquent sermon, extolling the glories and virtues of Christ, has been delivered; but to give Christ the central and only place—that He may have the pre-eminence in all things—there must be no exaltation of any man, however gifted he may be. When we gather in dependence on the leading of the Holy Spirit, and all our spiritual exercises are centred in Christ, we do give Him the pre-eminent place. With all our imperfections and failures—and who will deny that they have been many—one thing we do maintain is, that Christ has been glorified, and is being glorified week by week.

IV. It is Christ-Remembering.

None of us wishes to be forgotten—we all desire to be kept in remembrance by our friends. This is also true in the highest of all relationships, that existing between God and His people. The cry of Israel was: "Wherefore dost Thou forget us for ever, and forsake us so long time?" (Lam. 5. 20). So also Isaiah 49. 14: while in Jeremiah the constant rebuke of Jehovah is, that His people have *forgotten* Him (*e.g.*, 2. 32; 3. 21). There is pathos in the thought that even God wishes to be remembered by His people. In keeping with this, we have the desire of the Lord Jesus to be kept in remembrance by His own (Luke 22. 15).

Within a few hours of His death, the Saviour instituted the Feast, and uttered the memorable words, "This do in remembrance of Me." That the desire was deep-seated is evidenced by the fact that a fresh revelation concerning the Feast of Remembrance was given to Paul by the Risen Christ, the record of which we have in 1 Cor. 11. In our

"Forget-Me-Not Feast"

we gladly accede to the request and command of our Lord. Week after week we remember Him in the breaking of the bread and the drinking of the cup. So week by week we have fellowship with Christ in His death. Thus the Lord Himself: His Person, His Worth, His Work, are all kept vividly before heart and mind.

V. It is Christ-Announcing.

It is interesting that the word rendered "shew," in 1 Cor. 11. 26 ("ye do *shew* the Lord's death till He come") is rendered by the word *"preached"* in Acts 4. 2; 13. 5; while in 1 Cor. 2. 1 it is rendered by the word *"declared."* In remembering the Lord, we proclaim, we announce—not only to ourselves, but to angels, men, and demons the Gospel of the value of Christ's sacrifice on the Cross.

Churchmen have to take into account that week after week the central act of our worship is not the sermon, nor yet the devotional part of the service, but the partaking of the elements with thanksgiving. Thus we show to all what is really our appreciation of the Lord Jesus and His work on the Cross, the value of the Precious Blood, and what is the sole ground of our acceptance with God.

Men to-day have little consciousness of sin; they want to forget the Cross, that redemption is by Blood, that the meeting place between a Holy God and sinful man, is not in the life and teaching of the Lord Jesus, perfect though they are, but in *His Death on the Cross*. There sin was judged, and there, too, must sinful man humble himself, and through simple faith in the Crucified, find pardon, forgiveness, and peace.

So long as we remember our Lord as we do each first day of the week, this great fundamental fact can never be forgotten.

VI. It is Good for Self-Discipline.

It has not been sufficiently noted that in 1 Cor. 11, three different Greek words are used for judging—*krino*, the simple verb, meaning, to judge; *katakrino*, to condemn; and *diakrino*, to sift evidence, or to examine. The first two words are used of the Lord's judgment in verses 31 and 32. Believers are judged of the Lord, but, thank God, that judgment is disciplinary, and not for condemnation. The third is used in verse 29, "not discerning the Lord's body," or "the body" (R.V.). Some have taken a different view of the meaning of the phrase, "the body," or "the Lord's body" in this verse, but from the context the verse seems to indicate that we are not to partake of the bread with indifference—not treat it as an indifferent thing—but with a due appreciation of the fact that it represents the Lord's body.

The same word is used in verse 31 of ourselves, if we would judge (or discern) ourselves. On the one hand, and on our part, there should be a due recognition of the greatness of Christ's sacrifice on the Cross, and on the other hand, a humble appreciation of our own unworthiness (compare verse 28). Is it not true to say that these two react on one another? The more exalted the place we give Christ and His atoning Sacrifice, the more humbly we shall think of ourselves.

As week by week I meditate upon the Saviour and His dying love, and on the great privilege of being permitted to gather together with the saints to remember Him, while partaking of the bread and the cup, I am humbled in a way which

I find impossible under other circumstances. Is it not time to say that the more simple the surroundings, the greater the concentration on the purpose of our gathering, the more easy it is to partake of the Bread with humble and contrite hearts?

In the foregoing remarks we have concerned ourselves chiefly with the necessity and privilege of obeying the Lord's command, and of keeping Him in ever fresh remembrance. The word is not, *"as seldom as,"* but *"as often as."*

There are other aspects of the subject. I meet as I do, because the priesthood of believers is allowed its place in our gatherings, while the functioning of the different gifts, given by the Risen Lord and distributed by the Spirit, is a matter of experience. We also maintain that when the principles laid down in the New Testament Scriptures are carried out, a sense of personal responsibility on the part of the believer results, while individual reading of the Bible in the home for daily and hourly help is encouraged.

"There are heights of sweet communion
That are all awaiting me;
There are ocean depths of mercy
That are flowing full and free;
There are precious pearls of promise
That can ne'er be priced by gold;
There's a fulness in my Saviour
That has never yet been told."

These valuable papers have appeared monthly.

Jan. **Is the Scriptural Assembly Possible Now?** by FRANKLIN FERGUSON, who has ministered the Word for 50 years in N.Z.

Feb. **Is the Scriptural Way of Meeting Possible To-day?** by W. E. VINE, M.A., Bath, one of the Editors of *Echoes of Service*.

Mar. **Why do Our Meetings Differ from Others?** by GEORGE GOODMAN, Eastbourne, Editor of *Daily Notes* issued by the C.S.S.M. for Daily Household Use. Supplied in booklet form, 1½d. each.

Apl. **What Church Should I Join?** How many are there in Scripture? By J. B. WATSON, Leytonstone. (Supplied in booklet form at 1½d. each. Get some for your young Christians.)

May **The Principles in which those known as Brethren Act,** by W. R. MOORE, B.A., Barrister, Exmouth.

June **"Gathered Together"; to what End?** God the Great Gatherer. by C. F. HOGG, now in South Africa.

July **Why Do I Meet as I Do?** Christendom and Christianity. By R. G. LORD, Retired Schoolmaster, Guildford.

Aug. **4 Reasons Wherein we are Different.** By H. P. BARKER, who knows both the practice of the "Exclusives" and "Open" brethren.

Sep. **Why I Sit at the Lord's Table,** by J. A. IRELAND. Quite distinct on the Morning Meeting.

Why is Separation Necessary? by JOHN BLOORE, a well-known American brother, will appear in October issue; and other papers till end of year.

Watching for the Lord.

"Watch ye therefore: for ye know not when the Master of the house cometh, at EVEN, or at MIDNIGHT, or at the COCK-CROWING, or in the MORNING: lest, coming suddenly He find you sleeping" (Mark 13. 35-36).

"HE told me to watch for His coming,
No matter how long He might be;
He bade me be ready to meet Him,
Christ Jesus who died on the tree.
His words are so plain and so simple,
Their meaning I cannot mistake;
And so I'm just watching and waiting;
His promise He never will break."

OSWALD J. SMITH.

Book Reviews

Any good book supplied at 14 Paternoster Row, E.C.4. *add postage.*

The Prophet St. Paul. Various writers have tried at times to give a record of St. Paul. Few have succeeded in touching him. He seems too great a man. Now, an expert, A. C. GAEBELEIN, has tried, and judging by his other volumes, has produced a masterpiece which is a treat to read. (Our Hope, New York; Pickering & Inglis, London, 4/ net; 4/6 post free).

Simple Studies in Daniel, by W. L. PETTINGILL. 6th Edition. These studies are free from the taint of Higher Criticism and the confusion of conflicting theories. Daniel, like Revelation, is a book hard to understand, but the clear exposition given here should remove most of the difficulties. This book reminds us that through all the present turmoil God is working out His wondrous purposes. Specially helpful to young Christians. (Fundamental Truth Publishers. 2/ net; 2/3 post free).

SPECIAL REVIEWS.

The Wealth, Walk, and Warfare of the Christian. By RUTH PAXSON. In the author's note it is explained that the "content" rather than the "contents" of the Ephesian Epistle is dealt with, and true to this purpose, that content is broad-based on the Sovereignty of God which is never lost sight of throughout the entire book. Verse by verse the rich ore of divine truth is laid bare: the "Riches of Glory" possessed by every believer is emphasised. The divine purpose of the Church as to its present witness in the world is clearly stated and affirmed. Our walk—the daily converse—all that makes up life for us, now stepped out "in Christ" in the realisation of the indwelling Holy Spirit unto unity, holiness, love, light, etc., unfolded with a Spirit-given grace and enlightenment. Our Warfare—fully and truly set forth—against Satan and the powers of darkness: inimical to God and Christ and every blood-bought saint. A masterly treatise: doctrinal; expository; practical; to strengthen faith, comfort the heart and refresh the spirit. (Oliphants 3/6 net; 3/11 post free). ALEX. R. CHISHOLM.

These Things I Have Seen. By MARY WARBURTON BOOTH. (Pickering & Inglis. 6/6 net; 7/ post free). "Mine eyes have seen the coming of the glory of the Lord." The words of this well-known American poem might well describe the things that Miss Warburton Booth has been privileged to see. Moreover, she has seen with the eyes of a seer, and understood with the heart of a prophet, whose eyes have been anointed with eye salve and whose heart has been illuminated by the Holy Spirit to discern the wonder and beauty and the precious spiritual significance of the things she has seen. How well for us that the Lord bade her write of these things, and how fittingly she has accomplished the task thus gladly undertaken! Her publishers, too, have excelled themselves in the book-producer's art in clothing a beautiful theme in a beautiful dress. The illustrations are superb. The book is a joy to handle and a joy to read. It brings refreshment to the eye of the body and to the eye of the soul alike, as through picture and story we are permitted to gaze with Miss Warburton Booth on the things she has seen. J. R. CASSWELL.

Bulwarks of the Christian Faith. By JOHN RITCHIE. (Pickering & Inglis. 3/ net; 3/4 post free). It is refreshing in an age, when, in some quarters, doubts are believed and beliefs doubted, to have a compendium of orthodox theology as Mr. Ritchie has given in his latest volume. The fundamental themes of Condemnation, Justification, Reconciliation, Sanctification and Salvation are therein dealt with in a masterly way, calculated to inform the student and inspire the saint. As an able exposition of Romans, Mr. Ritchie's book serves as a companion to Dr. Handley Moule's unique "Exposition of the Romans." Dr. HERBERT LOCKYER.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to HY. PICKERING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON, E.C.4. **Note the Number of Questions.**

THE LORD'S TABLE OR A MEAL.

QUESTION 2226.—**Does the last clause of 1 Cor. 5. 11, "with such an one no not to eat," refer to the Lord's Table or to an ordinary meal?**

Ans.—It is evident from the concluding words of the chapter (v. 13): "Therefore put away from among yourselves that wicked person," that the person described in v. 11 ought to be excluded from the Lord's Table. Hence the eating referred to in that verse clearly indicates both from the Table, and an ordinary meal.

E. W. GREENLAW.

WAS CHRIST—A CREATURE?

QUESTION 2227.—**Have we any right to speak of our Lord Jesus Christ as being a Creature when He was on earth? Saying that in His great love for us He was willing to become a creature; or that it was when He was like us a creature, man, created, He did so and so.**

Ans.—It would be blasphemy to speak thus of the Word who was in the beginning with God and was God, the One by whom all things were made and without whom was not anything made that hath been made (John 1. 1-3). If He is spoken of as "First-born of all creation" (Col. 1. 15), it is a title denoting pre-eminence both in time and dignity, and is His because by Him and for Him all things were created (v. 16). How can the Creator form part of His creation or be classed with His creatures? In becoming flesh He did ally Himself with creation, and thus in manhood became akin to the redeemed, but when the Word became flesh He did not become transformed into flesh, His Godhood was unimpaired, but He became identified with perfect manhood in such a way that the two natures became united in one Person. There was union but not transformation; He did not, by becoming flesh, become a creature.

W. R. LEWIS.

THE "SHORT WORK" UPON THE EARTH.

QUESTION 2228.—Rom. 9. 28: "**because a short work will the Lord make upon the earth.**" **What is the short work that the Lord will make upon the earth?**

Ans.—It appears to be the judgment of the Lord upon the "Assyrian," or the "King of the North," who will launch a savage attack against the regathered Jews in Palestine during Daniel's seventieth week. Examining the context of Romans 9 we find the Apostle dealing with domestic affairs of the Jews and quoting several O.T. passages; Genesis, Hosea, Isaiah. The quotation in the questioner's verse comes from Isaiah 10. 22, 23, and the Holy Spirit, as is His prerogative, does not repeat the exact words but gives the deeper meaning in altered words as is commonly found in similar quotations from the O.T. A perusal of Isaiah 10 will show that the judgment is of the Assyrian (See verse 5, *margin*, and 12), who is the same as the King of the North symbolised in the "little horn" of Daniel 8, typified in Antiochus Epiphanes, King of Syro-Macedonia, and yet to be revealed as one of the enemies of the Jews in the last days (see Ezekiel 38 and 39). The judgment of the Lord on him will be quickly accomplished, therefore it is spoken of as a "short work." Some think that part of the two and a half months added to Daniel's seventieth week by Daniel 12. 11, 12 will be occupied with this "short work."

THOS. A. KIRKBY.

THE SAVIOUR OF ALL MEN.

QUESTION 2229.—**In what sense is Christ "the Saviour of all men" (1 Tim. 4. 10), or "the Saviour of the world" (John 4. 42)? Do these warrant ministers addressing mixed congregations as "children of God?"**

Ans.—In Christ, on the ground of His expiatory sacrifice on the Cross, God has provided a Saviour for all men. The provision is universal; the salvation is actual only for those who believe. John 4. 42 testifies that He is not only the Saviour of Israel but of Gentiles too; see also John 3. 17; 12. 47; 1 Tim. 2. 3, 4; 1 John 4. 14. In 1 Tim. 4. 10, the context indicates that the word "Saviour" may be taken to understand that He is the Preserver of all men, and that this is so in a special way in the case of believers (cp. Matt. 5. 45; Acts 14. 15-17). At the same time the statement is possibly to be understood as in line with what has been said concerning John 4. 42. Nowhere does Scripture teach the doctrine of universal salvation. God "willeth that all men should be saved, and come to the knowledge of the truth" (1 Tim. 2, 4, R.V.). That is His gracious attitude toward all men in view of the work of the Cross, but men refuse to accept His conditions, and the heathen refuse to acknowledge Him in the revelation He has given of Himself in creation (Rom. 1. 18-21).

To those "who believe on His Name," is given "the right to become children of God" (John 1. 12). "He that believeth not the Son shall not see life, but the wrath of God abideth on Him" (John 3. 36). Accordingly he who addresses mixed congregations as "children of God" is a deluder of the unsaved.

W. E. VINE, M.A.

Correspondence.

THE MESSIANIC REIGN—re reply in a recent "Witness."

TO THE EDITOR OF *The Witness*.

The answer to this question in a recent *Witness* is, *multum in parvo*; but perhaps a little amplifying of it might be useful.

The Millennial reign of Christ is certainly limited to the Millennium (see Rev. 20. 4), but does this cover the whole ground?

We read in Luke 1. 32, 33, "He shall reign over the house of Jacob *for ever*, and of His Kingdom there shall be *no end*" (see also Dan. 2. 44 and 4. 34). 1 Cor. 15. 24-28 indicates a break in the reign, yet not a break, for, having put down all authority and rule during the thousand years, and even death itself; and winding up everything so far as the present heavens and earth are concerned, there emerges new heavens and a new earth, wherein the Heavenly Kingdom referred to by Paul, in 2 Tim. 4. 18, and by Peter in 2 Peter 1. 11, as the Everlasting Kingdom, is established.

May we not say, therefore, that the Millennial reign is but the *first phase* of that glorious kingdom which will be *for ever* in the fullest sense.

It may be useful also to remark that the Old Testament prophecies do not contemplate this transition, and that the new heavens and new earth of Isaiah 65. 17-18 are Millennial and not Eternal in the light of 2 Peter 3. 10-13; for the passing away of heaven and earth, and the establishment of our entirely new order of things in the material universe is not the subject of prophecy. The upheavals of prophecy, as in Joel 2. 30-32, are those which precede the setting up of the Millennial Kingdom.

S. TURNER.

We regret to have to reduce "The Witness" paper, owing to Government restrictions, but hope as soon as possible to revert to the usual size, and trust our many friends will agree.

We continue to insert papers of practical use, by the leading brethren who have kindly continued to supply. Hope it may prove as helpful during this world distress period as it has proved during the 70 years of its existence. H.P.

THE WITNESS WATCHTOWER.—Sept., 1940.

THE fourth Empire of the Bible, the Roman Empire, existed when the Saviour was born, and was the world power which sanctioned the crucifixion of the Lord of Glory. This Empire controlled many of the countries of Europe now under Hitler's domination, including France, while Britain and Spain also formed part of it. The proud Roman Emperor was in fact the ruler of the then known world. *And who would deny that it was so arranged and permitted by God "for Christ's sake,"* so that His works and words might be *known* throughout the world. Yet the Roman Empire is gone, and is now no more. Great as indeed it was, yet it has disintegrated and perished, just as great nations of to-day will eventually give place to others.

THE WORLD TO-DAY.

Now ages have passed, and we have a world such as has not before existed. *Was it ever so confused?* Three men have set out to rule the whole world. The first Dictator was Mussolini, a man not of noble birth or culture, and yet aspiring to be Head in a State where the king, the throne, and the royal family still remained. To-day this one individual is greater than King or Council and reserves to himself the sole right to declare war—truly it is a strange world to-day. The next Dictator was a house-painter, an Austrian named Adolph Hitler, who has so dominated the German people that he reigns supreme. He has deluded them to believe in the principle that "might is right," till in a remarkably short time he has overrun Austria, Czechoslovakia, Poland, Norway, Holland, Denmark, Belgium, and even the mighty nation of France also.

But all these successes were merely the prelude to his striking at Britain, and after her the whole world.

A third Dictator named Stalin, rides rough shod over Russia, with its myriads of acres and millions of inhabitants. How a man like him secured such a despotic hold it is hard to say, but brute force and self will have conquered and, strange to say, captured the uncultured Russian peasants. Many may not appreciate it, but they must submit or die. And now Stalin, emulating the Czars, seeks world power, and starts off by taking a section of the peace-loving countries of Poland, Finland, Rumania, and the Baltic States of Lithuania, Estonia, and Latvia under the hammer and sickle banner of the U.S.S.R. What Stalin may yet aspire to, he alone knows.

Hitler is afraid of Stalin, and aims at keeping off Russia by ceding adjoining lands. Mussolini, once so powerful, has to do what Hitler bids him, or we believe he might never have gone to war against Britain, a nation that has ever been the friend of Italy, a people who helped the great Garibaldi, even to sheltering him in England, so that he exclaimed: "Cursed be Italy if she ever offers to fight England!" It may be that God will not prevent that curse from resting on Italy now, for she has no just reason to quarrel with a land that has been friendly disposed to her for so long.

THE BATTLE AT THE MOMENT

is one between Hitler and Britain and the British Commonwealth of Nations. He said, after the sad downfall of France, that he would be in London on August 15th, with Britain conquered, and only America remaining to be subdued. But Hitler is not yet in Britain! The battle has only begun. Germany is fighting for conquest, the destruction of civilisation as we believe it to be, and the blotting out of the Gospel of Jesus Christ. Britain seeks to oppose aggression and to have the right to live as God has planned, not only for her own country, but also for the down-trodden countries of Europe, where oppression reigns and freedom has been ruthlessly driven out.

We have seen a part of Britain, it has a large seaboard, but with the barbed wire with which the coasts are girt and guns placed on each shore, with millions of men eager and fit to defend the coast, it will be a hard job to get in, and a much harder job to get out. Thousands of Canadians, Australians, New Zealanders, Maoris, Indians, Free French Soldiers, numbers of Poles, Czechoslovakians, Norwegians, Dutchmen, etc., are in these islands; besides our own Regular Army and Navy.

As a Christian past battle age, my earnest desire is to see God intervene, or Christ, the Rightful King, keep His promise and "come again" to take His great power and reign. The Lord still ruleth on the earth. Christ's last words were, "Surely I come quickly" (Rev. 22. 20). May He come soon and put all the world right, far better even than Britain can do it. "Come, Lord Jesus, come quickly. Amen."

EULOGISING THE BIBLE.

There is a better thing than praising the Bible; a better thing than defending it: and that is letting its message get into our souls and come out in our ways. If only the folks who stand for the Bible were living transcripts of its transforming power, this tragic world would be more inclined to give ear to its essential message.

MALTA.

Considerable notice is being directed and frequent reference made in the Press from time to time to the Christian character and witness of General Dobbie, Commander-in-Chief and Governor of Malta. Let prayer be made daily for him and all under his charge in oft-raided Malta during these days of tense trial. Equally, for *all* who stand in peril to defend us.

NATIONAL PRAYER.

It is fitting that our King should call the nation again to prayer on the Lord's Day which follows the first anniversary of the declaration of War. That simultaneously the great Republic across the water should have been called to prayer by President Roosevelt is also matter for thankfulness. If only it were more generally realised that "there is no king saved by the multitude of an host," that "reeking tube and iron shard" are not the decisive factors in battle, but that finally and ultimately "the battle is the Lord's," prayer would take on a more vital significance, and the Nation would not be content with a spasm of prayer once in six months, but would turn from many vanities to wait daily on the Living God. There will to the last be found, among the thoughtless and unspiritual millions, a small and hidden band of the Lord's Remembrancers, whose high ministry is to wait upon Him and give Him no rest till the answer that is in His good will is granted. What a dignity is theirs! They are advocates calling down blessing for those who pray not for themselves. "And Abraham *stood yet before the Lord*" (Gen. 18. 22).

THE WAR WORLD WIDE.

Whether one is in agreement with the War or otherwise, one cannot help being affected by it, as the "Black out," Rationing, etc., apply to every person in the land, rich and poor alike, and all are on an equal footing in obtaining supplies of food.

Surely all the upheaval of these times should induce the "born again" (John 3. 3) Christian, not only to pray for kings and "for all men everywhere" (1 Tim. 2. 12), but to yearn in his heart, and often repeat the words of the well-known hymn:

"I can almost hear His footfall
On the threshold of the door;
And my heart, my heart is longing
To be with Him evermore." HyP.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

September, 1940. To ensure Insertion, Notes must reach London by 14th. Made up August 15th.

PERSONALIA

Mr. and Mrs. **Chas. Gabriel**, of Morocco, have arrived safely in England; also Mr. and Mrs. **Fallaize**..Our brother, **Ebenezer Lynn**, of Kollegal, *en route* to N.Z. to see his wife and grandchildren, fell and fractured his humerus, in Colombo. Is gradually getting back use of arm..**H. Eadie** (31 Bryson St., Newtownards Rd., Belfast), is in hospital and would value prayer that he may be able to resume his Gospel work..**W. O. Barkshire** is suffering pain day and night. Address now, c/o Mrs. Reeves, 13 Eastfield Rd., Andover, Hants...**E. Hill**, Belfast, is improving, but is not yet able for meetings..**The Editor** has again been laid aside, but is slowly improving..Owing to the severe and continued illness of his wife, our brother, **Joseph Glancy** (10 Kerrsland Parade, Ballyhackamore, Belfast), has been unable to have special meetings for 12 months.

ENGLAND

FORTHCOMING.—Yeovil. Sep. 4 and 5. Particulars, W. H. Higgins, 37 Roping Rd...**Leeds.** Yorkshire Missionary, Sep. 7. Particulars, J. T. Fewings, 31 King's Mount, Leeds, 7..**Hackney.** Paragon Hall, 43/45 Morning Lane, Sep. 7, at 4 and 6. H. J. Brearey and O. Speare..**Hornsey.** Alexandra Hall, Sep. 7, at 4. Harold Wildish..**Tottenham.** Women's Missionary in Springfield Hall, Sep. 10, at 5.30 and 6.30. Mrs. S. K. Hine and Mrs. F. W. James..**Exeter.** Half-Yearly, in Civic Hall, Sep. 10 and 11. Particulars, A. J. Townsend, 83 Monks Rd...**South Norwood.** Sisters' Missionary in Clifton Hall, Whitehorse Lane, Sep. 11, at 2.30..**Norwich.** Special Addresses in Stuart Hall, at 7.45. Sep. 13. H. St. John; 20th, E. S. Curzon; 27th, E. W. Rogers..**Bristol.** Abingdon Rd. Hall, Fishponds, Sep. 14, at 3.15 and 6. H. P. Barker and W. E. Vine..**Hornsey.** Alexandra Hall, Alexandra Rd., Sep. 14, at 4 and 6. W. J. Wiseman and R. W. MacAdam..**Enfield.** Shirley Hall, Shirley Rd., Sep. 14, at 3.30 and 6. H. St. John, J. B. Watson, Edwin Lewis..**Corby.** Opening of Rockingham Rd. Hall, Sep. 14, at 3.30. M. Goodman, R. Laidlaw, J. W. Laing..**Southport.** Lancashire Missionary, in Bethesda Hall, Aughton Rd., Sep. 14-16. A. H. Charters, W. A. Kimber, F. W. James, S. K. Hine, D. T. Griffiths, W. Beattie, H. F. Wildish..**Ware.** Gospel Hall, Collett Rd., Sep. 21, at 3.30 and 5.45. J. B. Watson and H. Thorp..**Newcastle-on-Tyne.** Tyneside Missionary, in Bethany Hall, Park Rd.. Sep. 21, at 3 and 6. J. Lees, A. M. Redwood, W. Beattie..**Bristol.** Chelsea Gospel Hall, Sep. 21. H. St. John..**South Norwood.** Missionary in Denmark Hall, Sep. 21, at 3.30 and 6. A. E. Brown, D. M'Murdo, J. Laupmanis..**Leicester.** Missionary, in York St. Hall, Sep. 21-23. Particulars, T. A. Judson, Oakleigh, Sandown Rd...**London.** Annual Missionary Meetings, at Kingsway Hall, Kingsway, Sep. (not Oct.) 26 and 27. Communications to William Stunt, 1-3 St. Paul's Churchyard, E.C.4..S.S. Workers, in Bloomsbury Central Church, Shaftesbury Ave., Sep. 28, at 5.45. Dr. Julyan Hoyte and H. Dennett..**Sheffield.** Cemetery Rd. Meeting Hall, Sep. 28, at 3 and 5.30. T. Rendle and A. M. Redwood..**Cardiff.** Text Carriers in Ebenezer Gospel Hall, Corporation Rd., Sep. 28..**Burnley.** Gospel Hall, Temple Street, Sep. 28. F. Whitmore and A. J. Allen..**Cardiff.** Cory Hall, Oct. 2 and 3. H. P. Barker, D. Brealey, R. A. Laidlaw, J. M'Cready..**Wallington.** Ross Rd. Hall, Oct. 5-12. M. Goodman, P. T. Shorey, E. Barker and others..**Leatherhead.** Kingscroft Hall, Kingscroft Rd., Sep. 21, at 3.15 and 6. E. Barker and F. A. Tatford..**Leeds.** United Rally in Joseph St. Gospel Hall, Sep. 28. C. H. King, W. F. Naismith, J. Mitchell.

REPORTS.—Lytchett Matravers. W. L. Pengilley, C. B. Pinkham and E. H. Trenchard gave edifying ministry in wooden tent, July 17..**Wylam-on-Tyne.** Assembly Hall crowded out at Y.P. Gathering, Aug. 5. Appropriate and searching ministry from Messrs. Beattie and Howley..**Manchester.** Farewell meeting with Miss Whyman (Rhodesia) and Miss Oldham (Malaya), in Hope Hall, when R. Scammell and A. Pulleng gave helpful messages.

TENTS AND CARRIAGES.—W. Ainslie had 9 weeks at Greasby, Wirral. Several confessed Christ. French and British service men also reached..R. Scammell found work stiff in Manchester tent at Swinton. F. Whitmore follows..Meetings continue in wooden tent at Lytchett Matravers. G. K. Lowther recently baptised 5 at Wareham..G. T. Veitch had over 3 weeks at **Blackboys.** Now at Framfield, Sussex.

NOTES.—Liverpool. Fred Elliott had good meetings at Salop St. Hall, with some interesting professions; then visited Ebenezer Chapel, Walton. Saturday evening meetings in August at Ebenezer and during Sep. at Boaler St. Hall. The small Assembly in Wavertree have secured Ramilees Rd. Hall and commenced on Aug. 18th. Open-air Band continue on Saturdays to end of Sep., visiting Hale, Gt. Crosby, Prescot and Huyton. G. Fulton continues Sunday evening beach services at New Brighton till end of Sep..E. E. Rankin commences special mission in Bethesda, Bebington, Sep. 29..F. Whitmore to be in Gospel Hall, Burnley, Sep. 28-Oct. 3..**Manchester,** Saturday Rallies commence in Fernley Institute, Sep. 21. Mr. Grant expected..**Sheffield.** A. M. Redwood to give a week's ministry in Cemetery Rd. Hall, from Sep. 29..**Bristol.** H. St. John to be in Chelsea Gospel Hall, Sep. 21-25..**Greenford,** Middx. F. Elliott to have 2 weeks' Gospel mission from Sep. 1..**Dewsbury.** W. Arnott had interest amongst believers during July. 7 baptised..P. Mills and V. Cirel having blessing amongst service men in **Barry** district..R. G. Lord had encouraging meetings at Camberley, Thursdays of July and 1st half of Aug., with Chart..T. J. Allen visiting troops and distributing Scriptures in canteens, etc...C. W. F. M'Ewen in Cornwall during Aug. and part Sep. In Leicester, Sep. 21-23..**Pilgrim Preachers** hope to visit Llandovery, Sep. 2; Llandrindod, 6th; Newtown (Mon.), 13th; Craven Arms, 20th; West Bromwich, 27th.

SCOTLAND

FORTHCOMING.—Linlithgow. Gospel Hall, Sep. 7, at 3.15. John Hutchison, W. D. Morrow, J. Lees..**Linwood.** Sep. 7, at 3.30. W. W. Fereday, W. F. Naismith, J. W. Wiles..**Annbank,** in Gospel Hall, Brown's Crescent, Sep. 7, at 3. J. Ritchie, J. Douglas, A. Borland..**Forth, Lanark,** Gospel Hall, Sep. 7, at 3.30 and 6. R. Prentice, W. Prentice, J. Feeley, R. Scott..**Larkhall.** Women's Missionary, in Hebron Hall, Sep. 7, at 4. Mrs. M'Kinnon and Mrs. M'Gregor..**Glasgow.** Abingdon Hall, Sep. 14..S.S. Workers, in

THE WITNESS for *June*, with C. F. Hogg's paper on **Gathered Together—To What End?** and numerous other papers, till *December*, can be had for 1/9 or 36 cents post free monthly.

THE CHRISTIAN GRAPHIC, with reading matter for old and young, and with pictures of real art for all tastes. 2d. monthly; 3/ per year post free. Test it and find it good. Pickering & Inglis, London and Glasgow.

Elim Hall, Sep. 21, at 4. M. Goodman and J. M'Alpine. ..**Motherwell**. Ebenezer Annual, in Town Hall, Sep. 14, at 3.30. W. J. Brown, G. H. German, J. Malcolm, W. A. Thomson..**Knightswood**, Glasgow. Sep. 21, at 3.30. R. D. Johnston, W. F. Naismith, T. Richardson, W. A. Thomson..**Cockenzie**. Viewforth Gospel Hall, Sep. 21, at 3.30. A. Borland, A. M'Broom, R. Cumming..**Glasgow**. Half-Yearly Meetings, in Christian Institute, Sep. 27-Oct. 1. Douglas Brealey, John M'Alpine, F. A. Tatford, H. Wildish, E. H. Broadbent, D. W. Beattie, D. T. Griffiths, Frank M'Laine, C. B. Pinkham..**Chryston**. Muirhead Evangelistic Hall, Oct. 5, at 4. W. Whitelaw, Edwin Lewis, G. Murray, W. A. Thomson..**Motherwell**. Missionary, in Town Hall, Oct. 5, at 3.30. J. J. Adam, D. Wilson Beattie, W. D. Bell, A. C. M'Gregor, H. M'Kinnon..**Paisley**. Shuttle St. Hall, Oct. 5, at 3.30. D. Walker, R. D. Johnston, W. Whitelaw..**Glenluce**. Public Hall, Oct. 16. W. Hagan and others..**Catrine**. Gospel Hall, Wood St., Oct. 19, at 3.30 and 5.30. T. M'Leod, W. Todd, D. M'Kinnon..**Kinross**. Conference on Sept. 14 cancelled..**Bridge of Weir**. Renfrewshire Missionary, in Hope Hall, Sep. 28, at 3.30. D. T. Griffiths, H. M'Kinnon, others.

REPORTS.—**Blantyre**. Missionary Gathering in Livingstone Memorial Church, July 6, was largest for several years. R. J. Wilding gave two profitable addresses..**Craigellachie**, July 16 and 17. Numbers almost up to usual. Ministry of a high standard from H. St. John, F. H. Gray, W. Hagan, J. R. Stephen, E. S. Stephen, and L. W. G. Alexander..**Inverurie**. Aug. 14. Profitable gathering. Ministry by Messrs. Hagan, Thomson, Morrison, Walker, Bruce, and Reid.

TENTS AND CARRIAGES.—Fifeshire Tent is now at Windygates, where S. Chambers continues. Work in Coaltown and Balgonie was stiff, but encouraging..G. Bond continues with Bible Coach in Inverness-shire. Booklets welcomed in homes. Hopes to visit Mallaig and Lewis..H. German preaching nightly to large audiences at Burnbank. He has also been working among soldiers..At **Kirkmuirhill**, J. Adam is preaching with blessing..**Glasgow**. E. E. Rankin having good meetings in Possilpark. Commences in Abingdon Hall, Sep. 14. F. Elliot, E. Lewis, and A. Ward had considerable blessing in tent at Polmadie.

NOTES.—Alex. Philip continuing in **Orkney**, finding many opportunities. Meetings in S. Ronaldshay encouraging, now around Harray and Sandwick. Is part-time Hon. Army Scripture Reader for Orkney and Shetland..**Ballater**. A work is being carried on among about 150 lumber-jacks from Newfoundland, with encouragement..R. W. Broadbent gave help in Banffshire.

IRELAND

REPORTS.—**Kingsmills**. Believer's Meeting held in large tent, July 12. Profitable ministry by Messrs. Hamill, Leatham, Knox, and Kells..**Clones**. Believers' Meeting, Aug. 5 was largest for years. Profitable ministry by Messrs. Wright, Gilmore, Campbell, Lyttle and Glancy..**Ballymoney**. Hall packed. Help given by Messrs. Knox, Stewart, Wallace, Love, M'Kelvey, and others.

NOTES.—**Dublin**. E. E. Rankin, W. A. Kimber and G. M'Donald gave help in Merrion Hall, in Aug. W. Gilmore follows for 3 weeks in Sep...Belfast. T. Cooke to have meetings in Ballyhackamore, beginning of Sep...Messrs. Allen and Duff are at **Portadown**.. Mr. Craig near Kingsmoss..R. Hawthorn has tent near Growell..Believers on holiday in **Portstewart** have given valued help in open-air and other work. A large number attended a tea for service men when Messrs. Milliken, Irwin, Lennox, Craig and Hutchinson spoke. Mr. Hutchinson much cheered in visiting camps. About 130 attended special meeting at Kilkeel..D. Leatham in an Orange Hall at Sherrygroom, with encouragement ..W. H. Wills having two meetings nightly at Warren Park, for young and old, with interest..R. Craig had commenced at Drumloo, Co. Monaghan..F. Knox is in large tent at Holywood Arches..Messrs. Finegan and Lewis are in canvas tent near Lisbellaw..Curran and Fleming in tent nr. Magherafelt..F. Bingham in Ballymena and Ahoghill, with blessing..Love near Killykergan..W. Gilmore visited **Clonkeen**..Stewart and Wallace near Ferniskey..M'Kelvey and Frew at Broughshane..Jas. Clarke at Redcross, with blessing.

AMERICA

CANADA.—**Guelph**. General Conference, July 20 to Aug. 5, was a time of blessing although attendance was not large. Owing to new immigration regulations between Canada and the U.S. John Bloore was unable to get there in time. A. Widdison being held up for same reason. Ministry by H. G. Lockett, John Smart, A. Widdison and E. J. Tharp. Missionary meetings taken by Geo. Foggin of China..**Straffordville**. Conference, June 30-July 1 largely attended. Ministry by A. Simpson, T. Wilkie, J. Blackwood, F. Nugent, and others.. **Toronto**. Tent meetings on Donlands Avenue carried on by Mervyn Paul..Geo. MacKenzie gave help during July in Greenwood Ave. Hall..**Vermillion**. Helpful ministry given July 1, by A. R. Stevenson, W. Wilson, and G. O. Benner. G. O. Benner went on to **Moyerton**. 3 small Assemblies (about 40) came together to remember the Lord; also gave a week's ministry on Prophetic subjects at Berry Creek, with interest..Geo. T. Pinches has spent some months in Canada, ministered at Bancroft, Belleville, Hamilton, etc...H. K. Downie had good meetings at Sudbury and Sault Ste Marie, Ont. Attendance and interest good; now on the Gaspe Coast, Quebec, where a very good 3 days' conference was held at Black Capes. There is no building large enough in the vicinity to accommodate the crowds that come to these meetings: expected to go on to New Richmond, Carlisle, Campbelltown, and Nova Scotia..James Lyttle had well attended meetings in a schoolhouse in a new section in Ontario. The Lord saved some..Mr. and Mrs. T. M. Busby have been unable to have usual pioneering campaign this summer due to Mrs. Busby having to undergo a major operation. Is making favourable progress. Assembly in **Timmins** going on well, and a number added during the winter..Jas. Waugh gave special prophetic addresses in Seymour St. Hall, **Vancouver**.

UNITED STATES.—G. T. Pinches is giving help at Bishop St., **Chicago**..W. Nelson had large attendances at tent meetings in Ozark Mountains, Miss. Some meetings lasted 3 hours. Considerable interest.. J. F. Spink had encouraging meetings in tent at Los Angeles. Some saved. Was to start at Albuquerque, Aug. 10, probably at Riverside during Sep...Jas. Lyttle had cottage meetings in New Canaan, Conn. Good interest. Now in Maine, using old churches in out of the way districts.

OTHER PARTS.—**British Guiana**. W. J. Paterson, from Trinidad, has been having Gospel campaigns in many centres. Some 60 professed at Georgetown; others were saved at Victoria, Queenstown, Daniels-

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town, and Bounty Hill..**West Indies**. R. A. C. Jewers writes of open-air meetings held by him and B. Fell in city of Nassau, BAHAMAS, 3 nights a week. Often 300 to listen; great interest, many sitting in boats, others in a circle on shore..Cecil E. Simms has seen fruit to his labours..Robert Leighton and wife are in the Bimini islands preaching and visiting..New hall opened at Sandy Point, ST. KITTS. Ministry by Messrs. Brown, Davis and Neilson. Several saved there since. 5 or 6 have also been saved at Leper Asylum..G. H. Hale reports 70 to 80 professed at his Tent at Twinbull Pen., Jamaica. A hall seating 200, native style, has been put up..Miss Millington finds much encouragement at the Prison in ST. VINCENT, to which ready access is given by the Superintendent, who is most favourable..W. B. Huxter finds things hard in **Union Island**, but says he "can see some indication of blessing"..**Trinidad**. J. M'Callum, Port of Spain, expected to baptise 4 believers..**Dominican Republic**. D. M. Reid, Puerto Plata, reports the baptism of 6 believers, also that broadcasts have given much encouragement. Work at Santiago and La Vega is also most cheering—**Argentina**. W. Drake, Quilmes, writes of souls saved at La Plata and Berazategui..Miss F. Durant, San Martin, asks for special prayer for a class of young men who attend Sunday School before going into the Bible Class. ..**Brazil**. A. Simpson, Conquista, writes that there has been a definite increase in attendances at Gospel meetings..J. Murray, Ituiutaba, writes of large "Anniversary" meetings, held to celebrate the birthday of any of the believers. These are held in the home of garden, and as many attend who would not come in to hall, they are proving most effective open-air meetings.

AUSTRALASIA

AUSTRALIA.—On Anzac Day, well attended missionary meetings were held in Conference Hall, **Camberwell**, when R. and D. Howell, from the Belgian Congo, gave interesting accounts of work there..Fred Toby has had much encouragement in **East Gippsland** with motor Bible Carriage; visiting State Schools, cottage meetings, etc., and reports fair sale of Bibles and other literature..Large gathering at **Cessnock**, June 15 and 17, when Messrs. Todd, Scanlon, Hynd, Louden, Renfrew, M'Naught and Isaacs ministered to profit..Good attendance at Y.P Rally at **Carlton**, when A. Curtis and H. Trounce gave help..C. Ferguson has again taken up Bible Van work in **Tasmania**.. Missionary Conference at **Hurstville** largely attended. R. and D. Howell, W. Sims, E. H. Bromley gave reports.

NEW ZEALAND.—R. Sorensen reports much to encourage in work amongst Maoris in **Morrinsville** district. Quite a few of the Christians go on brightly.. S. Burnham continues to have well attended meetings in various places..Gordon Blair, assisted by brethren from Hutt Valley and Wellington, has been greatly encouraged in work amongst service men in **Trentham**, where two large tents have been erected..J. W. Clapham gave help in Bunnythorpe, Feilding, and other places ..Workers in the 4 **Bible Carriages** have found interest in many places, amongst children and adults.

THE WORLD FIELD

EUROPE.—**Iceland**. A. Gook, Akureyri, during visit to Reykjavik, found work progressing well. A regular meeting has been started in a brother's house, nearly 40 attending. The need for a hall is great.. **Portugal**. A. G. Ingleby, Lisbon, reports that a band of Portuguese believers are seeking to distribute tracts among the large crowds attending the Celebrations in connection with the Founding of the Nation and its liberation..**France**. Mr. and Mrs. K. Johnson, with the 23 orphans under their care, are now in Britain.

ASIA.—**India**. A. Naismith, Narsapur, reports a very profitable time during a day's meetings held for brethren who go out to minister the Word in large and small Assemblies. About 60 were present. Pray for continued blessing in Kollegal. Mr. and Mrs. Greenfield, Indian brethren, and other sisters are carrying on during absence of Mr. Lynn..**China**. After Station was bombed and burnt, Mr. and Mrs. Pucknell were obliged to leave and have been some months in Shanghai. Mr. Pucknell has since been able to visit Tungku and was cheered by the many tokens of God's goodness to the believers. Their families and their homes were all preserved in safety, and many seem to have grown in Grace through the trials.

AFRICA.—**Nth. Rhodesia**. N. Arnot, Calunda, writes of the conversion of a Head-man in a district 50 miles away as a result of the preaching of a native sent out by the Assembly. The head-man is an intelligent reader of the Scriptures..T. Hansen, Balovale, writes of enlarging the hall which has already been lengthened twice. Hoped to baptise 5 believers..Miss C. M'Gregor, Kalene, writes of a 4 days' native conference in the bush some 40 miles away, which was most refreshing. Ministry by native and white brethren was inspiring. About 300 native believers and missionaries from several stations were present..**South**. Dr. R. E. Porter, of Australia, gave help in Cape Town and Johannesburg *en route* for service in Congo Belge.

"WITH CHRIST"

May 17, **George Garratt**, Evangelist, Foxmead, Canada, aged 59, after many months' illness. Born at Wednesbury, England, born again at Toronto, in 1907. Burdened with the souls of his family circle in England, he returned home. All the family ultimately were led to Christ. Was used of the Lord in mid-Scotland and England. His ministry was blessed. Returning to Canada he gave himself to the work of the Gospel and saw many led to the Saviour..June 24, **James Finch**, aged 81, at Hollingbury Hall, Brighton, since its inception in 1932. A brother beloved; had a true shepherd heart. Converted 65 years ago after attending a prayer meeting in the old granary at Finningham, Suffolk. Many years in Chelmsford..July 13, **Mrs. Reid**, wife of J. E. Reid, Calgary, Alberta. Born in Tearie, Scotland..a steadfast sister, 36 years in Calgary Assembly. Will be missed..July 14, suddenly, **Robert Campbell**, aged 49. Saved 36 years ago in Hope Hall, Parkhead. Last 16 years in Porch Hall, Glasgow..July 16, **David Deeprose**, aged 57. Converted in his early teens. Baptised in Wellbeck Hall, London, and met with believers in St. George's Hall, when the late Denham Smith and Shuldham Henry ministered there. Later years in Central Hall, Wimbledon..At **Johannesburg**, July 17, **Henry de-Jough Zultendyk**, late of New Zealand. After a sore illness. Has been in happy fellowship in Bertram's Assembly.. July 19, **Miss Bella Graham**, aged 25. 9 years in Springburn Assembly..July 19, **John P. Lewis**, Bangor, Co. Down, aged 66. Converted at the D. L. Moody meetings in Dublin in 1892. An active helper in Merrion Hall, especially in open-air work; moved to Bangor in 1914 and devoted his full time to the Lord's work.

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Three Necessities in War Time

FOR ALL CHRISTIANS TO SEE TO. By E. ADAMS, London.

I. Maintenance of our Faith in God.

SATAN is the great foe of faith. His power is specially manifest in time of war. His design against man is, Deceive him; Use him; Kill him. War always gives impetus to false cults, such as Spiritism, that masquerade as the truth. May we be kept from being side-tracked!

War is always an enemy of faith as well as of truth. During and after the Great War thousands of men lost their initial faith. They were not Christians, only Christianised. They entered the war believing in God, in the Bible and in the truths of Christianity. They came out of it unbelievers, and seldom if ever entered a place of worship.

The faith of the true believer may suffer partial eclipse amid the terrible experiences of war especially where the forces of destruction are raging. Death and mutilation overtake men and women without any apparent regard for their moral character or religious beliefs. Things happen that puzzle the mind and wound the heart. And the child of God is tempted to exclaim, "Does God really care?"

We cannot submit to God's discipline unless we trust His love. The fact is that we are now at school and not at Home, and that life has a spiritual purpose. The passage "keep ourselves in the love of God" is always pertinent, but especially in days such as these. How shall we obey this exhortation? By contemplating His love to us we shall be led to take each good thing that we enjoy, natural and spiritual, as a gift of His grace. By communing with our Father we shall discover, as did George Muller, that "not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is." And by abiding in Christ we shall keep in God's love, for "there is no other way to be happy in Jesus but to trust and obey."

God is the eternal Portion and the Home of every redeemed soul: our Foundation, our Resting-place, our Centre, our Teacher, our Peace, our Love, our Joy. "We joy in God through our Lord Jesus Christ" (Rom 5. 11). As Sun of our souls we depend upon Him for light, warmth, health and growth. May we keep in the sunshine of His love. The *summum bonum* of life, here and hereafter, is *the joy of loving God*.

II. Fortification of Spirit.

MODERN warfare causes a general dislocation of life, brings many unwelcome and even violent changes and arouses many fears. Of course the complete elimination of fear is impossible, for the instinct of self-preservation plays a very large part in our lives. But there is a fear which "hath torment," and against that we must fight. The Christian's defence against fear is faith.

Unlike Mr. Fearing in *The Pilgrim's Progress*, we do not, as a rule, fear the possibility of failing to reach the Celestial City by and by, we fear rather the dangers and hardships of the way. But each of us, in regard to our future in this world, is the object of our Father's unceasing care, and He is ever working "behind the scenes" as well as openly, and sees to it that nothing happens to us by chance.

No child of God can claim immunity from sickness, accident, or even violent death, but God has a special providence towards His people, more particularly towards those among them who are utterly yielded to Him, make His service their delight, trust Him fully, and avoid the world's spirit and principles of action. "God is the strength of my life" (Psa. 27. 1) applies to every godly person in every age.

Vitally connected with our faith is fortification of spirit. We need strength in the "inner man," the grace and energy of the Holy Spirit.

Shortly before His death our Lord promised the "Comforter" Who was to be to His disciples all that He Himself had been, and even more, for His Presence was to be diffused throughout the whole Church and would indwell each Christian. After His Death our Lord's physical Presence became His spiritual Presence, Whose influence for holy living and successful service was all the more powerful because it was inward and spiritual. The Holy Spirit mediates the grace of the risen and unseen Christ. He is *always immanent* and *always available*.

Without His aid the regenerate human spirit droops and tires, and is powerless to please God. May we always trust Him to enable us to suffer as well as to act, to resist, to fight and to overcome! May He develop in our spirits a quality of hardy serenity, keeping them godly, humble, clean, free and active! This is what it means to "walk in the comfort of the Holy Ghost" Who fortifies us in "the inner man," in the citadel of our personality.

III. Perseverance in the Work of the Gospel.

OUR commission, in war time, remains the same as in peace time. We are to proclaim the Message "in season and out of season."

Christians have always "carried on" in every age in spite of difficulties. We modern British Christians have been spoilt in the past. Under the present difficulties we must make wise adjustments. But we must not forsake "the assembling of ourselves together" (Heb. 10. 25). We must cultivate Christian fellowship with all God's people. In whatever way we are affected by war conditions, we must keep as free as possible for the business of the Kingdom of God.

Intercession is a very important ministry. We must pray for all the peoples in Europe and the Far East whose lives are shadowed by war: for the rulers of the nations: for the right direction of such as are men of goodwill: that those who are men of ill-will may be restrained and their evil ambitions destroyed. Let us pray for Christian young men in the fighting services of all the belligerent nations, that their faith may not fail, that they may not succumb to temptation, and that the level of their Christian life may not be lowered through enforced association with the ungodly and profane.

May God bless every effort to bring the Gospel to the unconverted, and use the present distress as a means of disciplining, strengthening, and purifying the people of God everywhere.

"Anxious Care and Thoughts Oppress Me."

Should They? A Word on Phil. 4. 6.

By JOHN STEWART, Victoria, B.C.

WHEN John Bunyan wrote his great work he represented the convicted sinner as losing his heavy burden at the Cross; but it needs but a look into the faces of many of the dear saints to-day to see that in some measure they still carry a burden—the burden of anxiety and care for the daily life. *Should this be so?* Is it a normal or an abnormal condition for the Christian? Writing from behind prison walls Paul exhorts "IN NOTHING BE ANXIOUS" (R.V.) but can we really carry out this instruction in our daily life? Our care-lined faces and furrowed brows attest that we do not; *but should we?* Can we?

Is it possible for a child of God to live without anxiety? We answer *it is possible*, and not only possible, but we dishonour our God when we are overcome with anxiety. Troubles we will have, affliction we must endure, as long as we are here below, but our shoulders are not broad enough to carry the millstone of anxiety. The Lord knows our weakness, our lack of faith in Himself. *"Where is your faith?"* He would ask again. If "the joy of the Lord is your strength," how strong can we be if our joy is extinguished by the dark clouds of anxiety? Surely we must be weak and our testimony poor. *Why bear the burden of to-morrow's cares when He may come to-day?* Why be cumbered with a load of care when but "one thing is needful."

Anxiety is *unbelief* in action. Ah! but says a dear burdened saint, "It is easy to speak thus when you have no burden, but if you had my load you would need to be anxious."

Beloved, you err in this. Our Lord wants us to have shining faces, not anxious ones, and so He gives the cure for anxiety; which is just as efficacious a cure for anxiety as the Blood is for a sinner's woes. "Cast thy burden on the Lord" (Psa. 55. 22). "In everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the Peace of God, shall keep your hearts and minds through Christ Jesus (Phil. 4. 6).

What a vista of walking with God this opens up. "Everything"—"requests made known"—and then "the peace of God." "Not a surge of worry, not a blast of care." Beloved, it may be ours if we just enter into the Land.

"God broke our years by hours and days, that
Hour by hour,
And day by day,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place
We could not go:
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, in all the way,
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burden by the hour." (G.K.).

In nothing be anxious, but in everything request peace in your hearts through Christ Jesus.

QUESTIONS CONCERNING HIS COMING.

1. **Who is Coming?** (1 Thess. 4).
   "The Lord Himself," .. .. v. 16
2. **Where from?**
   "Heaven," .. .. v. 16
3. **In what manner?**
   "With a shout, with the voice of the archangel, and with the trump of God." .. .. v. 16
4. **Where to?**
   "The air," .. .. v. 17
5. **What for?**
   "To raise the dead in Christ, and change the living saints," .. vv. 16, 17
6. **Where will He go?**
   "To be for ever with the Lord," .. v. 17
7. **Will you—**
   Go with Him, or be left behind! Which?

—*S. Lavery.*

God's Viewpoint as to the Gathering of His People

By JOHN BLOORE. Princeton.

MANY of our readers, no doubt, are among those of the Lord's people gathered *out* of mere human organisations to the Name of Christ alone. Others may be exercised as to those organisations, and desire to know God's mind as to where they should be.

In this matter we are not to be ruled by our own ideas, or by what may seem most expedient in view of the confusion of Christendom. We must get God's viewpoint as to the gathering together of His people, and, in obedience and faith, take our stand for it. The religious-natural man wants numbers, a ritual, a display—what pleases the eye, and gratifies the flesh with a religious cloak cast over it, because he loves the things of the world. The great buildings, pretentious movements, sacramentalism, sacerdotalism, and whatever makes a fair show in the flesh pleases him.

Because of such things we meet differently from other Christians. The testimony of God is involved, this may be found only with the two or three as compared with the multitude which follows the principles of "man's day" (1 Cor. 4. 3, R.V.). Should we expect it otherwise in such a world? Does inspired history show it to have been different at any time during man's course? Consider the days of Seth, of Noah, of Abram, of the Judges, of Elijah, of Ezra and Nehemiah, of Malachi, of John the Baptist, of the Church in John's day, and now our own. All give one consistent witness.

Let us consider some Scriptural reasons for this difference of meeting together.

Christendom is divided into a multitude of denominations or sects, distinguished and separated from each other by some self-chosen name, and various other features of organisation. Christendom has thus becomes a babel of voices, and is marked by utter confusion as to what is really the fellowship of God's people. Of this we may be sure God is not the author (1 Cor. 14. 33).

I. One Name Alone.

We meet differently because association with a denomination involves adherence to a party name, to a form of creed or teaching, usually with some particular tenet to which special emphasis is given. Such a position practically denies the unity formed by the Holy Spirit—that unity is the Body of Christ, into which all God's children now are baptised by the Spirit, and so united to Christ as the Head—since of necessity that position excludes from its membership and fellowship those who do not subscribe to the conditions required. The Body of Christ is not the unity of an organisation which we may join or leave at will, nor does the truth of it apply exclusively to any particular section of the Church.

There is no name to own, therefore, but that of Christ; no creed to subscribe to but the Word of God; no special doctrine to enforce, but all Scripture owned and bowed to as the only standard to govern life, doctrine and fellowship (see 1 Cor. 1. 10-13; 12. 12-20; Eph. 4. 1-16; Rom. 12. 4, 5).

II. The Holy Spirit's Place.

We meet differently because the prevailing clerical system provides for concentration of ministry, one man being given control of worship and service. This is a practical denial of the Holy Spirit as the Director of, and Leader in the activities of God's people; individual Christian liberty in worship and service is shut out, though enjoined by the Word (1 Cor. 14. 26). This usurps the prerogative of the Holy Spirit to lead the saints.

III. No Human Ordination.

We meet differently because in denominational organisations it is made necessary that all ministry of the Word and direction of worship be through a *humanly ordained and authorised person*. This is a denial of Christ's authority and power to give distinct gifts to His members here, manifested and accredited by the Spirit's leading, apart from human authorisation, though recognised and owned by the Church as such gifts when manifested (Eph. 4. 7-16).

IV. Called to Separation.

We meet differently because the promiscuous fellowship which characterises denominations against which no sufficient guard is maintained (but rather all that is possible done to promote it), denies or nullifies the teaching of the Word as to the *separation* of God's people from the world, its principles and ways. It was the admixture of Israel with the nations and their ways that wrought ruin in Israel; the admixture of the world with the Church is a greater evil, and works a correspondingly worse ruin. Scripture has equally warned us as to it. See 1 Cor. 6. 11-18. Coupled with these things, evil teachers are suffered, while there is an end to the government and discipline which becomes God's house.

In this connection we may well consider Rev. 2. 14—an instance of how the things written aforetime for our admonition (1 Cor. 10. 11) are taken up and made of present application. The doctrine of Balaam consisted in the counsel he gave, directing the women of Moab and Midian

to seduce the people of Israel into association with them in their idolatrous festivities (Num. 31. 16). Israel was caught in the snare of those friendly advances, by which the enemy sought to destroy the character of God's people as called to "dwell alone," in separation to God whose holy ways and worship had been revealed to them.

God's thought was that His people should be *separate* from all the abounding evil of the nations. Balaam's doctrine was that a *mixture* should be effected between them and the Moabites. Fleshly lusts and false religious activities were the instruments used.

This history has been repeated in the relations established between the Church and the world. In the apostolical period the evil of idolatry and its moral corruption touched every sphere of life. As a result, the early Christians of necessity withdrew very largely from all the social and festive activities in which moral evil abounded, and in which they had formally taken part (1 Peter 4. 1-4). This brought against them much persecution and evil speaking. In those days, to partake of the idol sacrifices came to signify the recantation of Christianity.

But things changed; the world became friendly and sought associations with the Church, and like Israel, she was snared into evil practices. *The doctrine of mixture prevailed*, and this destroyed the true character and testimony of the Church in the world. Expansion by compromise with the idolatrous world became the policy of its leaders. Features and practices of heathendom were incorporated into its life, both publicly and privately. Out of this has grown the Christendom of to-day.

The human organisations of Christendom displace and dishonour Christ as the Head and Centre of His people, the Holy Spirit as the One who forms and dwells in the Church, and the Word of God as the charter and guide for the Christian company.

Other points might be mentioned specifically, such as the displacement of the Lord's supper, utterly wrong teaching as to baptism, the seeking of money from the unconverted, and the public place of leadership given to women; and yet one more feature, the unscriptural practice of a salaried ministry through which the minister became the servant of the *people* whom he then seeks to please rather than the free servant of the *Lord* whose will and Word should be paramount.

V. What Makes Separation Necessary?

We have been speaking of the place of *separation*. Let us enquire more definitely what this involves for those who would obey God's Word. We may mention the following features as characteristic of the place of obedience. These make it necessary to meet differently from the prevailing system of things found in Christendom.

The practice of God's order can only be in separation from what denies it.

1. In view of that system and its confusion, separation is necessary that we may own no name but that of Christ (1 Cor. 1. 12, 13); and gather to Him alone. This means to refuse membership in any so-called Church organisation of human devising, because Scripture speaks of the only membership, that of the Body of which Christ is the Head (1 Cor. 12. 13; Rom. 12. 5; Eph. 1. 22, 23; 4. 16, 25; Col. 1. 18, 24; 3. 15). This is the only true Church known to Scripture. It found its *local* expression in companies of Christians gathered in one place and another, mentioned singly or in the plural throughout the Acts and the Epistles.

It may be well to remark that the Church is not composed of churches, but of individuals baptised by the Holy Spirit into the unity called the Church which is Christ's body. The companies of such individuals which gathered together to act according to the truth of the Church as revealed in the New Testament were called churches, but Scripture does not speak of membership in connection with churches, the only membership it knows is that of the Church which is Christ's body. Because of this it is said of the church in Corinth, "Now ye are Christ's body, and members in particular" (1 Cor. 12. 27). It is a characteristic statement, meaning that they were of that body, and that each had his own place and function in it.

The responsibility of these companies was to manifest in their fellowship, both individually and corporately, what suited the place of being in this world as Christ's body, God's church, God's temple, God's house, according to what the Epistles teach these terms mean for God's people.

It follows that, no less to-day, those who apprehend God's truth as to the gathering together of His people are responsible to take the place in which this can be carried out in practice. That is the place of separation of which we have been speaking. The principles and practice of God's order have not been revoked, and no existent condition in Christendom is sufficient excuse for failure in the obedience of faith.

Continuing with the enumeration of those features which make this step necessary, we mention:

2. It is necessary so that the Lord's Supper may have its proper character and associations, that the Lord and His Word may have their place and rule its order.

3. It is necessary so that the presence and guidance of the Holy Spirit may be realised, refusing man-made authority over God's people,

and human ordination to office and ministry.

4. It is necessary so that our fellowship together may be with those who confess the faith, live godly, and turn away from what is contrary to the principles of the Word which we are enjoined to hold fast. Gathering *to the Lord* as our Head and only Centre, in obedience to the truths we have mentioned, we are responsible to practically exhibit them amid the general confusion of Christendom. This should be done not with pretention, but in all humility with confession of weakness and failure.

In conclusion therefore, we gather differently from other Christians solely with desire to give practical expression to the principles of truth laid down in the New Testament revelation concerning the Church, its membership, its order of worship, service, and discipline.

An Old Time Prayer Meeting.

LESSONS FROM ACTS 12. 5.

By W. J. COLERIDGE, Johannesburg, S. Africa.

"Peter, therefore, was kept in prison, but prayer was made without ceasing, of the church unto God for him" (Acts 12. 5).

"PETER, therefore, was kept in prison, BUT" . . . In every extremity we have a *but*. Daniel was in the lions' den; *but* God heard his prayer and honoured his faith by closing the mouths of the lions. John was suffering in exile; *but* God cheered and encouraged him by giving him those marvellous visions of the Revelation. Peter went to prison; *but* the church went to prayer. Herod had planned to kill Peter; *but* the church prayed, and while the church prayed, God worked and Peter was delivered.

"Prayer was made"—Earnest prayer. Much that is uttered as prayer in our prayer meetings is not really prayer. Sometimes it is an address to God! Not long since in a meeting we heard a brother tell God in full detail the story of the prodigal son! Let our prayers be real prayers, telling our Father just what we, His children, need.

"Without ceasing"—Too often our prayers remain unanswered because we are not sufficiently burdened with the need to keep on praying. Paul advised young converts to "Pray without ceasing" (1 Thess. 5. 17).

"Of the Church"—It was united prayer—apparently an all-night prayer-meeting of the church. This meeting was the business of the whole church, not as is sometimes the case with prayer meetings to-day, the business of a few earnest believers only. When one finds, say 50 at the Lord's table, and only 10 at the weekly prayer meeting, it is obvious that something is wrong, seriously wrong, with that Assembly. The absent ones are not *all* detained by unavoidable causes. Those who can attend the prayer meeting, but fail to do so, are not only losing blessing themselves, but they are positively a hindrance to the Assembly's spiritual progress and growth. *They are not an asset—they are a liability.*

"Unto God"—Therefore with all the reverence and humility. There seems to be a deplorable lack of these in many of our meetings. Some come late who could be there on time, and walk in noisily when a brother is speaking to the Lord in prayer. Is not this like being rude to God? Often when a brother begins a closing prayer, all over the Hall preparations are made to leave as soon as he has finished his prayer. One hears the snap of handbags being closed, glasses are put away in their cases, gloves are put on—all during prayer! Does not this, too, show a grave lack of proper reverence in the presence of God?

"For him"—Their prayers were not vague and indefinite, but straight to the point. We are not told that they prayed for Peter's deliverance, and in view of their positive refusal to believe when told that he was at the door, it seems scarcely likely that they had been praying earnestly for that very thing. Probably they fully expected his execution next day, but remembered Peter's sad fall when once before faced with danger, they prayed that he might be cheered and sustained, and kept faithful in the hour of death. In any case their prayer was definitely for *Peter*.

We may learn a lesson here—let our prayers, too, be definite. It is not necessary for any one brother in a prayer meeting to pray for forty different things. Nor need he wander aimlessly, quote many hymns, pray at great length, or complain to the Lord about his brethren. He should seek to lead the believers simply and clearly in making their requests known unto God (Phil. 4. 6).

When these lessons have been learned and put into practice, our prayer meetings are more likely to become POWER MEETINGS.

The Glory of that Light.

"A LIGHT THAT SHINETH IN A DARK PLACE" (2 Pet. 1. 19)

By EDITH HICKMAN DIVALL.

IT will not matter when the clouds of night
Around me gather, if amid the grey,
There rise for me the glory of that Light
Which changes night to day.

And if my spirit miss the nearest touch
Of dearest friends, and earth-love be denied,
I think it will not matter over-much:
ONE will not leave my side.

My treasures slip from my reluctant hand;
Earth's songs are hushed; earth's lights grow cold and dim.
Twilight and silence! Yet I understand:
There is no change in Him!

"I Will Come Again."

THESE are not the words of an EVANGELIST who has just finished two or three weeks' mission as the converts and friends bid him good-bye. Nor are they words of a TEACHER finishing up a series of addresses opening up the Scriptures of Truth to the young believers and older ones on the "Coming Again of the Lord Jesus," for it was He Himself who said these solemn words ere He left His own (John 14. 3).

Have they been generally accepted as His last parting promise? Somehow the majority of people in the organised churches of to-day, Anglican, Presbyterian, Methodist, and most others, have the idea that with their numerous Churches at home and with the many missionaries abroad the world will grow better and better, until all are ready for the Lord Jesus to come and issue in the Millennium, then He shall come "with great glory" (Luke 21. 27). An indefinite, undefined Coming only partially held by preachers and most of the people, who do not include the Lord's Prayer in their creed.

Be it not forgotten that the promise is proceeded by an "if"—"*If I go, I will come.*" Has He gone? Is He alive from the dead, or still lying in the cold tomb? Countless thousands of Christians whom He has since saved and made sons of God, confirm the Spirit's message given by the Apostle in 1 Corinthians 15 that "He is Risen." Then He is "gone" and assuredly He is Coming again. That is the only supposition He makes—no "world getting better," no "conglomeration of churches," nor any ecclesiastical adventure or startling event is in that promise, "I will come again."

The world, instead of getting better, is clearly shown in Scripture to get "worse and worse." Read what the Chief Apostle says in 2 Timothy 3. 13, "worse and worse," and not concerning the "physical" aspect, but as to the "salvation" or Christian aspect.

The words, like the last will and testament of a loved relative or friend, are worth considering carefully and separately.

"I," a personal pronoun, the promise of the Greatest Person who ever trod this earth; the Person Who created all things, the earth and *all*; the One Who "upholds all things;" the One Who will judge all men and things; the One Whom every one shall honour as "King of kings and Lord of lords" (Rev. 19. 16), a striking maker of a promise, with ample promise of fulfilment. "*I will come again.*"

"WILL." Not "may," not "will likely," or "may perhaps," but a sure and definite "will." When the time is we know not, but we know He has definitely promised, "I will come again." No halting, no mysticism, no delay. He has promised—He will do it. The last words from Heaven are, "Surely I come quickly."

"COME." "I will come." Not "I will send Michael the Archangel," or "I may send the Apostle Paul for you"; but "I the Lord of Life and Glory will come for you *Myself*, . . . That where I am ye may be also."

"AGAIN." No sensible person would deny His last Coming, when "He was despised and rejected of men," but it will be different when He "comes again." All the prophecies and particular things spoken of will be fulfilled, all the glorious things given in the Old Testament. The numerous references in the New Testament as to His "Coming again" will then be literally fulfilled. *It will be a glorious Day.*

The details are given by the Apostle Paul in 1 Thessalonians 4. 16. He tells us distinctly that "the Lord Himself (the "I" of John 14) will descend from Heaven

With a Shout

(v. 16). That same shout which brought Lazarus out of the grave will rouse all the truly saved persons who have died wherever their bodies are.

I have sometimes thought I would like to stand at that spot in Hebron and see Abraham and Sarah, Jacob and Joseph, rise from the dead.

"**With a VOICE**" as of the Archangel (v. 16). That "voice" which so often called His own around Him in "the days of His flesh" will give the mighty call to all His true believers on earth in the air.

Make no mistake, not all church or meeting members, not every man of whom the minister at the funeral has declared, "This our *brother* dieth," not all professors or "inclined religious people," but only those who truly say of Christ, "My Lord and my God" (John 20. 28).

"And with **THE TRUMP OF GOD**" (v. 16). The last Divine blast which shall be heard throughout all the world. The Roman Army has three trumps: (1) Get ready; (2) Fall in line, mount if on horseback, stand to attention if on foot; (3) at the moment when all ready, "steadily, forward, march." What a crowd of earnest men, women and children there will be when the Last Trump sounds and calls all the "born again" (John 3. 3) ones Home to Glory.

There may be many points on which true believers may differ in judgment, but in this they all agree, that all shall "be caught up to be for ever with the Lord." Oh, what comfort in these words (v. 18). No more sinning and sighing about the things of earth—these are past, "the sufferings of Christ" and all saints is past, and past for ever. We shall enjoy seeing Him and being with Him in His presence for ever. And He may come perhaps to-day. HY. PICKERING.

Ministry of the Word

By C. F. HOGG, Africa.

THE question is frequently asked whether the instructions given in 1 Corinthians 14 for the conduct of a meeting of a church of God, are equally applicable to the conduct of public gatherings convened for the ministry of the Word of God and usually, but inappropriately, called "conferences." In this brief article an attempt is made to answer the question.

Modern facilities, buildings, lighting, transport, holidays and other amenities make such gatherings possible now, their absence in the days of the apostles made them impossible then. Consequently Scripture does not provide instruction for their conduct. This is true also of "Gospel" meetings, Sunday Schools, and other activities. No balanced mind, however, would on that account condemn these enterprises as contrary to Scripture. But the question does arise as to the methods to be employed. Those who undertake responsibility for such ministries are free, in the exercise of such spiritual wisdom as God may give them, to use what methods they may judge to be most conformable with Scripture, and best calculated to secure the ends in view. Those who are unsympathetic with the methods employed are always at liberty to embark on similar service on methods they judge more nearly conformable with Scripture. A sound principle applicable here is found in 1 Cor. 14. 20: "Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be men."

As the Gentiles had nothing corresponding to the Jewish Sabbath, and as the early Christians were apparently for the most part persons in dependent positions, the one meeting of the week was held toward the close of its first day (Acts 20. 7). There is no trace in the New Testament of any other regular gathering, and verse 16 of 1 Cor. 14 makes it evident that it is with this meeting the chapter is immediately concerned.

If it is decided to hold a "conference" let those responsible exercise their spiritual intelligence and draw such principles from 1 Cor. 12. 13 and 14 as may be applicable to the occasion. It is significant that chapter 13 should be found just where it is, for assuredly the best plans and methods will fail of their object if all that is done is not done in love (1 Cor. 16. 14).

Chapter 12 makes it clear that the Holy Spirit has qualified some for the work of edifying the churches, "dividing to each one severally even as He will" (vv. 1-11). Moreover, the gifts so given are to be exercised only in subordination to the Lordship of "Jesus" (vv. 3-5).

Two lines have been followed by conveners of "conferences" among us. Some have left the ministry open to what is said to be "the leading of the Spirit," others have sought the help of men whose call to, and fitness for, the work has been proved. The former have not infrequently accused the latter of disloyalty to the Scriptures, and with denying the Holy Spirit His place among the saints. But is this so? Wide experience during more than forty years has confirmed me in the judgment that those who have deserted the former methods for the latter have secured for those who attend conferences a higher average of edification than have the former. The words of the Lord are surely not inapplicable here: "by their fruits ye shall know them." Speaking generally even in nominally "open" meetings the profitable ministry has been that which was invited, acknowledgedly so or otherwise, not that which proposed itself.

It has been frequently been remarked that however little a man-appointed ministry may justify itself, a self-appointed ministry is always worse. And this witness is true; only ministry provided by the Holy Spirit can profit.

In a recent book, written by a well-known minister of the Word, the following statement is made: "I prefer to think that at Philippi, Paul acted according to the instruction as to ministry that he gave later to the Corinthian church (chap. 14) and which he there declared to be binding on all churches (ver. 33), the essence of which instructions was the supremacy and sufficiency of the Holy Spirit in the Assembly." But such a statement could only pass where the reader fails to obey the apostolic injunction to "test all teaching" (1 Thess. 5. 21), for the last mention of the Holy Spirit in the Epistle is in chapter 12. 13; He is not mentioned in chapter 14 at all!

It is indeed good to "honour the Spirit," but it is not honouring Him to add to His words, or to substitute for them words of our own that obscure the instruction provided in this chapter, instruction of vital importance for securing and maintaining the harmony and edification of the churches.

There are but two passages in the New Testament where the expression "led by the Spirit" is found; these are Rom. 8. 14 and Gal. 5. 18, and neither of them is even remotely connected with ministry of the Word, or with a meeting of any kind. They have to do with Christian living. It is clear, however, that if we are "led by the Spirit" in "the trivial round, the common task" through six days, we shall not be left to our own devices on the seventh; equally clear that if we are following the counsels of our own hearts through the week we must not expect to be "led by the Spirit" on Sunday. It is nothing less than amazing that this obvious fact, that the leading by the Spirit refers to the whole tenor of the Christian life, is ignored, and the phrase used among us all but exclusively of what is supposed to take place at meetings for "worship" or for edification. Here, I think, we have missed the way, for we cannot live one kind of life, self-guided, on week days, and another kind of life, Spirit-guided, on Sundays.

It may be profitable here to ask what may be gathered from 1 Cor. 14 as to the ordering of ministry in the churches. The absence of any reference to the Holy Spirit from this section of the letter has been noticed above. There is nothing accidental in this, of course, the responsibility for ministry is, throughout the chapter, put upon the person who assays to minister. We cannot throw that responsibility for what has often been our lack of spirituality, ignorance of the mind and way of the Lord, and self-will, upon the gracious Giver of the Gift. That is a burden that each must bear for himself now and at the Judgment-seat of Christ. No one who is truly led by the Spirit will ever need to say so, and no assertion that he is so led will make it true.

In 1 Cor. 12. 4-6 three things are stated. First, that all gifts, however diverse, are from the same Spirit. Second, that all gifts are to be exercised in submission to the same Lord. Third, that different gifts are made fruitful in different ways, but the power that energises them all is from the same God.

From the first and third of these human responsibility is excluded; God is sovereign. In the second the servant is responsible to His Master, and responsibility involves the exercise of judgment. "Who is that faithful and wise (*phronimos*, 'practically wise, sensible,' as in 1 Cor. 14. 20) steward?" (Luke 12. 42). Is the steward's judgment to be suspended in favour of impulse when the ministry of the Word of God is concerned? Children act on impulse, the mature act on judgment, as the Apostle makes clear throughout. Moreover, this assurance was given to the godly long before the Apostle wrote; "the meek will He guide in judgment, the meek will He teach His way" (Psa. 25. 9). Meekness is fruit of the Spirit; and is to be learned only in the school of Christ (Gal. 5. 23; Matt. 11. 29).

The responsibility of each brother is to contribute

what the Lord has given him as a good steward of the manifold grace of God, for the well-being of the whole, "to profit withal," "unto edifying" (12. 7; 14. 26; 1 Peter 4. 10). Each must exercise his judgment as to the what, the how, and the when of his ministry. In this he is assured of Divine guidance, but on conditions: that he is meek, that is, that he is in subjection to Christ, not acting from any selfish motive, that the "word of Christ is dwelling in him richly" (Col. 3. 16), that he is using a spiritually enlightened judgment, and that he seeks the "leading of the Spirit," not only on such occasions, but in every-day life. He must, moreover, speak "as it were oracles of God . . . (and) of the strength which God supplieth: that in all things God may be glorified through Jesus Christ" (1 Pet. 4. 11).

That not impulse, but judgment, is the mind of the Spirit for guidance in ministry, becomes more evident when chapter 14 is considered in detail. Thus in verse 6, I am to ask myself, "What shall I profit you? Has this ministry been committed to me? Is the word suited to the people and to the occasion? Is it likely to edify? Is it spoken in the interests of the Assembly, or for my own gratification?" Again, verses 6-16 show that care is to be taken that the speaker makes himself both heard and understood.

In verse 26 does the Apostle condemn him who comes to the gathering with a song in his heart, or a word of edification on his mind, a teaching or an interpretation? On the contrary, it is probable that his words should be understood as by way of commendation. But the song is not to be sung, nor the word spoken in response to an impulse. Judgment must be in exercise whether the song or the word is appropriate to the occasion, and in harmony with preceding exercises. But that is not all. The brother must observe whether another may not have a word or a song, in which case he is to defer to the other, himself keeping silence. Competititon in a church of God is an evident token of the activity of the flesh (v. 30).

From verse 29 it is clear that no man is judge of his own ministry It is the ordinance of the Lord that each must submit himself to the judgment of "the others," by which phrase probably the brethren responsible for the order of the Assembly are intended.

Verse 32 is a necessary reminder that no brother may excuse unprofitable ministry on the plea that he was under constraint to speak, his spirit is subject to himself, he alone is responsible for what he does. Impulse is due to the absence of self-control, but self-control is fruit of the Spirit; see Gal. 5. 23, where that word is given in the margin, as it is also in 2 Peter 1. 5. Confusion and unedifying ministry connote insubordination to the Spirit.

Those who attempted to return to New Testament order in church life in earlier days (as in the 16th century) recognised that anarchy was the danger besetting what was then called "the liberty of prophesying." This is not less true to-day. As in the Apostolic age, so now there are "men whose mouths must be stopped," and would be were the spiritual power, which should mark every church of God, present (Titus 1. 12). No one may choose his own ministry; the Spirit divides "to each one severally even as He will" (1 Cor. 12. 11). Self-chosen ministry does not edify here, nor will it meet with reward in eternity.

To sum up, let the conveners of "conferences" seek the wisdom God gives. If an "open" platform be preferred, let it be open in fact, not in appearance merely; and let the conveners, or elders, face up to their responsibility to see that the flock is fed with the sincere milk of the Word, and with fine wheat, not, in Milton's phrase, with "vacant chaff well meant for grain." If an arranged platform is chosen, let the conveners seek the Divine wisdom in calling to their aid those whom the Spirit has fitted for ministry, and who will bring messages suited to the needs of the occasion. Either course is commendable, but experience shows that the latter is more likely to be profitable, and, in my judgment more nearly conforms to Scripture principles.

Ministry in the churches is on a different basis. There all are known one to another. The gifts of the Holy Spirit are recognised and acknowledged, and where the fear of God is, room is made for their exercise, and the self-appointed talker is rebuked and silenced. In every case the true minister will regulate his ministry according to the "commandment of the Lord" (1 Cor. 14. 37).

I append some extracts from an article by Mr. J. R. Caldwell which appeared in *The Barley Cake*, a magazine long since defunct. The words call as urgently for attention now as when they were first written, fully fifty years ago.

"As to the ministry of the Word of God. . . . It is a common belief that the Spirit of God will enable a man to teach and preach without labour. That a man will just get from God, 'on the spur of the moment,' something to say! Hence the responsibility of ministering the Word of God is cast aside, and any one who can readily talk, though only as a parrot, and who delights to hear his own voice, occupies precious time with that which neither comforts, nor edifies, nor sanctifies, but is a positive infliction.

"Edifying ministry will never be found apart from humble, diligent, prayerful searching of the Scriptures. A man who desires to excel to the edifying of the Church must make it his business to . . . give his whole energy, mind and heart to understand and to communicate simply, clearly, practically to the understandings of the saints, the mind of God.

"In connection with this subject there is a passage of Scripture on my mind of late which I commend to you. Daniel 12. 3, 'They that be wise (or rather literally, 'they that make wise,' or as in the margin, 'they that teach') shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' . . . When knowledge is increased, and love waxes cold, and many run to and fro in restless feverish hurry—blessed is he who calmly but resolutely sets himself to serve the Lord. He shall in no wise lose his reward."

The Editor of *The Barley Cake*, the late Donald Ross, appended the following note to this article: "There are three kinds of ministers. (1) Man-made ministers: they are found among the sects. (2) God-made ministers—these profit. (3) Self-made ministers: they are found principally among those termed "Brethren"—they are the most intolerable of all."

Himself for Me.

By WILLIAM LUFF, Christian Poet, Chesham.

THERE was no room for Him when He was born (Luke 2. 7),
But to prepare our Place the Lord has gone (John 14. 2).
He had not where to lay His weary head (Luke 9. 58);
"He maketh me lie down," the Psalmist said (Psa. 23. 2).
He was aweary journeying. To-day (John 4. 6),
"Come unto Me and rest," I hear Him say (Matt. 11. 28).
He took the servant's form, the lowest place (Phil. 2. 7)
To make us kings and priests. Amazing grace! (Rev. 7. 17)
The Man of Sorrow wept, that sad dark day (John 11. 35),
That God might wipe all other tears away (Rev. 7. 17).
"Floods overflow me," Jesus, sinking said (Psa. 69. 2);
But rivers never can o'erflow my head (Isa. 43. 2).
They all forsook Him in His hour of need (Matt. 26. 56);
"I will never forsake mine own," I read (Heb. 13. 5).
Foes platted for His brow a crown of thorns (Matt. 27. 29);
"A crown of life" my happy brow adorns (Rev. 2. 10).
"I thirst," upon the Cross He cried in death (John 19. 28);
"Shall never thirst," He to His followers saith (John 6. 35).
"Was made a curse." Accursed for us He bled (Gal. 3. 13)
That "no more curse" might of His own be said (Rev. 22. 3).
He came into my place, that I at last (Matt. 8. 17)
Might share His glory, suffering days all past (John 17. 22).

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to H. P. PICKERING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON, E.C.4.

1000 YEARS BETWEEN.

QUESTION 2230.—In John 5. 28, 29 is there anything to indicate that there is 1000 years between the resurrections of the good and evil? If Christ's Kingdom is now spiritual, please give chapter and verse indicating it will become a material one.

Ans.—There is nothing whatever printed in the text of John 5. 28, 29, that we can see, indicating that there will be 1000 years interval between the resurrection of life and the resurrection of damnation. We learn of this interval of time from Rev. 20. 4-6, 11-15.

Some of the Scriptures indicating that Christ's present spiritual kingdom will be replaced on His return by a material one are Rev. 11. 15-18; 12. 10; John 19. 36; Matt. 13. 41; Luke 1. 30-33; Jer. 23. 5, 6; Dan. 2. 44; 7. 27, etc., etc. R. G. LORD.

"SOUL AND SPIRIT."

QUESTION 2231.—Would you please explain Heb. 4. 12. What does it mean, "piercing even to the dividing asunder of soul and spirit?"

Ans.—While it is difficult to distinguish between the soul and the spirit, both in their nature and activities, yet speaking generally the spirit may be recognised as the life principle bestowed on man by God, by which he holds communion with God, possible now only to the regenerate person. The soul is the resulting life constituted in the individual, that specially by which a person influences, or is influenced by, his fellow men.

The Word of God pierces into the inmost depths of each, dissecting and laying bare both that which belongs to the Spirit and that which belongs to the soul. It does not divide the soul from the spirit, but it shows the believer all that He is in the sight of God in each sphere, his thoughts, and ideas and motives. However, we may differentiate, the all important thing is to remember that all is open to the eyes of God, and that the conscience needs to be exercised by the Word of God.

W. E. VINE, M.A.

THE MEANING OF MARK 4. 12.

QUESTION 2232.—What is the meaning of the words in Mark 4. 12? "That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them."

Ans.—These words were cited by our Lord from Isaiah 6, 9 and 10, and they imply two important facts.

1. *God knows the end from the beginning.* He knew that when the Gospel would be preached to the Jewish nation, the message would be refused. The people would shut their eyes, their ears, and their hearts against the preaching of Christ and His ambassadors. As we survey the attitude of the Jews *nationally* in the Gospels and the Acts of the Apostles, we see that the prophecy of Isaiah 6. 9 and 10 was literally fulfilled.

2. *This attitude of blindness and deafness to God's message was deliberate and wilful.* These people *refused* to see and to hear, notwithstanding the fact that the truth was simplified by means of parables. They were, therefore, without excuse. The corresponding passage in Matthew 13. 14 and 15, confirms that the Jewish rejection of the Gospel message was deliberate. A further confirmation is seen in Acts 28. 26 and 27, where Paul is addressing the chief of the Jews at Rome.

ERNEST BARKER.

Britain Mighty—Christ Almighty.

THE WITNESS WATCHTOWER—October, 1940.

MILLIONS WASTED at the whim of an onknown Austrian who, because he has managed to become Dictator of Germany, thought he could control the whole of Europe. Think of the millions of peaceful and happy homes which have been affected by the black out, of the money thus wasted in darkening all the windows of Britain, from the stately mansion to the shepherd's lonely hut; of the numbers of ships of all kinds darkened to prevent their being deliberately sunk at sea; also of the millions spent on ammunition to be blown into the air; of the guns fixed at seaside and in all parts of Britain; of the millions spent in forming new armies; of the removal of thousands of road signs; of millions of men having left their regular employment and comfortable homes, and *many more*, not forgetting the precious young lives given, the widows, the orphans, and the breaking up of families, and *has anyone benefited by the wasted millions?*

BRITAIN IS MIGHTY! BUT CHRIST IS ALMIGHTY!

Hitler may disown Christ and set His Name on one side as no longer to be revered and honoured; he may usurp His place, mislead the German nation, destroy churches with his infamous bombs, and set Christianity at nought, but he will find the smashing and humbling of Britain to be a long, tough job not likely to be accomplished, for while it is true that Britain is only *mighty*, yet the dignity of Christ pertains to that which is *Almighty*. "All power is given unto God's Christ in Heaven and in earth" (Matt. 28. 18), and that power is more than able to subdue the might of Hitler and his hordes.

THE DERANGEMENTS OF MEETINGS.

Churches, Sunday Schools have not been unduly great. Many companies on the Continent have been scattered; in some places only a small proportion of former numbers regularly meet to praise God, children meet in various ways and places, or not at all, darkened streets hinder old people and others from attending as they would desire, and it might appear as though God was being forgotten in many ways. But He still says: "Gather My saints together unto Me" (Psa. 50. 5), and in spite of war conditions they still seek to obey His word.

MANY HAVE BEEN HONOURED

with the V.C., O.B.E., and other decorations or honours, and they deserve such for the brave deeds which are described on sea, in the air, on land in the King's service, but they will be nothing to the commendation the King of kings shall give to His loyal and faithful servants at that day when He shall say, "Good and faithful servant... enter thou into the joy of thy Lord" (Matt. 25. 21).

WHEN WILL HE COME?

Surely the time is opportune for Him to appear and claim His title as King of kings, take the kingdoms of the world and rule in righteousness—but He may allow man to show once again how unable he is to rule in righteousness, and what a muddle he makes when he has his own way, as described in 1 Thess. 4. But the time of His appearing is kept in the Father's hand, and will come to pass when it pleaseth Him. Still it holds good: "I will come again and receive you unto Myself."

We shall see Him, enjoy His rule, and be for ever with Him. What a joy to think of this with all the disturbance and upheavals of earth and with men. MY LORD IS COMING FOR ME. He has promised, He will perform it.

Witnessing in Many Lands.

All Intelligence Notes to EDITOR OF "THE WITNESS," 14 Paternoster Row, London, E.C.4

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The French Decision in Africa.

MISSIONARY work is affected considerably in Africa by changes taking place in Europe. Among the latest items of news, the fact that French Equatorial Africa, the Cameroons, and Moyen Congo have decided to range themselves with Britain is most heartening. These provinces cover an enormous block of territory two thousand miles from north to south and over twelve hundred miles from east to west. Few Europeans have travelled down through this vast area. While the neighbouring countries of Nigeria, Anglo-Egyptian Soudan and the Congo are comparatively well-known, this has remained largely unknown. Although the Bible Society had supplied the Scriptures for this area for many years, it was so difficult of access for many reasons, that none of our agents had ever travelled through the Chad province and down to the Congo. To the Bible House it was the only large area in Africa which remained linguistically unsurveyed.

There were a few missionaries known to us in the North, and it was a great joy to both Mr. Olley and myself when on a blazing hot afternoon, about three years ago, I strode across the mission compound in Fort Lamy to meet my friend. I was jaded and dusty after days and nights, doing 600 miles of gruelling boneshaking on an ancient oil lorry with two negroes, and we had just had a hairbreadth escape from drowning. Mr. J. R. Olley had been in these regions for nearly 14 years without a furlough in his homeland. We had met first in Damascus many years ago, and he travelled with us through Palestine. We had said farewell near Calvary and the Damascus Gate of Jerusalem, to meet again so long after in the heart of Africa. Fort Lamy is one of the most isolated mission stations, and you may imagine what days of fellowship those were. Mr. Olley has built three Gospel halls in the mission compound, so that meetings can proceed in three different languages nightly. This is most exceptional. Of the hundreds of mission stations one has visited in three continents there is not another quite like this. In addition to Gospel work he is an ardent translator, and is now finishing the translation of the New Testament in Mbai. If we can receive the remainder of the MS. in London in time, we hope to have the whole New Testament in print in 1940.

If this province had remained under the Vichy Government all this co-operation from England would have been stopped. And not only this piece of work. By the good hand of God, the result of my subsequent journeys down through to the Congo and then the Cameroons was that we have been able to make the largest and most successful experiment so far in "Literacy through the Scriptures" we have ever made in Africa. The people are so poor they cannot buy other books. If they learn to read from the Gospels, God can speak to their souls through His Word.

Until 1937 we sold a few hundred New Testaments annually in the Sango language, which is used five hundred miles south of Fort Lamy. As the result of conferences with the missionaries south of Fort Archambault a new campaign in the selling of the Scriptures was begun. Within the last three years the demand has exceeded all expectations. What splendid service is being performed by these missionaries. In my last report on Equatorial Africa I was able to record that Sango had exceeded every other language in the whole of "Missionary Africa," in regard to the number of books sold. If Vichy now controlled this section, work like this could not be recorded for our books could not pass in. Thus the decision of these French officers in the heart of Africa has allowed thousands to continue to receive the Scriptures at the time when the demand is enormous.

If the lamps of Christianity are going out in Europe, the camp fires of the advancing line for the Lord Jesus are blazing their light in the darkness of Africa's night. And this co-operation from "Free Frenchmen" means in the missionary sphere that Christ's camp fires are not to be put out.

W. J. WISEMAN.

THE WITNESS for *June*, with C. F. HOGG's paper on Gathered Together—To What End? and numerous other papers, till *December*, can be had for 1/9 or 36 cents post free monthly.

PERSONALIA

Our brother, **Charles Innes**, Toronto, is much improved in health, but not yet able to take full part in meetings..W. Barkshire is again confined to bed and in almost constant pain, but is bright in spirit..**Dr. and Mrs. Marcinkowski** have arrived in Palestine after an eventful journey. Address: 136 Pine Rd., Mount Carmel, Haifa..**Edward Hill**, Belfast, is much improved in health, and hopes soon to be able to take meetings again.

ENGLAND

FORTHCOMING.—Cardiff. Cory Hall, Oct. 2 and 3. H. P. Barker, D. Brealey, R. A. Laidlaw, J. M'Cready..**Norwich.** Special Addresses in Stuart Hall, at 7.45. Oct. 4, J. M. Shaw; 11th, Scott Mitchell; 18th, F. A. Tatford..**Wallington.** Ross Rd. Hall, Oct. 5-12. Cancelled owing to present conditions..**Hanworth.** Gospel Mission Hall, Oct. 12, at 3.15 and 5. J. B. Watson and E. W. Rogers..**Brimscombe.** Mission Chapel, Oct. 12, at 3 and 5.30. H. P. Barker and H. St. John..**Manchester.** Saturday Rallies, Oct. 26, in Fernley Hall, Luther Rees.

REPORTS.—Gorton. Annual. Messrs. Galnee and Whitmore ministered the Word..**Manchester.** Mauldeth Rd. Conference. Messrs. Grant and Kern gave help..**Liverpool.** Boaler St. Hall full, Aug. 31, for Farewell to H. Avery and D. Clark, who sailed for India early in Sep...**East Sheen.** Over 200 at Missionary Conference, Aug. 3, when F. W. James and S. K. Hine gave interesting accounts of work, and E. W. Rogers helped in ministry. A profitable time..**Staines.** Good meetings in Hale St. Hall, Sep. 14, when G. Joslin, F. A. Tatford and Mr. Maycock ministered the Word.

NOTES.—W. H. Clare having good times among H.M. Forces in 3 Camps, the Lord is blessing..C. W. F. M'Ewen giving help in Cornwall, Devon, and Leicester in Sep. To be at **Bromley**, Oct. 6-18; Tiverton, 20-31.. E. H. Grant having Gospel Meetings in Mauldeth Rd., Manchester..P. Mills and V. Cirel having encouragement amongst Airmen in S. Wales. Good numbers, some blessed..**Pilgrim Preachers** finish tour on Sep. 27. Pray for blessing on this work..**Liverpool.** Saturday Evening Meetings are being held in various halls. H. St. John expected in Boaler St. end of Sep. Present conditions are affecting attendances somewhat..Tent services at **Greasby**, Wirral, finished after 12 weeks, during which not one air raid warning was sounded. Several confessed Christ. Blessing was also granted amongst French sailors rescued from the *Meekness*...

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E. E. Rankin having Special Missions in Bethesda, **Bebington**, and Hope Hall, New Ferry, during Oct... G. T. Veitch concluded over 4 weeks' Tent Services among Seniors and Juniors at **Framfield**, Sussex, Sep. 11.

SCOTLAND

FORTHCOMING.—Auchinleck. Gospel Hall, Oct. 5, at 3.30. D. M'Kinnon, Wm. King, J. Lightbody..**Chryston.** Muirhead Evangelistic Hall, Oct. 5, at 4. W. D. Whitelaw, Edwin Lewis, G. Murray, **W. A. Thomson..Motherwell.** Missionary, in Town Hall, Oct. 5, at 3.30. J. J. Adam, D. W. Beattie, W. D. Bell, D. T. Griffiths, A. C. M'Gregor, H. M'Kinnon..**Paisley.** Shuttle St. Hall, Oct. 5, at 3.30. D. Walker, R. D. Johnston, W. D. Whitelaw..**Linthouse.** Bethesda Hall Annual, Oct. 5, at 3. A. M'Neish, R. Prentice, J. Hislop, Chas. M'Kionie..**Arbroath.** In Gospel Hall, Oct. 12, at 3. Dr. A. T. Duncan, Jas. Malcolm..**Glasgow.** Union Hall, Oct. 12, at 3.30. W. F. Naismith, John Lightbody, R. Cumming, E. Tainsh..**Catrine.** Gospel Hall, Oct. 19, at 3.30 and 5.30. T. M'Leod, W. Todd, D. M'Kinnon..**Glasgow.** Elim Hall Annual, Oct. 26, at 4. John Ritchie and others..**Wishaw.** Ebenezer Hall, Young St., Oct. 26, at 3.30. W. W. Fereday, others..**Springburn.** Hillkirk Pl. Hall, Nov. 2, at 3.30. R. D. Johnston, J. Milne, W. A. Thomson..**Glenluce.** Public Hall, Oct. 16, at 11. W. Hagan, W. A. Thomson..**Hamilton.** Christian Rally in Gospel Hall, Oct. 12, at 3.15. R. Prentice. W. Brown, S. Thomson.

REPORTS.—Quarterly Visiting Meeting of S.S. Teachers, in Albert Hall, **Renfrew**, Aug. 17, was well attended. Helpful messages from A. Singleton, A. Strang, J. Hunter..**Dalmellington**, Aug. 31. Large attendance. Ministry by W. King, W. M'Alonan, G. Neilson, A. Douglas. Good interest manifest in Open-Air Rally after the Conference..Attendance at **Forth**, Sep. 7, very good. Ministry by R. Prentice, W. Prentice, J. Feely, W. Scott..Women's Missionary, at **Larkhall**, Sep. 7, was a large gathering, with most interesting reports from Mrs. M'Kinnon and Mrs. M'Gregor.. Gospel Hall, **Linlithgow**, filled to capacity on Sep. 7, when profitable ministry was given by John Hutcheson, W. D. Morrow, J. Lees..**Linwood.** Sep. 7. Hall filled. Ministry of A. C. M'Gregor and W. W. Fereday was much appreciated..Tent Campaign at **Dalkeith**, which was most encouraging and at which a number were saved, closed with a Conference, at which Wm. M'Alonan, J. Malcolm, S. Chambers ministered to profit..**Annbank** Conference, Sep. 7, large gathering. Practical ministry from John Douglas, A. Borland, J. Ritchie..Ebenezer Hall, **Motherwell.** Large number present in Town Hall, Sep. 14. Helpful and practical ministry by W. J. Brown, G. Harold German, J. Malcolm, W. A. Thomson.

NOTES.—John Wilson of Renfrew had a week's meetings in Gospel Hall, **Musselburgh.** Saints helped and encouraged..R. W. Broadbent has been giving help at Penan, Aberdour, Aberchirder, and Cornhill, where there is no Gospel testimony. People turned out well to listen..Work among the soldiers at **Stirlingshire** continues with good interest, and not a few of the lads have professed faith in Christ, while nearly 1000 have promised to read a portion daily from the New Testament given to them..P. F. Bruce and A. Ingram have visited many districts, some of them very remote, in Ross, Inverness, Banff, and Aberdeen, distributing Gospel literature. Good interest..John Gilfillan had special addresses on "God's Prophetic Programme," in **Gourock**, during Sep. Hopes to be in Glasgow all October.. John M'Alpine has continued for three months in Waterside St. Hall, **Irvine.** Thousands of young men have been under the sound of the Word to many of whom it has proved the Word of Life. Has also been able to distribute thousands of New Testaments..E. E. Rankin had a time of blessing in the **Glasgow Assemblies' Tent.** Tent filled nightly and a number saved..G. Harold German much encouraged in Tent in Lanarkshire. Meetings were crowded and about 30 professed. Is now at **Kilwinning**..W. Hagan to have a month's Gospel effort in **Glenluce** during Oct.

IRELAND

NOTES.—**Dublin.** Several meetings were taken in Merrion Hall by W. Gilmore in September. Help expected later from S. C. Thomson, W. Heron, and W. E. Tocher..W. Johnston and R. Craig are at **Drumloo**, Co. Monaghan. A good ear for the Message and some interest..David Leathem had 6 weeks' Gospel Meetings in **Sherrygroom** Orange Hall. Fair attendance. Interest sustained; a few saved; saints helped..Curran and Fleming at **Desertmartin**..F. Knox at **Holywood Archers**, Belfast. Large meetings and blessing.. Stewart and Bingham at **Ahorey**; some interest..D. L. Craig and Cook at Ormeau Rd. Hall, **Belfast**..Hawthorn at **Mullafermaghan**..Love at **Birches**..Bunting near **Drumcanter**..M'Kelvie near **Moorefields**..Finegan and Lewis near **Irvinestown**..Baillie in **Donegal** Rd., **Belfast**..Hagan and Hutchinson at **Parkmount, Banbridge**..Duff and Allen have finished at **Portadown**..Poots and Foster had 9 weeks at **Castlerobin.** Some saved. Work continued in wooden hall..Bentley at **Ballynahinch**..D. Craig nr. **Ballyclare.**

AMERICA

CANADA.—**Toronto.** Mervin Paul continued with Gospel Tent in Donland. Results so far limited..E. J. Tharp of Manchoukuo has visited a number of Assemblies, including Central, Olivet, and Gilead..After Guelph Bible School, Conrad Baehr of China gave reports of the Lord's work in Olivet Hall and other centres.. **Brantford.** Assembly has been visited by A. Widdison, A. P. Gibbs, and others..**London.** Chas Innes was able to take regular meetings in Egerton Hall during early part of August..**Cochrane.** A. Lennox is pioneering with help of local brethren, and is having encouragement.

UNITED STATES.—T. B. Gilbert spent four months at **Tucson**, Arizona, helping Assembly and broadcasting over two stations six times a week. Some were saved through the radio ministry, others helped..W. F. Hunter and R. T. Halliday encouraged in tent at **Roanoke**..H. Kane gave help at **Jamestown** and Niagara Falls..T. C. Bush and G. B. Morgan have tent at **Corpus Christi**, Texas, New territory..T. B. Gilbert and F. M. Detweiler pitched their tent at **Johnson City**, Tenn., where there are a few Christians. From the start the tent was well filled; much blessing expected.

OTHER PARTS.—**Argentina.** W. Drake, Quilmes, reports over 1000 present at Young People's Conference at Buenos Aires. The Press work goes forward, souls have been saved and Christians built up in the faith.. **Paraguay.** G. M. Airth, Asuncion, reports increasing interest in meetings and souls saved. Expected to baptize 8 believers..**Brazil.** W. Maxwell, Sao Paul, writes that about 200 houses are visited weekly where Scriptures or tracts are left and many people conversed with..**Bolivia.** S. Lander, Potosi, reports opening of a new hall in a thickly populated mining district. Quite

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an interest in spite of opposition..**British Guiana.** W. J. Paterson spent 6 weeks at Essequibo; also visited Queenstown and other places. Blessing granted.

AUSTRALASIA

AUSTRALIA.—Missionary Conference at **Bankstown** well attended. Messrs. Brierly, R. and D. Howell, Porter, Read, and Todd gave ministry and reports.. R. Scanlon gave appreciated ministry in various Assemblies in and around Sydney. Went on to Newcastle.. P. Moss expected to resume his labours in North of Queensland..Colin Ferguson is labouring with Van in country districts of Tasmania and has permission to visit schools..T. Towill continues with encouragement on the North Coast.

NEW ZEALAND.—J. Spottiswoode gave help in Te Kopuru and Dargaville. Ministry appreciated.. H. Isaac had blessing amongst saved and unsaved at **Napier**..S. Burnham had large meetings in **Huntly** and other places..E. Coppin had considerable blessing at Ashhurst. 8 baptised in river..Encouragement has been granted in work amongst service men in Various Camps..T. H. Salmon plods on amongst Jews in Auckland.

THE WORLD FIELD

EUROPE.—Spain. H. S. Turrall reports the baptism of 3 believers at Marin, a most cheering sight, also 6 at Vigo and 21 at Linares. An encouragement to workers in this needy land..**Portugal.** R. Molton, Caldas da Rainha, writes that he and R. M. Ingleby have opened up a nearby seaside village to the Gospel and were greatly cheered by interest shown. Several expressed a desire to hear more, so it is hoped to hire the village hall once a month. At Caldas there is a growing hatred towards the Gospel.

ASIA.—India. W. Wilcox, Bangalore, writes that some 20 scholars in the large school made a profession during visit of Major Thomson. A number have also professed at Austin Town..C. J. Tilsley, Chettipetta, reports the baptism of 22 believers, the firstfruits of work in a distant village, where a small Assembly has been formed. There is a definite spirit of hearing among the Caste people..**Manchoukuo.** J. Duthie, Chengteh, writes of a visit to Mr. and Mrs. Davis at Lunghua, when 11 believers were baptised. Most came from one village. Many fairs and open-air theatres have been visited. Scripture portions and tracts distributed..**Japan.** T. A. Hay, Formosa, writes: "We have an open door, although difficulties abound, and souls are being saved one by one."..**Malaya.** L. J. Donaldson, Singapore, reports the baptism of 13 Chinese believers. Work amongst the troops is encouraging..**China.** In the area of Ichun, where refugees from N.W. Kiangsi have been living, 11 brethren and 13 sisters have been baptised. Chinese scattered Christians, like those of the early Church, have gone everywhere preaching the Word.

AFRICA.—Angola. H. W. Griffiths, Vila Luso, writes of a district conference when about 250 were present. A local elder baptised 29 believers from various small groups..T. E. Wilson, Quirima, writes of encouragement after a period of trial. 7 believers were baptised, representing three tribes. One was known to be demon-possessed, but was saved in 1934. He gave a thrilling testimony at his baptism..R. C. Allison, Saurimo, writes that R.C. opposition is increasing, but quite a few have been saved recently..**N. Rhodesia.** Mrs. D. Barnett, Chavuma, writes of much interest in the villages, and of a few who have professed..Conference at Fort Rosebery proved a time of blessing when missionaries and native believers shared in the ministry..**South.** W. J. Coleridge, Johannesburg, writes that a new language has been added to those printed—that of Nyassaland. Thousands of boys from that part are working on the gold mines, and these new tracts will prove useful.

"WITH CHRIST"

June 6, at Auckland, N.Z., after a severe illness, **Hugh Welsh** aged 54. Saved and in Assembly fellowship at New Stevenston, 38 years ago. Went to Australia and later to New Zealand where actively engaged in Lord's service, being in Wairapa Tent and latterly in North Auckland Tent, except for health trip home to Scotland and Ireland three years ago..July 24, **Mrs. Twiss**, wife of Edward Twiss, Ex-Sergeant, R.I.C., Cookstown. Saved 36 years ago. Well known to many of the Lord's servants to whom her home was ever open. Her consistent Christian character won the respect of all. Will be much missed..Aug. 2, **Arthur B. Cole**, Belfast, aged 62. Converted in Rathfriland, 41 years ago. Associated with Apsley St. Hall for 33 years. A keen student of the Word, his ministry and Gospel preaching were always acceptable. A faithful shepherd..Aug. 20, **William J. W. Smith**, aged 60. Saved 40 years, met with believers in Bethany Hall, Grangepans, Bo'ness. Lived a quiet consistent life. A brother beloved..Aug. 21, **Mrs. Keith F. Gray.** Saved 59 years ago under preaching of John M'Gaw; in old St. Paul Street Hall, then in Springburn and Bonnybridge Assemblies; last 12 years in Hebron Hall, Kirkcaldy. Loved the Lord and His people..Aug. 24, **Wm. Beattie**, of Ballyshiel. Saved through reading a tract. In Assembly about 13 years..Aug. 25, **Hugh Cumberford**, Blantyre, aged 70. While at New Stevenston for the meetings had sudden Home-call just prior to time of evening service. Will be much missed throughout Lanarkshire and elsewhere.. Aug. 26, **Mrs. J. McNaught**, aged 50, of Falconer Hall, Port Glasgow. Saved in early 'teens. A capable and devoted sister. Much interested in Missionary work.. Sep. 2, **John Wilson**, aged 54, late of Broxburn and Dalkeith, latterly of Bonnyrigg Assembly. Active in Gospel preaching and ministry, with a heart for younger believers..Sep. 3, **William McPeak**, aged 79. Saved over 60 years ago. Has since met with believers in Baillie's Causeway, Hamilton, apart from a few years in America. S.S. Superintendent for a few years. As a baker, was well known and highly esteemed in the town and will be missed..Sep. 3, **Mrs. Elizabeth McKnight**, aged 83. Associated with Assembly in New Stevenston practically from its inception. Lived to see members of family and grand-children in fellowship..Sep. 6, **Mrs. Parry**, wife of A. G. Parry and mother of R. Millard, both of Harrow. Her interest in the welfare of missionaries will be greatly missed..Sep. 7, **Thomas McQueen**, West Calder, aged 78. Saved over 50 years ago, in West Calder Assembly since commencement. Bore a consistent and godly testimony to the end..**Mrs. Sarah Jamison**, Glasgow. Saved 34 years ago under ministry of John Harper; many years associated with believers in Parkholm Hall.

ADDRESSES

REMOVALS.—Windygates Assembly has removed to Miners' Welfare Institute, Milton Rd. Correspondence to Robert Thomson, 33 Henderson Park..Assembly in Gospel Hall, Ladbrooke Place, Leeds, to Gospel Hall, Flaxton Terrace, Greenmount St., Leeds, 11. Correspondent, Harry Rhodes, 3 Northcote Place, Beeston Hill, Leeds.

GOD AND THE WAR. By Captain E. G. CARRE. Answers many questions that are puzzling to-day. 1d. net; 2d. each, or 1/1 per dozen post free. PICKERING & INGLIS LTD., London and Glasgow.

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A Sure Place of Refuge.

By J. B. WATSON, London, Author of "Peace in the Storm."

THE days through which we live are fateful days, dangerous, uncertain, and threatening. Events move swiftly The world has almost lost the capacity for astonishment, so vast are the events that swiftly succeed each other, so terrific the powers of destruction that are being let loose upon it. Even before these words reach the reader's eyes the march of events may find us bewildered, aghast, facing fresh situations, in the presence of which

The Battles and Horrors of Yesterday

will scarcely be recollected.

Among the events which swirl and eddy round us is there any fixed rock on which a man may stand steady? Is there any strength to be drawn from the old-time Oracles of the Christian Faith? —any comfort from the Scriptures? Many are seeking for such inward replenishment, but are feeling that our present perils are so different from those of Bible days, that what helped other times is out-of-date for ours. However plausible that contention may be, it is nevertheless untrue. Every man is tempted to conclude that his own particular sorrow or trial is unique, and that no one else has ever had the load to endure under which he groans.

No Previous Generation has had to Endure

the terror of incendiary, and high-explosive bombs being rained on them from the skies, we say. The answer is, that the ordeal of war has visited many generations and has been felt in many lands and times. Its elements are always the same: fire, sword, pestilence, hunger, flight, loss, oppression, poverty, bereavement, death. Of this trouble, as of all others, the Word stands true, "There hath no trial taken you but such as is *common to man*" (1 Cor. 10. 13). "Common to man," that is, such as mankind have experienced in the past and will experience yet again. Let us recollect that though the accompanying features and circumstances of our trial may be different from those of previous times, the essential bitterness and burden of it are the same as have been the lot of many a generation before us. It is the abiding elements of these common trials for which the comfort of the Scripture is supplied, and there is, *there is*, amidst the pain, bewilderment and dread of our times, a "place of refuge," a "strong tower,"

A Sovereign Secret of Conquering Peace.

Not least among the burdens that are borne is that of uncertainty. Things which a year ago seemed our own rightful expectation, are either gone already or are preparing to depart. Hezekiah, suddenly stricken, mourned for his vanished hopes of life. "Mine age is departed," he wept, "and is removed from me as a shepherd's tent" (Isa. 38. 12). The tiny tent which sheltered the Palestinian shepherd from the weather was but yesterday a clear feature in the landscape—to-day it is gone. So, he cried, is my age, my prospect, my expectation.

"That Serene, that Men call Age,"

is rudely snatched from me, so swiftly, so pitilessly does the chaos created by war sweep away our expectations. Yesterday, a comfortable income, a thriving business, to-day—gone! Yesterday, a happy home circle, sons and daughters round our table, to-day—scattered. Yesterday, a long vista of comfortable years ahead, to-day—the haunting fear of penury. To these burdens are added the load of anticipation of what yet may be, the fret of the impalpable future, the worry of the unknown to-morrow. The spectre of fear lurks in every deep shadow. The swift triumph of evil powers assaults the mind with dark doubts. The seeming inactivity of God sets the heart debating. Till we ask, almost with a cry:

Is there a Place whereon I may Stand Secure?

Is there a source whence I may draw courage and strength of heart sufficient for my burdens?

Truly there is. For every time and trial there is help. The promises of God are bright now as in the peaceful days of old. War has not emptied them of aught of their truth, faithfulness, and power.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy Name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee" (Psa. 9. 9, 10).

"There is a point of rest
At the great centre of the cyclone's force,
A silence at its secret source;
A little child might slumber undistressed,
Without the ruffle of one fairy curl,
In that strange central calm amid the mighty whirl."

From "Peace in the Storm," by J. B. Watson. Just published. 1/ net (1/2 post free).

A NUMBER of helpful articles at the close of such an eventful year as 1940 and beginning of unknown 1941 with its tragic start, by well-known brethren, are now in preparation. Cheer from on High in dark days, and much helpful matter.—ED.

Three Visions of Christ.

By R. W. HODGE, Prince's Risborough.

PAST—The Expiring One.

"BEHOLD AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW" (Lam. 1. 12). Those that passed by the Cross of the Lord Jesus Christ reviled Him—it was nothing to them; the rulers of the Jews taunted Him; the cruel soldiers sat under the shadow of the Cross, with their eyes upon their shameless gambling, and the people stood stolidly beholding, all apparently with complete indifference to the sufferings of the Lord Jesus. It would seem that the amazing sight of the Son of God "lifted up" to die wrung from their hearts no pity and no repentance.

Still, to-day, a great many in all walks of life exhibit complete indifference to the claims of the Lord Jesus Christ. For them the preaching of Christ crucified has no appeal, awful apathy and indifference being typical of the days in which we live.

The believer, conscious of the great love there manifested, looks back to Calvary with deep contrition and sings,

"Did ere such love and sorrow meet,
Or thorns compose so rich a crown?"

FUTURE—The Expected One.

"BEHOLD, I COME QUICKLY" (Rev. xxii. 7, 12). In days when the world possesses only a dark outlook, the believer's gaze is an expectant uplook (Col. 3. 20, 21). Faith anticipates the Day when "He that shall come will come, and will not tarry," and will receive His redeemed unto Himself.

Moreover, the world has not seen the last of the Lord Jesus Christ, for *every eye shall see Him* (Rev. 1. 7), when He shall come back to earth with power and great glory. Those who love Him rejoice to know that He will then be vindicated in the scene of His rejection. Then sorrow and remorse will be the portion of those to whom His sufferings and death are nothing.

It is not surprising that this word, which is as a Heavenly finger-post, is used on two occasions by the forerunner of Christ. The exhortation to behold the Lord Jesus Christ is especially needed in these dark days by both sinner and saint, for He alone can save (John 1. 29), sanctify (2 Cor. 3. 18), and satisfy (1 John 3. 2).

PRESENT—The Exalted One.

"BEHOLD, I AM ALIVE FOR EVERMORE" (Rev. 1. 18). If earth has no room for the "Man of Sorrows," Heaven has given Him the place of honour.

Calvary's Victim is the mighty victor possessing the keys of Hell and death; He who laid down His life now liveth in the power of an endless life, and hath an unchangeable priesthood (Heb. 7. 16, 24). Consequently He is able to save to the uttermost all who come to God by Him.

It is the joy of the ambassador for Christ to proclaim to needy sinners that He is not only a loving Saviour—This was proved beyond controversy at the Cross—but an ever-living One. This is God's provision for those are who dead in trespasses and sins.

Modern exponents of popular religion put emphasis upon the earthly life of Christ, while despising and rejecting His atoning death for this is fatal to their own self-esteem. His resurrection life is also alien to their thoughts and must be denied, but the child of God through grace appreciates something of its value to him (Rom. 5. 11).

Gems from Half-Yearly Meetings.

Glasgow, 27th September to 1st October, 1940.

Mr. F. A. TATFORD, London.

"Church founded on Christ. His death, burial, and resurrection. Not even on Peter's confession"

"Every converted soul coming together or rather brought together, all who own Him as Lord, forms the Body of the Church."

"Where this is not recognised in a local church it is not fulfilling God's purpose."

"Loved with a love that all human love surpasses. He loved the Church and gave Himself for it."

"He longs for that day when He is going to present it to Himself a Glorious Church not having spot or wrinkle or any such thing."

"We are going to be Glorified with Christ. Partners with Him through the Ages."

D. BREALEY, Blackdown.

"There is a crying need for men of principle."

"Days of Crisis should be the time of earnest prayer."

"Spontaneous Prayer is one thing, Sustained Prayer is another matter. Sustained Prayer is stimulated by the Word of God."

"God is delighted to hear the simplest cry of His Children."

"This habit of prayer can be cultivated, and what reward it brings!"

"While we look at the appalling desolation all around not only in our land but in lands afar, our prayer and sympathy should go out."

"For by One Spirit are all baptised into one body whether we be Jews or Gentiles, whether we be bound or free and have all been made to drink into One Spirit.

"The late Mr. J. R. Caldwell remarked that in spite of all failure God's unity remains. Man cannot introduce into that one body, neither can he separate from it."

More in next number.

The Early Movement of Brethren.

By HY. PICKERING, London, Author of "Chief Men Among the Brethren"

IN the year 1875—when Messrs. Moody and Sankey were just finishing their memorable soul-saving campaign in Britain, a farmer on a large farm, his wife, and two or three daughters, were saved under the influence of Moody, a God-sent and unordained American Evangelist. They agreed to have a series of special meetings in their barn, conducted by Mr. J. Cecil Hoyle, of Spain, when 19 precious souls found the Saviour, including the writer. Bible Readings were begun and well attended, when Mr. John Jameson, a constructive engineer, of Newcastle-on-Tyne, proved a valued help. He startled the congregation one night by saying: "I should like to see on one Saturday night 'a **mighty wind**,' blow down every church, chapel, and meeting place. Understand, I would not aimlessly destroy any building, and should certainly refrain from hurting one single being. Then, when all were on a level the people might say, instead of building 300 bodies of believers, why not *begin afresh*, follow the example of the early church, and have God's blessing."

All were shocked at first, but on thinking and praying over the matter they saw his peaceful proposal.

On making enquiry if any had heard of *a New Testament beginning*, they were informed of "a successful effort in Dublin.

About the year 1840, when a few sterling and able men including ANTHONY NORRIS GROVES, Dr. CRONIN, J. G. BENNET, J. STUART PARNELL (Lord Congleton), WM. STOKES and others (J. N. DARBY and GEO. MULLER came in after being dissatisfied for some time) consulted concerning the question of following out the New Testament in the matter. To begin with they found things not in the New Testament and had to give them up.

Church. To their amazement they found no material building in the New Testament named a church. Thousands of buildings of brick and stone, lime, wood, and mortar all named "churches" in the land, but in the New Testament only one "building" of living stone—"the Church of God." "Church of the Saints," "Church of Philadelphia" (because of the plan) owning all these "called saints."

It seemed as if God had reserved the title "Church" as called in ones for His own "building" or "Church." "Therein one body" (1 Cor. 12. 20).

Priest. More amazing still they read "*every believer* being a priest unto God" (Rev. 1. 6). Not one selected to do all the public work, but "to every man his work" (Mark 13. 34). As a saved man "called unto the Fellowship of His Son Jesus Christ" (1 Cor. 1. 9) he was to act his part as a priest unto God.

Clergy and Laity. A term frequently used in all denominations—the *Clergy*, or the ordained leaders; the *Laity*, the unordained leaders as distinct from the clergy, and not found as a section in the New Testament; a purely human distinction to be shunned with all the personal documents adopted thereto, largely the device of Rome, placed and valued by man, but unknown in New Testament times.

Rev., a very common title now used by all classes of men, some to denote their calling, many accepting it without any right or claim to it at all. They found it was God's own title —"Holy and Reverend is His Name" (Psa. 111. 9) and gladly disclaimed its use by human beings and freely gave it up; as did SPURGEON, who dropped the Reverend for the New Testament "Pastor" (Eph. 4. 11). So with FRANK H. WHITE, HENRY VARLEY and many others. If Reverend, why not "Almighty," another name for God, far more impressive and weighty (shame forbids it). It should be detached from any man to-day, using any of the titles found in God's own Word—"Christian" (Acts 11. 26); "Believers" (Acts 5. 14); "Saints" (Rom. 1. 7); "Disciples" (Acts 6. 1); "Brethren" (Luke 8. 21).

Baptism. They found what many have periodically found since, that most of the denominations frankly hold as a *custom* (baptists excepted) what was not found in the New Testament, or even in the early days of the Church—*the Sprinkling of Infants*. In Acts 8. 12, where a number were baptised, it should have enumerated them as "men, women, and children," yet it only claims two kinds, "men and women." In no place in the whole Bible is there mentioned Baptising of children of immaturity, as practised to-day. The claim that a child after having a few drops of water sprinkled on its face, is made "a member of Christ (Anglican Catechism), a child of God, an inheritor of the Kingdom of Heaven," or "that it signs and seals our engrafting into Christ" with the fixing of "god-mother" and godfather (Presbyterian Catechism) is decidedly unscriptural.

With so many things amissing, should they give up, or start simply as led by the Spirit of God (Rom. 8. 14). So guided they found one clear verse.

"Upon the first day of the week, the disciples (there were 7 of them) came together to break

bread" (Acts 20. 7). They had no minister, leader, chairman, or human president. No church formula, no ministry in the meeting. Each believer was at liberty to take part, not when called upon, but under the Leadership of Christ; prayers and praise filled their hearts (Acts 2. 46, 47), in their new found liberty. Hymn books they had none, but such books as "Hymns and Spiritual Songs," the "Little Flock," and the "Believer's Hymn Book," in time made their appearance. At the end of the meeting every heart was glad "they had seen the Lord" (Acts 20. 25) and had times of Heaven on earth" (Deut. 11. 21).

Similar meetings they found were in existence in Plymouth, Demerara, Italy, and elsewhere. It is difficult to fix the exact place where the first RECONSTITUTED NEW TESTAMENT MEETING was formed. The Holy Spirit was working, and the movement was simultaneous.

As to the first definite guidance from the Word.

"Upon the First Day of the Week." Not the last or seventh day, but the *first* or eighth. Without any official information the Lord had changed the Day to celebrate the Resurrection of His Son, and the Disciples willingly followed. The Jew and others may cleave to the 7th Day, but this and other verses tell of the alteration to the "first day."

"The Disciples, not the religious or the sincere, but the *truly saved*, the only ones ever meant to be at the Lord's Table. Nowhere in the Book is there found a company of saved and unsaved, for those "born again" (John 3. 3) and those still in their sins acknowledged as of God or called "saints" and "sinners."

Assembled to Break Bread. A definite object, not to hear Rev. Tom Green preach, or Canon Black read prayers, and so on, but to "break bread." Who instituted this? Turning to 1 Corinthians 11 they found the whole chapter devoted to it.

With Acts 20, 1 Cor. 11, and other Scriptures, who would dare assert that there is no definite Scripture for a weekly coming together to break bread and fulfil the Lord's dying request?

1 Cor. 11 is the Lord's own will and trust expressed to the Apostle Paul. Thrice over He says: "Do this in Remembrance of Me." There is no superintendent, pastor, or priest appointed to the Meeting. The Lord is the subject, especially His death on the Cross.

They were to do it *"until He come."* "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's Death *till He come"* (1 Cor. 11. 26). It is a joy to see 200 Christians gathering in the Lord's Day and morning to remember the Lord, His Life, Death, Resurrection, Living, and Coming Again, no man claiming superiority, but all seeking to adore Him who has done so much for them.

They found by their assembling "upon the 1st day of the week," that the early disciples had a great deal of prayer, and the early brethren found they needed it (Phil. 4. 6), and they loved to speak to God, so they arranged a regular night for

The Prayer Meeting.

No date being fixed in the Bible for this, it was fixed on various nights of the week—sometimes Monday, often Thursday or Friday, just a coming together as "disciples" for prayer.

No prayers were read, nor were any copied or stereotyped national prayers, sometimes ungrammatical, sometimes lengthy, always real, kept the companies together and were truly helpful.

Next they felt they desired a *teacher* to teach them more of the Bible, so a

Bible Reading or Bible Study Class

occupied another day of the week. This became very useful and very popular. In the smallest companies the Bible Reading is still looked upon as a precious meeting. No arrangement is made further than the portion to be read; usually a Book is taken and gone through. Where there is a brother with some knowledge and can read it or study the subject, the Bible Reading is more edifying. But with the Holy Spirit to guide and with spiritual minds, it was usually a profitable time; in later years, with gifted brethren in greater numbers, one is sometimes selected to give an address, or a number of addresses on the Scriptures. Also **Conferences** (now well known) are convened for Saturday afternoons or holidays and largely attended. The Bible is the only guide book.

The Gospel Meeting. Then, not as a second thought, for it was also the first thing in the heart, as the first thing delivered by the Apostle Paul. "For I delivered unto you *first of all* that which I also received . . . how that Christ *died* for our sins . . . and that He was *buried*, and that He *rose again* from the dead, and that He was *seen* of Cephas, then of the twelve, after that He was seen of about 500 brothers at once; last of all He was seen of me" (1 Cor. 15. 1-6).

Thus *"the Gospel"* (1 Cor. 15. 1) is made clear and plain, and if the man who preached it does not mention the *"death"* of Christ *for our sins*, he does not preach *"the* Gospel" although he may preach much Scripture Truth.

Long may our God help our hearts on *"the* Gospel" of God, and our desire ever be to make it known. *It is the basis of all.* When anyone definitely "believes on the Lord Jesus Christ" (Acts 16. 3) and this *believing* is important, he is

approached on the subject of "baptism," and often "the Lord's Supper." Not that he *must* be baptised to be at the Lord's Table, although this is generally and usually expected. Thus every member of "the Brethren" (commonly so called) is known to have professed faith in Christ: to be a baptised or immersed person (although not essentially) as well as to "break bread upon the first day of the week." He claims no man as his "minister," for he has none, he gives "as the Lord prospers," upon the "first day of the week" (1 Cor. 16. 2) for the Lord's Work, for numerous Special Efforts, Sunday Schools, and definite Gospel work, etc.

What could be more like an Apostolic company in which Paul could be found were he to come back to earth. Not forgetting that *"God's Church"* is one—that "There is One Body" (Rom. 12. 4). These companies hold that every true "born again" person (John 3. 3, 7) even in any man-made scheme, is as much in the "Church of God" as they are. Although it is suggested that before they were received into the company each one had been asked, *"Are you born again,"* has answered satisfactorily, whereas in many churches regular attenders are admitted without having been questioned, even in a simple manner, as to salvation. It is also admitted that in every company there may be a few who have "crept in unawares" (Jude 4). All the truly saved will be equally in Heaven together "through the Blood of the Lamb" (Rev. 7. 14).

These companies have all that the Apostles had, they follow the Word as they did, they own no man save "Jesus only" (Matt. 17. 8), and cleave alone "to God and to the Word of His Grace" (Acts 20. 32).

They practice the ordinances of Baptism and the Breaking of Bread, the only two ordinances named in the Bible and do whatsoever the Lord has commanded.

This movement begun by a few believers, seeking the guidance of the Holy Ghost and the Inspired Word of God, not aiming at or expecting a great success, has so developed under the blessing of God alone, that there are throughout the British Isles, America, Australia, New Zealand, France, India, Germany, and almost every country on the face of the earth, more than ten thousand companies, without any president or leader, most own their own Gospel Halls, having no set of rules or other book than the one Book—THE BIBLE. The great Question ever is: "What saith the Scriptures" (Rom. 4. 3) a definite word therefrom settles every dispute. One clear text from the Scriptures puts to silence any argument, idea or objection, irrespective of the person using it.

As each one must give "account of himself to God" (Rom. 14. 12) let me advise you to look around you where you worship and see if all therein is according to God and His Word, then compare what is written above, and find your way into one of the small companies whose motto is "GOD ONLY" (1 Thess. 2. 8).

THE very valuable articles, by accredited brethren, on "Why we Meet so Differently to other Christians" which have appeared in *The Witness* for 1940, will be ably followed by a series on: "**Why we Prize the Morning Meeting**," in addition to the usual supply of edifying matter. Brethren gifted by God and guided by the Spirit might send in, as time affords, articles, not too long, to the Editor of *The Witness*, 14 Paternoster Row, London, E.C.4. Pray for guidance and gift. The idea is not to excite or annoy fellow-Christians, but to show the value of observing God's hallowed service. *A free copy sent to any Christian on receipt of a post card.* HyP

The Song of the Bubbling Heart.

By A. C. ROSE, India.

"MY heart is bubbling up with a good matter," sang the happy Psalmist, as with unclouded vision his eyes of faith saw the land of far distances with the eternal King reigning in righteousness, in company with His Bride, surrounded by His worshippers crying:

> "Most beautiful Thou art beyond the sons of men:
> Graciousness hath been poured into Thy lips!"

One of the greatest joys experienced by those who are permitted to work in lands where the Gospel light shines in the thick darkness of idolatry, is to watch the miracle of hearts that were a quagmire changed into bubbling springs of worship as they take their places at the Table, and recognise their Risen Lord in the breaking of bread. His power to open blind eyes and closed lips is a never failing source of wonder. It began with His infancy when the hearts of old Simeon and Anna, their natural resources long since dried, became crystal springs of praise, so that the parched

Temple Ground Became a Pool,

and the thirsty land of Moriah wells of water.

John the Baptist, the popular preacher, could have been a renowned nationalist leader, but he left all that aside, when his being surcharged with prophetic power, the Gospel cry rang from his lips, "Behold the Lamb of God that taketh away the sin of the world." It was no cold official introduction of his successor, but a living, worshipping testimony to the only begotten Son of God, arrived in answer to Abraham's assurance, "God will provide Himself a Lamb." The Lamb of God, because *from* God, proceeding from His native place in fulfilment of eternal councils, to

Declare God's Being,

to express His character in all its perfections.

The Lamb *for* God, to be claimed and presented by every penitent sinner as his own passover Lamb, behind whose sprinkled Blood he should be safe from merited judgment, and join the redeemed host thrust out of Egypt. The Lamb *with* God in the midst of His throne, evidently once slain as a sacrifice for sin, now crowned with glory and honour, combining in His Person all the value of Victim, Mediator and Judge.

Questioning Nathanael followed with his rapturous, "Thou are the Son of God, Thou art the King of Israel!" Worship and doubt are at opposite poles, but when doubt yields to truth, the heart is like a frozen fountain unsealed by the sun's releasing rays. Then deep answered to deep as that guileless heart was given the revelation of coming glory, "Thou shalt see the angels of God ascending and descending upon the Son of Man."

As the Lord Jesus watched many of His disciples going back because they could not bear

His Tremendous Words,

He called from Peter's heart that noble cry, "Lord, to whom shall we go? Thou hast the words of eternal life." Those were deep waters overflowing to refresh the soul of the Man of Sorrows. Eleven men were His, called and chosen and faithful, men who would pour out their lives for Him, as filled with His Spirit they would follow His steps, and repeat His message with such infectious, joyous power, that millions of listeners would be added to the company of the bubbling heart.

Mary with her spikenard, leads the sisterhood of the overflowing heart. That fragrant torrent poured over the head and feet of the Lord Jesus was the expression of her love. Priests and kings and healed lepers had been anointed in Israel, but never a victim at the altar, until He came Who was Priest and King and Healer of lepers and the Bearer of their sins.

Presently Sweat,

spittle, and blood would flow down that glorious face; wicked hands would smite and mar, but love forestalled them all. The fragrance of the spikenard lingered beneath the thorn crown, and the pierced feet exhaled the odours of myrrh and aloes and cassia; but more, that breaking heart treasured the memory of one who had learned His lessons and ministered to His unspeakable need.

The other Mary from Magdala, is the first resurrection representative of the bubbling heart with her great word, "Rabboni!" breaking out like a flood through wide flung gates. It is the cry of the blind who suddenly sees; of the deaf whose deadly silence is broken by the sound of soft voices; it is the language of Heaven, upon lips that have tasted the pains of Hell.

Peter, depressed by his breakdown, ashamed of his boasting, grieved by the threefold question, could not have shown his true nature in any other way than by his outburst: "Lord, Thou knowest all things, Thou knowest that I love Thee!" It welled up from his penitent soul like a tidal wave, to be answered by no congratulation, but by

A Deep Word of Foreboding

such as only a strong man could endure, but a word to be treasured as a sacred trust as the years passed, until the gift he had offered in the upper room had been accepted, and he had laid down his life in token of his love.

There is one voice that we miss among this harmonious burst of praise, and that is the voice of Lazarus. We do not know the reason for this omission, and may not presume to blame. It may be that he was slow of speech, in contrast to outspoken Martha; it may be that his testimony is one of the secret things yet to be revealed. We can only wonder where he was when the voice that had summoned him from the grave,

Cried in Agony on Calvary.

Why was he not with John standing by the Cross? Why did not his hands, so recently released from the grave clothes, share with Joseph and Nicodemus the task of releasing those thorn hands from the nails? Why did he not share her vigil with Mary on the third day, he who had known the thrilling joy of life from the dead? Although we cannot answer these questions, there is one question that we must answer: "Why are we not men of the bubbling heart?" Have the cares and dangers and sorrows of this world, or the deceitfulness of riches, or some other rubbish choked the deep places, as Abraham's wells were stopped by the Philistines? If so, there is a simple remedy that Isaac adopted—dig them out again, on our knees if necessary, and in the travail of our souls. Then how different many of our Assemblies will be; then the promise of the last great day of the feast will be fulfilled, and rivers of living waters from our hearts will bless Heaven and earth.

THE DAY OF SMALL THINGS.

Lessons from Proverbs 20. 24-28.

1. The Ants.—*Provision* for the future. "Now is the accepted time."
2. The Conies.—*Foundation*. Make their houses in the rock.
3. The Locusts.—*Union* Go all of them by bands (joined together).
4. The Spider.—*Communion*. Taketh hold and is in kings' palaces.—*R. M. Beresford*.

The Question of Subjection

By W. R. MOORE, B.A., Barrister, Exmouth.

IN these perilous times lawlessness is rampant, and great multitudes of people are being brought under the control of one or another of the great Dictators who have become the heads of states. A dictator makes a strong appeal to the natural man, and there is a measure of truth conveyed in the appeal, for the strongest form of rule is that of the absolute monarch. God is the absolute Ruler of the universe, and the day is drawing near when God's only begotten Son, the Man Christ Jesus, the Saviour of the world,

Will Become the Supreme Ruler

over the whole earth. The right or wrong of the dictator depends upon his character. Only a perfect man can become a dictator acceptable to God and a beneficent ruler over men, and the Lord Jesus Christ will possess the necessary qualifications for this position.

Paul, in his epistle to the Romans, writes: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God" (R.V.; Rom. 13. 1). It should be evident to all that all men are subject to the will of Him Who brought them into being, and that all those to whom God has delegated authority should rule according to the will of God, but

This is Where Men have Failed,

for "sin is the transgression of the law," and "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." In the epistle before referred to, it is stated: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one . . . Now we know what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3. 12, 19). All those who have been given authority by God should rule according to the will of God, for it is evident that the supreme Ruler of the universe could not sanction any other law than His own. Kings have been given authority over their subjects, the husband over his wife and the household, parents over their children, and masters over their servants. All those to whom God has given such authority have

To Account to Him for its Exercise.

The king has no authority except in the kingdom over which he has been appointed king, and God-given authority is always limited to the sphere over which He has given them rule.

Again, in the epistle of Paul to the Romans, it is written: "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God" (Rom. 14. 12).

The awful conditions which are existing in the world to-day are caused by those who claim to be lawful rulers over men. The only conceivable world peace imaginable must be brought into existence when all rule is enforced according to the will of God. Satan, the arch-enemy of God,

Is Now Attempting to Exercise the Supreme Authority

which belongs to God only, and this will continue until the Son of God Himself, God's appointed Ruler over the whole earth, shall assume control, as was foretold so long ago by Paul, an Apostle of Jesus Christ, in a letter to the church of the Thessalonians, saying: "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2. 8-10).

It is evident that those who acknowledge Jesus Christ as their Saviour, and by faith in Him have become the children of God, owning Jesus Christ as "Teacher and Lord," if their profession is real, accept His teaching, and

Obey His Will.

Of such He said: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." (John 10. 27-29). All the dwellers upon earth who do not bow to the rule of the Lord God omnipotent, are in rebellion against Him, and God's message to such in infinite grace, through His servants, is "We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 20, 21).

Those who have

Refused to Obey God's Message,

and are the children of disobedience, and so the children of wrath, are hastening into "eternal destruction," to "the blackness of darkness" for ever. But those who have been born again by the Spirit of God, and acknowledged Christ Jesus as their Saviour and Lord, have the unspeakable privilege of confessing Him as such even unto death, taking solemn heed to the words which

He spake to His disciples, shortly before He returned to His Father in Heaven: "All authority hath been given unto Me in heaven and on earth" (Matt. 28. 18, R.V.), and being prepared at any cost to say, as the Apostles said in the early days of the church, to those in authority, when they issued orders to them

Contrary to the Sanction Contained

in the authority which God had given them: "We ought to obey God rather than men" (Acts 5. 29). It was for taking such a stand as this that many servants of the Lord Jesus Christ suffered martyrdom in times past, and without doubt many more will have to suffer in the same way in days to come. Upon His servants rests the solemn responsibility of understanding and obeying their Lord's will, without any regard to consequences to themselves, or to the opinion of others, but simply rejoicing in the good pleasure of their Lord. Such should be our conception of what subjection means to those who rejoice in knowing that they belong wholly to God.

Always the Same

"I am the Lord, I change not" (Mal. 3. 6).

ALWAYS the same is our blessed Redeemer,
He never leaves us, His children, alone;
Is not the promise to all who believe Him?
None ever sought Him in vain, no, not one.

Always the same, yes, in joy or in sorrow,
Blessing the song, sanctifying the tear;
O! when the cross seems to weigh down too hardly,
Be not discouraged, for Jesus is near.

Always the same, if in light or in darkness,
Should thy sin cause Him to hide His dear face,
Still He is watching, no ill can befall thee,
Sheltered by mercy, O wondrous His grace!

Always the same, should thy friends all forsake thee,
Hear the sweet words of this Counsellor-Friend:
Lo, I am with thee, I'll never forsake thee,
E'en down to hoar hairs; yea, unto the end.

Always the same, Jesus, thus have we proved Him;
Always and ever our Saviour divine;
Lifting the burden when sad or discouraged,
Renewing strength that would seem to decline.

Always the same, His blest word cannot fail us,
Hath He not promised a home in the skies?
Yonder, with Jesus, we'll rest from our labours,
Where God shall wipe the sad tears from our eyes.

O, He is coming! we'll see Him descending,
Hath He not promised a home in the skies?
Our souls enraptured, made white in a moment,
Glad songs of triumph shall sound on the ear.

Then, yea, for ever, we'll praise our Redeemer
With purified lips, and with hearts clean and white;
With loved ones sleeping and those who are watching,
Sing the new song, where the Lamb is the light.

From "Golden Grain" Almanac. ALICE WHEELER.

"The Witness" Book Reviews.

Books for review should be sent to the Editor 14 Paternoster Row, London, E.C.4. Any good book promptly supplied from any publisher.

Wonders of Prophecy. By JOHN URQUHART. This is a new edition of a book which has been much owned of God. It has been revised and illustrated by his son. It strikingly confirms the accuracy of a large number of the predictive Scriptures of the Bible, and deals with facts relating to Tyre and Sidon, Egypt, Palestine, Babylonia, and the marvellous unfolding beforehand of the history of Gentile nations, as well as of the Jews, in the prophecies of the Book of Daniel. The chapter on "Prophecies Fulfilled in the First Advent of Christ," is of special value and interest. There is also a useful Appendix on the Jewish Problem. The interest of the book is enhanced by some 20 illustrations, and is published in a thoroughly neat and handy form. It is a pleasure to recommend it. (Pickering & Inglis. 3/ net). W.E. VINE.

Translated. A Memorial of Eustace G. D. Maxwell. 79 pages. 18th Edition. (Published by the C.S.S.M. Price, 1/). 31,000 copies of this tribute by a loving mother to a devoted son, a Repton boy and Cambridge man, have been published. They tell of a fine Christian young man, yielded to God, whose life was made a blessing to many before it came, humanly speaking, to an untimely end in a railway accident. This book should be very suitable for public school boys, University men, Crusaders.

Palestine Calling. (Pickering & Inglis, London. 6/ net; 6/6 post free). During the past five years or so we have had quite a spate of books on "Palestine." Almost every preacher who has gone on a visit to "The Holy Land" for a few weeks has returned and written a book on his experiences and impressions. Dr. Christie's intimate and first-hand knowledge of the land as given in "Palestine Calling" *is different in that it has come from the pen of one who has given the best part of his life to the land he so graphically describes.* He is immersed in the literature of the Jews, speaks their language as few can, knows their lives and habits. His book is valuable then, seeing it is from a resident of Palestine and not from one who has made a hop skip visit to the East. For an insight into some of the customs prevailing in the time of our Lord, Dr. Christie's fascinating volume will long remain a very valuable handbook.

DR. HERBERT LOCKYER.

Christ our Freedom. The Message of the Fourth International Conference of Evangelical Students held at Cambridge, 1939. Paper covers, 144 pages. Price, 2/. Published by the Inter-Varsity Fellowship). There are twelve chapters in this record of addresses, fifteen in number, at this Conference. All are well worth reading, though we would not perhaps endorse every statement made. They are of a high level, and we would ourselves award the palm of merit to Mr. D. Martyn Lloyd-Jones, of Westminster Congregational Church, London, for No. V, on "Christ, our Sanctification," a very fine treatment indeed. The I.V.F. have published some very good things; this is among the best, and we cordially commend it to the perusal of our readers. It has gripped us from beginning to end. R. G. LORD.

What's All This About? Edited by GEO. PAISLEY. With Foreword by Lt.-Col. D. C. Munro, D.S.O., M.C. In this book the police give evidence—but of what the grace of God has done for and in them. Twenty police officers (whose photographs are given in each case), from Ex-Chief-Inspector to the ordinary P.C., give their very striking and interesting testimonies as to their changed lives resulting from acceptance of Christ as Saviour and Lord. Readers having friends in the Police Force would do well to pass on to them a copy of this booklet (International Christian Police Association. 69 pp., in linenized cover, 6d.; 8d. post free). R.G.L.

Trying to be Europe's Master—The End Coming.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row. London E.C.4 **Note the Number of Questions.**

CHRISTIANS "DEAD UNTO SIN."

Question 2233.—Are all Christians dead in Christ unto sin?

Ans.—*In principle* God "reckons" *all* true believers in Christ to be dead unto sin (just as He reckoned believing Abraham to be righteous) because Christ "died unto sin once" on their behalf.

In practice, believers are exhorted (Rom. 6. 11) to "reckon themselves to be dead indeed unto sin," and, consequently, not to allow sin to reign in their mortal bodies. If we, like Paul, by faith cast back the serpent into the flames, we shall, like him, feel no harm (Acts 28. 5). O. S. Nye.

THE VEIL OF THE TEMPLE.

Question 2234.—Will you kindly explain Matt. 27. 51? Does it mean the Veil of the Temple at Jerusalem or the temple of the Lord's body. Heb. 10. 20, or was it both, the temple at Jerusalem and the temple of His body?

Ans.—Yes, both are true. We read Matt. 27. 51: "The veil of the temple was rent in twain from the top to the bottom." The reality is dealt with in Heb. 10. 20 and we are told in John 19. 34 that "one of the soldiers with a spear pierced His side" (see also Zech. 12. 10). It is noticeable the direction in which the veil was rent "from the top to the bottom." In other words it was a divine act. When the reality had taken place the figure was done away with. W. A. Thomson.

DWELL WITH THE DEVOURING FIRE.

Question 2235.—"Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burnings?" (Isa. 33. 14). Is this to be understood as referring to God, as in Heb. 12. 29) or does it refer to the judgment of the wicked? Having heard it used in both ways, it would be helpful to know which is the correct interpretation.

Ans.—God's anger is against sin, always and everywhere. He is never indulgent to the sins of His people. Here Isaiah rebukes Israel for their greed and for their complicity with evil doers. Is not God against them, His people though they be, as the fierce devouring fire is against the stubble? Verse 15 answers the question, for they that behave themselves righteously, that speak and act honestly, that refuse fraudulent gain, that lend no countenance to any evil thing, have nothing to fear from the wrath of God which comes only on "the sons of disobedience" (Eph. 5. 6).

These words, and such words as these, are for the Lord's people in this age as in that, to remind them of the holiness of God and of His irreconcilable hatred to everything unholy. It is salutary to associate Matt. 18. 20, "Where two or three are gathered together in My Name, there am I in the midst of them," with Exod. 33. 3, "I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way."

It is fatally easy to "lean upon the Lord, and say, Is not the Lord in the midst of us? no evil shall come upon us" (Micah 3. 11), while our hearts are far from Him and our ways obnoxious to Him. For this cause judgment came upon Israel, as it will assuredly come upon us if we pursue our own selfish ends while we call on the Name of the Lord.

Such passages as Isa. 33. 14 and Heb. 12. 29, are intended to exercise the consciences of the people of God and to warn them of the danger of saying "Lord, Lord," while they walk in disobedience to His Word. C. F. Hogg.

MOST WARS OF THE PAST have consisted in gathering together of brave or huge masses of men, and having a real fight. This War is the queerest one which has yet been. Numbers of men do not count at the moment except they be airmen. Britain has, with the Home Force, hundreds of Poles, Norwegians, French and other European Nations, and men from Australia, New Zealand, Canada, India, etc., with many from the United States and other countries—at least two millions are waiting for the coming climax: while the air forces of the Allies and the enemy are fighting the battle in the air by day and night, each seeking to overcome the other as fast as they can.

THE NIGHTLY FLIGHT OF AEROPLANES OVER LONDON

has been extensive, many houses, mostly of the working class, have been demolished, the inhabitants killed, injured, buried in the debris, or left homeless at all hours of the night; shops, including many of the large Oxford Street and other warehouses have been despoiled; the great Cathedral of St. Paul's was nigh blown to pieces by a time bomb weighing a ton, which fortunately, however, was dug out and carried to vacant ground, where it was destroyed. Most nerve-racking is the portion of those who must remain within the City boundaries. The total casualties in Britain since war began number

8500 KILLED AND 13,000 INJURED.

Yet it cannot last for ever—oil must give out, pilots become short, or something intervene. God still rules in "the kingdoms of men," and when it pleases Him to do so He will make short work of man's vanity.

THE DICTATORS HAVE HAD A LONG LOOK IN.

They have spoiled a lot of countries in Europe: Czecho-Slovakia, Poland, Finland, Norway, Denmark, Holland, Belgium, France, and are now trying to subdue the British Isles. An invasion was to be tried in September, and Hitler was to make his procession through London; but he is not there yet, and will never be—he may go back to his house-painting, for his failure is certain. He is now trying the Central and Southern lands, marching thousands of his army into **Roumania** and **Hungary**, under pretence of peaceful means. He will soon claim the whole, unless Stalin wants his share. Spain will not be forgotten by Mussolini. Then he wants **Greece**, and not content with the rule of Europe, he purposes trying Africa, with **Egypt** as a start, and if he can get **Japan** to attack the **United States of America**, *where will he end?* But Someone stronger may intervene to upset Hitler's plans and to thwart the might of men; and when God moves, millions *must quake before Him*. Man is acting now, showing how much of the beast lingers in him, and how little he has learned of the teachings of the "God sent" Man, Who will close the scene.

CHRISTIAN, TAKE HEART.

"The night is *far spent*" (Rom. 13. 12). "The Coming of the Lord (who died for you) *draweth nigh*" (Jas. 5. 8), and His last promise in Rev. 22. 20 is, "Surely I come quickly." A few more marchings weary and nights of weeping, then the sunshine of His face, and Home and gladness for evermore. Poor earth, with its sorrows all past, and Heaven with its joy and happiness for ever! Hallelujah, this is our Hope!

"To dwell with Him and see His face,
And sing for ever of His grace."

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 14 Paternoster Row, London, E.C.4

November, 1940. To ensure insertion, Notes must reach London by 12th. Made up Oct. 15th.

A NOTE FROM MR. BROADBENT.

WAR conditions prevent me from visiting at present those on the Continent whose needs are so great and to whom I would so gladly go in their time of distress. Communications by post are also increasingly difficult. Still, we keep in touch with some and learn that in most countries churches and Gospel testimony continue, there is spiritual awakening, many who have lost their possessions are strong in faith and courage, loss has proved gain.

We have been able so far to keep our house open, and are glad to receive any in need who are sent to us. I should be thankful for wider opportunity of service in such times as these. Perhaps it may be given, but at present patience is required.

In prayer I feel the value of the Spirit's helping our infirmities. Principal objects of prayer seem now to be: a fuller understanding of the purpose and will of God, both as revealed in the Word and as exhibited in present events, and also, that the judgments under which we are may bring about profound and widespread spiritual awakening, repentance, and turning to God.

E. H. BROADBENT.

ENGLAND

FORTHCOMING.—Manchester. Saturday Rallies, Nov. 2, in Onward Hall. A. Pulleng; 16th, in Fernley Hall, Scott Mitchell..**Nottingham.** Missionary, in Willoughby Hall, Low Pavement, Nov. 9-11. Particulars, A. Bowler, 84 Trent Boulevard, West Bridgeford..**St. Annes-on-Sea.** Gospel Hall, 21 St. Albans Rd., Nov. 2, at 4.30.

LONDON.—Assembly Hall, East Ham, and Maberly Hall, Dalston, have been so badly damaged through air raids that they are unfit for use. Believers from Maberley Hall are now meeting in National House, Mildmay Conference Centre, N.1..The November Saturday Meetings in **Bloomsbury Central Church** have been cancelled. ..Paragon Hall, **Hackney,** has been closed as a result of enemy action. New address later.

REPORTS.—At Gorton Conference, Messrs. Gabriel and Whitmore ministered the Word..**Withington.** E. H. Grant and L. W. Kern gave help in ministry..**Bury.** P. J. Poole and D. C. Cameron took part helpfully..**Norwich.** Special Addresses on "Truth for the Times," in Stuart Hall, Fridays of September and October, have been splendidly attended. H. St. John, E. S. Curzon, E. W. Rogers, G. C. D. Howley, Scott Mitchell, F. A. Tatford ministered..**Leicester.** Missionary, Sep. 21-23. Ministry and reports given by F. Butcher, A. H. Charters, Chas. M'Ewen, and others.

NOTES.—Stretford. Luther Mills having special two weeks' Gospel effort..R. G. Lord had appreciated meetings at Aldershot during Sep, with "Parables of the Kingdom" Chart. Good attendances..E. E. Rankin had good start in Hope Hall, New Ferry..Haydock. A. E. Ward took services in Assembly Hall during Sep. Goodly numbers attended. Blessing granted..**Liverpool.** Visit of H. St. John to Boaler St. had to be cancelled. Saturday evening meetings are held in various halls for prayer and encouragement, even though numbers are small. Personal work is being done among service men..Chas. M'Ewen to be at Llanelly, Nov. 3-14, also Newton Abbot, Exminster and Stoke Canon..

THE WITNESS for *Dec.* will contain a Scriptural and comforting article by GEO GOODMAN, on **Comfort in Days of Conflict,** and for *Jan.*, **Whywe Prize the Morning Meeting?** *Do not miss either treasure.* 3/ yearly, p.f.

James Lees had good times amongst Scandinavians in and amund **Newcastle-on-Tyne.** Hoped to visit Haltwhistle..Ernest Luff, of Frinton, reports many opportunities among soldiers and sailors, and some blessing..As special meetings are impossible. Walter Ainslie is seeking to help local Assemblies in Wirral.. P. Mills and V. Cirel having increasing interest among airmen in Glam...T. J. Allen has blessing among evacuees, also good times among the troops in Devon.

SCOTLAND

FORTHCOMING.—Glasgow. Hillkirk Place Hall, Nov. 2, at 3.30. R. D. Johnston, J. Milne, W. A. Thomson..**Larkhall.** S.S. Teachers' in Hebron Hall, Nov. 9, at 3.30. W. F. Naismith, R. D. Johnston, J. Milne..**Galston.** Evangelistic Hall, Nov. 16, at 3. A. Borland, John Ritchie, W. D. Whitelaw..**Glasgow.** Abingdon Hall, Nov. 16, at 3.30. H. St. John, Jas. Govan, R. D. Johnston, others..Quarterly Meeting of S.S. Teachers in Bethesda Hall, **Linthouse,** Nov. 23, at 5. H. St. John, P. Wilson..**Shettleston.** In Tabernacle, Old Shettleston Rd., Nov. 23, at 3.30. M. H. Grant, R. Balloch, W. M'Alonan..**Kirkcaldy.** Hebron and Dunnikier United in Hebron Hall, Jan. 1, at 11. H. German, J. M. Wilson, and others..**Larkhall.** Hebron Hall, Jan. 2, at 11.30. W. D. Whitelaw, J. M'Alpine, H. German, W. W. Fereday.

REPORTS.—Suitable messages were given at Cockenzie Annual, Sep. 21, by A. Borland, R. Cumming, A. M'Broom..S.S. Teachers' in Elim Hall, Glasgow, Sep. 21, larger than usual. Messages from M. Goodman, J. M'Alpine..**Knightswood.** Large attendance Sep. 21. Ministry by R. D. Johnston, W. A. Thomson, W. F. Naismith, T. Richardson.. Ministry at **Chryston.** Oct. 5, was uplifting when H. Wildish, J. Wilson, G. Murray, and W. A. Thomson gave help..**Glasgow.** Bethesda Hall, Oct. 5, well attended. Ministry by A. M'Neish, R. Prentice, J. Hislop, Chas. M'Kinnie..Missionary in Town Hall, Motherwell, Oct. 5. Large attendance. Reports by Hugh M'Kinnon, D. W. Beattie, A. C. M'Gregor, J. J. Adam..**Paisley.** A goodly number present in Shuttle St., Oct. 5, to hear D. Walker, R. D. Johnston, W. D. Whitelaw..**Glasgow.** Union Hall well filled, Oct. 12. Help given by R. Cumming, W. F. Naismith, J. Lightbody, and E. Tainsh..**Hamilton.** About 200 present in Gospel Hall, Oct. 12, when R. Prentice, W. Brown, S. Thomson ministered..Glasgow. Half-Yearly Meetings, Sep. 27-Oct. 1. Large musters in Christian Institute. Appreciated ministry reports by D. Brealey, E. H. Broadbent, F. A. Tatford, J. M'Alpine, H. Wildish, D. W. Beattie, C. M'Kinnie, C. B. Pinkham, R. J. Wilding, E. Rankin..**Arbroath.** Hall well filled, Oct. 12. Practical ministry by Jas. Malcolm, E. Heath, Dr. Duncan.

NOTES.—E. E. Rankin had blessing in **Abingdon** Hall, Glasgow. A number saved and added to Assembly. To be in **Milngavie** first two weeks of November, and in Balmore Hall, Nov. 17..Harold St. John to give special addresses in **Abingdon Hall, Nov. 16-29..**R. W. Broadbent had helpful meetings at New Blyth, and at Strichen..George Bond encouraged on visits to the N.E. coast after summer work in the Highlands. Commenced Gospel Effort in **Carluke,** Oct. 20..**James Lees**

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and Alexander M'Gregor have been working among Scandinavian seamen and Polish troops in various parts of Scotland and England.

IRELAND

NOTES.—Dublin. Dr. W. Heron gave much appreciated help in Merrion Hall, for two week-ends. W. E. Tocher was to follow in Oct., and J. G. Grant in Nov...R. Craig finished at **Drumloo**, Co. Monaghan. Hopes to commence in Co. Cavan..W. H. Wills had good meetings at **Killycurragh**. Expected to go on to Carrick-longfield..Edward Hill to have special meetings at **Lungs**, Co. Tyrone, commencing Nov. 3..Messrs. Finegan and Lewis had fair interest and some blessing in tent at **Cuvancarragh**..M. Bentley had encouragement in the Gospel at **Ballinahinch Junction**..D. Leatham finished in Orange Hall at **Sherrygroom**. Fair interest, some saved..**Lurgan** conference was a time of refreshing. Ministry by Messrs. Baillie, Cooke, Campbell, Rogers, Megaw, Gilmore, Irvine, Knox, Geddis, Kimbery, Graham, and Dr. Boyd..**Belfast**. T. Cooke in Ballyhackamore; D. Craig in Old Park Hall; Cooke and Craig in Ormeau Rd.; F. Knox in Newtownards Rd.; H. Baillie in Donegal Rd..R. Curran at **Ballymaskeogh**..M. Bunting at Lisburn..R. Love at **Leasans**..D. Craig at Comber..W. Gilmore in **Ballymenu**..W. Hagan and J. Hutchinson amongst soldiers.

AMERICA

CANADA.—Mt. Forest. D. Miller has been preaching the Gospel in this district under canvas for several weeks..**Petrolia**. W. Bailley with the help of some young brethren carried on a series of Gospel meetings in this town where there is no Assembly..**Embro**. F. Nugent and T. A. Wilkie had a few weeks' meetings in schoolhouse. Several professed faith in Christ..**Guelph**. Sessions of Young Peoples' Summer Bible School, Aug. 10 to 26 were well attended. Morning Bible Studies in Genesis taken by H. G. Lockett, B.A.; afternoon studies shared by John Smart, A. P. Gibbs and Conrad Baehr; evening by A. P. Gibbs and C. E. Tatham; at Labour Day Conference, the last of the season, Word ministered by H. Harper and P. Hoogendam..A. R. Crocker paid appreciated visit to Yorkshire St. Gospel Hall. Also visited **Forest**, London, Galt, and other Assemblies..**Stratford**. John Martin has been carrying on Gospel effort in tent with some blessing..Conferences at **Vermillion** and Pibroch, Alberta, were seasons of blessing to many hearts. Speakers were Messrs. Benner, Stephenson, Somocal, Fairholm, and W. Wilson..W. Wilson had meetings at **Powell River, B.C.**, with some profit among the Lord's people; interest among the unsaved. Also visited Granum, Alberta, Tmil, Penticton, Vernon, Vancouver, B.C., and Strome, with interest in each place..A. Lennox continues to labour in and around Cochran, a hard place. 6 have been baptised at Clute, the most northerly Assembly in Ontario, which is growing ..Mr. and Mrs. Busby, Timmins, hope to return North shortly, the latter having recovered from her operation.. Geo. Rainey spent part of Summer labouring in **Bancroft** district, where a conference and baptismal service were a cheer to believers. Also visited several smaller Assemblies.

UNITED STATES.—Oakland, Cal. It is planned to hold a joint conference on Thanksgiving Day (date not yet decided). Particulars from Thomas Hill, 1393 8th Street..Jas. F. Spink was to have tent meetings in **Dallas**..Interest at continuous open-air meetings in Manchester, Conn., has given encouragement to local believers..At **Laurium**, Mich., 9 believers were baptised, all former Lutherans..Wm. Ferguson continues with Bible Coach in needy parts of **Michigan**.

OTHER PARTS.—West Indies. Messrs. Neilson and Davis continue to see abundant fruit to their labours at Sandy Point, ST. KITTS; "many have been saved".. Several of the workers at St. Kitts paid a visit to the near-by island of NEVIS; went all round the island with Gospel literature and had conversations with various people..B. V. Cooper and native brother, Mr. Stuart, pioneering in TOBAGO, visited Castara, Bloody Bay and Parlatuvier; had good open-air meetings, being permitted to use the Police Rest-House as their headquarters. Much interest, and hope of permanent work at Parlatuvier. A. Cole is encouraged in the work at Speyside and Charlotteville..ST. VINCENT. W. B. Huxster, Union Island, writes: "Have recently been in Kingstown; Mr. Annan here in my absence, for needed rest and change. Seven were added to Assembly in Kingstown, five by baptism: three men and two women, with a mother and son who have been in fellowship in Barbados. Dr. Lowe has recently been caring for the work started as a result of the visit of Messrs. Wildish and Willie"..At Elim Hall, St. Andrews, JAMAICA, a prayer meeting is held each morning at 7, to remember the Nation and suffering saints in Europe, in this time of distress..CUBA. T. Smith, Havana, writes that a young man, a confirmed Spiritist, has professed. Pray for him..**Brazil**. A. Simpson, Conquista, reports good attendance at Gospel meetings and Sunday School. An R.C. woman, who has attended meetings for 10 months, has confessed Christ..W. Maxwell, Sao Paulo, writes of good cottage meetings held weekly in homes of folks interested..**Chile**. A. Stenhouse, Santiago, reports that 6 have recently professed conversion.

AUSTRALASIA

AUSTRALIA.—R. and D. Howell, from Belgian Congo, have been visiting Sydney, telling of work in a number of Assembly halls. R. Scanlan, of Brisbane, in Sydney since Easter ministering in different halls. In Newcastle district for a month, returned to Brisbane to be at Conference there. Meeting in **Petersham**, afternoon and evening, when five brethren gave addresses on "Revelation." Hall packed. Messrs. Saxby, Sr., Scanlon, Saxby, Todd, and Dr. Edwards. New Assemblies commenced at Canberra, Kmg Island, Sawtell, N.S.W. New hall opened recently at Warrell Creek.

NEW ZEALAND.—Auckland. Forbes MacLeod gave help in and around the city. T. H. Salmon is encouraged in work amongst the Jews..S. Burnham had good meetings in **Palmerston, Nth**...Work amongst soldiers at **Papakura** has been cheering; a number have been led to Christ..Christian Soldiers' Prayer Meetings at **Trentham** have proved a help to many..W. Howland in revisiting places where he laboured last season, has been cheered to see fruit remaining..Workers with Auckland Gospel Car have had good interest on the whole. Pray for blessing on the Good Seed scattered.

THE WORLD FIELD

EUROPE.—Iceland. A. Gook, Akueyri, writes of an encouraging visit to the South, although stormy weather prevented his reaching the very isolated parts.. **Switzerland**. A. Eoll is seeking to reach French, Polish and British soldiers interned in this country.

ASIA.—India. Miss H. Munro, Amalapuram, reports the baptism of 12 young women, 11 of whom

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are daughters of Christians. Two are the fourth generation of believers and both have 2 great-grandmothers in Assembly..J. G. Johnston, Karmatar, asks prayer of the son of a Santal chief. He has come out boldly for the Lord, and as a result his wife and children have been taken from him..Dr. G. Henderson, Sankeshwar, writes that there are now 17 in the Leper Assembly, and 9 more lepers desire baptism..F. Rowat, Bangalore, finds much encouragement in tract distribution among Anglo-Indians, although R.C. priests instruct the people to refuse the tracts..Miss R. Lynn, Tanuku, asks prayer for the poor Christians, most of them widows, who are in great need. They get no help from the Government or parish..**Manchoukuo**. J. Duthie, Chengteh, writes that attendances at meetings are very good, and there is interest in the Message. It was hoped to visit markets, theatres, and fairs..**Malaya**. T. R. Angus, Kuala Lumpur, reports that doors of opportunity to spread the Gospel are still open and work is encouraging.

AFRICA.—N. Rhodesia. Jas. Anton writes of a splendid time at conference at Mansa, attended by about 18 Europeans and 500 natives. At each service, one European and one native took part to profit..J. Caldwell, Kabulamema, reports that a number have professed conversion, including a man who has been under the sound of the Gospel for 25 years. The others are young men..G. H. Mowat, Balovale, writes that during a visit to Lozi, a lonely outpost where Mr. and Mrs. Hallett plod on faithfully, some 10 professed conversion ..**Natal**. A. N. Ferguson, Elim, writes of a warm welcome on their return. A 3 days' native conference was held in which all the Assemblies joined; 11 believers were baptised.

"WITH CHRIST"

July 22, **Alexander Marshall Hodgson**, of Crawl, Bermuda, aged 51. Confessed Christ when 15, baptised and received into Assembly. Ever active in the Lord's service, especially in S.S. and children's work. Distributed to necessity of the saints. Stood for the Truth. ..July 26, **George Aston**, aged 73. Formerly met with (so-called) "Exclusive" Brethren, in Coleford, Glos. Last 13 years in Ross-on-Wye Assembly. A well-instructed brother, of a kindly and helpful spirit.. July 31, **Charlie Wilson**, of Perth, Western Australia, aged 55. Born at Newcastle-on-Tyne. Saved at about 16 or 17, and started preaching the Gospel in his own street before going elsewhere. All holidays and week-ends were spent in Gospel work in country villages and towns. On one occasion went to Shetland and laboured with Alexander Marshall during his holiday. Went to Western Australia when 26. Was instrumental in commencement of a testimony in several country places, and also edited monthly Gospel booklet sent to children in the country. For many years S.S. Superintendent. A keen personal worker, who ever sought to spread the Gospel..Aug. 27, **Mrs. John M'Lean**, of Newburgh, New York, aged 66. Saved when 10 in St. Paul Street, Aberdeen. Was several years in Cumberland Hall, Paisley, whence she emigrated to U.S.A. 42 years ago. Several years in Paterson, N.J. 32 years ago moved to Newburgh, N.Y., and with seven others was at commencement of Assembly there. Given to hospitality; was ever cheerful amid much suffering..Sep. 2, **H.W. Herd**, Ambleside, aged 89. Was instrumental in starting the Ambleside Assembly about sixty-five years ago, and during that period has devoted himself wholeheartedly to its welfare. His genial welcome will be remembered by very many holiday visitors and his loving hospitality by numerous labourers in other lands ..Sep. 10, **Miss Margaret Hugh**, aged 44. Met with believers in Dunnikier Hall, Kirkcaldy. Lived a quiet, consistent life..Sep. 23, **Mrs. James Fernie**, aged 59. Saved 45 years ago, met with believers in Blairhall, Fife. Will be missed..Sep. 25, **Frederick H. Baddeley**, aged 79. For many years a valued helper in Eastbourne, ere moving to Penn., Bucks, where he continued in service for the Master. Suffered much for many months..Sep. 25, **Mrs. MacCreath**, aged 52, widow of James MacCreath, Nigeria. Saved at an early age; for many years connected with Knowsley Road and Northfield Halls, Bootle. Well known to many on Merseyside..Sep. 26, **John N. King**, London, aged 73. Converted in his teens through his friend, J. W. C. Fegan, and ever after sought to adorn the doctrine. For 40 years a well-known figure in Denmark Hall, S. Norwood, where he loved to welcome the people. Senior in the firm of King & Jarrett, Ltd., Printers, was much loved and esteemed. Laid to rest at Hove..Sep. 26, **Mrs. Emma Connor**, aged 81. Wife of the late Charles H. Connor, founder and Superintendent of the Chelsea Children's Mission for over 50 years. Met her death, with two daughters, during air raid at South Ealing. The husband of one daughter was seriously injured. Most patient in suffering, greatly loved by all..Sep. 27, Edward **Robinson**, Lesmahagow, aged 75. For many years met with believers in Renfrew. A gracious brother, ever willing to serve the Lord. Will be much missed..Sep. 28, as the result of an accident **Alexander Main**, Hopeman, aged 62. Has met with believers in Hopeman and Elgin Assemblies for over 30 years..Sep. 29, **Miss E. Vondy**, Lezayre, I.O.M. Saved when 11. Her influence was very real..Oct. 2, **Joseph W. Jordan**, aged 93; the last of three brothers, well known in Christian service in London. Converted when a young man in the Church of England. In 1873, with his brother G. S. Jordan, he engaged in Gospel work in Greenwich Ragged School, also open-air work on Whitefield's Mount, Blackheath, and these efforts resulted in the conversion of many. Exercise of heart as to the care of the converts led to the taking over of a small room in a court, and later King George Street Hall was purchased in 1878, J. W. C. Fegan, Huntingdon Stone, and other well known Christians being associated with the work in the early days. After a brief business life, devoted his time to the Lord's work. Through his efforts the Assembly membership reached 400. In 1907, after 32 years at Greenwich, he went to Willesden, and later to Godalming, returning to Greenwich in 1920, with a great desire to help the young people, and many will gladly acknowledge their indebtedness to God's devoted servant. King George Street Hall is a memorial to "a good soldier of Jesus Christ." For the last 15 years of his life he was quite blind, but until a year ago he attended the Morning Meeting, and aided by a remarkable memory, ministered the Word to God's people. To the end he continued to help the work of God by daily intercession and generous giving. Many will remember his missionary zeal and his work in connection with the Annual Missionary Meetings in London; also in Conferences for Sunday School workers and others. He had hoped that his days would end in peace at Blackheath, where his daughter cared for him, but on Sep. 18 his house was so badly damaged by enemy action that he was forced to leave it and was taken to a nursing home in Harrow, where two weeks later he departed to be with Christ. Laid to rest in Harrow..Oct. 2, **Mrs. R. C. Walker**, Paisley. Well known for her hospitality

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Comfort in the Day of Calamity

FROM THE SCRIPTURES By GEORGE GOODMAN, Eastbourne.

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee: yea, in the shadow of Thy wings will I make my Refuge, until these calamities be overpast" (Psa. 57. 1).

THE caves of Ham, in Belgium, are some of the most extensive and extraordinary in Europe. One enters them from a hole in the side of the hill and at once finds oneself in a maze of mysterious passages and caverns; sometimes opening out into immense underground halls like fairy palaces, glittering with crystals and hanging with a thousand stalactites of every graceful shape and grotesque form. Here and there a lake reflects the ceiling of infinite charm and variety. Then again one descends by passages scarcely wide enough to pass through, into depths and dark caves, the haunts of bats, or ascends up rough-hewn steps in the rock to other scenes of wonder and delight. At length our little party came to a river where a boat awaited us. Pushing out from the landing stage we floated without oars on the surface of the stream, which carried us onwards we knew not whither. As we moved thus quietly we together sang:

"Like a river glorious,
Is God's perfect peace."

Then our guide bade us extinguish all our torches, and we were soon in a darkness that was absolute, an Egyptian darkness that could be felt.

So we remained in perfect silence as the boat undriven and unsteered moved with the current of the stream. It was an awe-inspiring experience, but we had confidence in our guide.

Soon we felt that the tide was carrying us round a bend, and then in the far distance we saw a gleam of light like a tunnel entrance afar off.

"Truly the light is sweet to the eyes," and as we gazed we felt it to be so—

Was Ever Light More Beautiful

or more welcome.

Still we glided silently on till the opening became wide enough to reveal a scene of sun-lit fields and spreading trees, and then we emerged into the full glory of the summer sunshine.

That experience has ever remained with me as a parable or illustration of the way of faith. When all is dark, and one can see no way out of the gloom, how good to rest in the Lord and wait patiently for Him till by an unknown way He leads us out of the darkness into His marvellous light. Many are, in

This Day of Calamity,

passing through dark experiences, houses destroyed, means gone, prospects and hopes blighted—a lifetime's careful gathering scattered in a moment. It is then we must learn that full submission to the will of God, that confidence in His love; that calm rest in Him as our Guide; that silent waiting upon Him till He lead us down the stream of time into the light. Here alone is the comfort of the God of all Comfort to be realised.

Down the ages the saints have seen themselves stripped of all, and yet proved that there is a love that never fails, and a present Friend who never leaves them. They have been able to say:

"Take from me anything Thou wilt,
But go not Thou away."

Job, bereft of all, and afflicted in body and mind, could yet say: "Though He slay me, yet will I trust in Him," and "I know that my Redeemer (Vindicator) liveth," and "when He hath tried me I shall come forth as gold"; and when he emerged into the sunlight again, he had

Proved the End of the Lord,

that His very pitiful Jeremiah, as he sat amid the ruins of his beloved city and the collapse of all his hopes, could yet say: "The Lord is my Portion . . . therefore I will hope in Him." "It is good that a man should both hope and quietly wait for the salvation of the Lord . . . for the Lord will not cast off for ever, but though He cause grief yet will He have compassion according to the multitude of His mercies" (Lam. 3. 24-25; 31-32).

So in these calamitous days we must not allow our faith to fail nor faint in the day of adversity.

Our Lord Jesus bade us *"Have faith in God"* who is the God of all Comfort, and David often exhorted himself in days of oppression: "Why art thou cast down, O my soul. *Hope thou in God.*"

Nevertheless, to maintain this *abandonment to the good pleasure of God*, this *utter trust in His providence* is no easy matter. It is the fight of faith, the contest with opposing forces to rest in the Lord, to cast all care on Him, to delight in Him and wait patiently for Him, to believe still in spite of circumstances, in the Perfect Love that casts out fear.

Yet this is the Way of Comfort:

(1) *It relieves the mind of anxiety.* Our case is in the hands of the Good Physician. Our concerns

under the control of the Great Advocate. Our frail bark is steered by the Skilful Pilot, let it rest there—none of those that trust in Him are ever put to confusion. Let us cease from our own work (worrying and striving) and enter into the rest of faith.

His Presence Banishes Fear.

(2) *The sense of His presence becomes very real.* His word: "Lo, I am with you" (not "I will be," but "I am") becomes very precious. The soul can say: "*Yea, though I walk through the dark valley of shadows* (there is no word "death" in Psa. 23. 4) *I will fear no evil, for Thou art with me.*"

It was when the three young men yielded their bodies (Dan. 3. 28) in total abandonment to the will of God to be delivered or be burnt (17-18) that they enjoyed the high privilege of walking with the Son of God in the burning, fiery furnace.

Assuring and Rejoicing.

(3) *His Word becomes powerful in the spirit.* Every promise is received as from the very lips of the "One into Whom we have come to trust."

When the Lord said: "Man shall not live by bread alone but *by every word that proceedeth out of the mouth of God,*" He meant this. Every divinely inspired truth strengthened the spirit, revived and encouraged the heart as surely as bread does the physical frame. To one who has yielded every care to Him, His word comes as His response to that confident trust—assuring and rejoicing the mind in every condition and circumstances of life.

Facing Difficulties.

(4) *A new courage and endurance is realised.* The nerves are braced up to face the difficulties that seemed to overwhelm before. The "I can't" becomes "I can, through Christ who strengtheneth me," because of the new confidence born of the attitude of submission, faith, and love.

Bruised and Buffeted.

(5) It is written, "*The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?*" (Prov. 18. 14). Many have been so bruised and buffeted in spirit by the calamities of the war time that they have been ready to despair. Let them be renewed in the Spirit of their mind by letting themselves go in full yieldedness to their Lord, and the revived spirit and newly energised faith and love will face the sorrows and support the infirmities with a renewed heart and will.

Life Lost its Vim.

(6) *Life will acquire a new interest.* With the present troubles life has for many lost its taste and zest. It has become mere existence and pain. But let the spirit turn again in faith to and *fall wholly into the everlasting arms* and once again life has meaning, and beauty, and interest. Each day as it opens is greeted with: "*What has my Lord for me to-day?*" The burden and anxiety gone, the day will bring fresh mercies. New blessings will be experienced that were hidden by fears before. New proofs of the Perfect Love result from the tribulation (Rom. 5. 3-5).

Dark Prospects—Good Hope.

(7) *Hope will relieve the darkest prospect.* It cannot be that one who places himself unreservedly in His Lord's hands to do what He will with him, is going to be disappointed at length. The very attitude of yielding faith is an assurance that it shall be well at last. "Hope thou in God for I shall yet praise Him," is the language of the surrendered soul.

The war clouds are dark but our hope is in God. If He makes bare His arm on our behalf (as He will, for we are being chastened, but shall not be destroyed) the whole prospect will change, and peace be again restored on righteous lines.

The Battle and the Victory.

Who knows but that before these words are in print the cruel aggressors and tyrants who have brought about this war may be silent in death, for their breath is in the hand of the Lord?

God has unknown and wondrous ways of working. His is the battle and the victory, and it is given not to the strong or mighty—no king is saved by the multitude of an host—but to whom He will. Let us, then, hope in Him.

(8) *We shall then be able to comfort others* with the Comfort wherewith we are comforted of God. "Have faith in God"; "Hope thou in God." "Wherefore be of good comfort, and comfort one another."

About "The Witness" for 1941.

IN closing 1940 No. of *The Witness*, we do so with heartfelt praise for this ends **70 years** of its issue, every month without a single exception. It is read with profit and enjoyment by some 30,000 readers in Britain, Australia, N.Z., Canada, America, and elsewhere. Even with the considerably advanced postage, it costs only 3d. per month delivered to your door. It sets forth no special side of truth, but stands for that on which brethren started over a hundred years ago: "ALL THE WORD OF GOD FOR ALL THE PEOPLE OF GOD."

The year has closed with papers by accredited teachers on "*Why we Meet so Different to other Christians,*" the New Year will (D.V.) contain a complementary Series on

"Why We Prize the Morning Meeting"

which is likely to be of real profit to all readers. Specially written papers are in hand or preparing by the best writers of to-day.

Kindly lend your assistance in making known. Rates for quantities on front page, beside imprint. Grateful for all *Witness* help in the past and hopeful for the uncertain future. "God is faithful."



"He Shall Reign."

By GEORGE KNOWLES, Jerusalem.

WHAT comfort and consolation there is for us in the Word of God. In Luke 1. 31, 33 we have some wonderful words of assurance and Divine certainty in connection with our Lord Jesus Christ from His conception and birth as King of the Jews, to His ultimate triumph as King of kings and Lord of lords.

Let us notice the seven "shalls" in this passage. They are divided into past and future. Four are past and three are future.

1. "Thou Shalt Conceive and Bring Forth a Son."

This was a simple yet clear and emphatic statement, and we know that though miraculous, it nevertheless came to pass, "when the fulness of the time was come, God sent forth His Son made of a woman, made under the law" (Gal. 4. 4). Angels heralded His birth, shepherds went to see Him, and later on the "Magi" arrived to worship Him.

2. "And Shalt Call His Name Jesus."

And so she did in accordance with the heavenly instructions. His Name means Jehovah Saviour, and there is no Name so high, so holy, yet so hated as the Name of JESUS. It was His Name in Humiliation. It is His Name in Exaltation. Some men blaspheme it whilst others trust in it, angels revere it, and devils are afraid of it. "There is none other Name given amongst men whereby we must be saved" (Acts 4. 12).

3. "He Shall be Great."

Praise Him. He was, and still is, great. He was greater than Abraham (John 8. 53). Greater than Jacob (John 4. 12); Greater than Solomon (Matt. 12. 42); Greater than Jonah (Luke 11. 32).

"No less Almighty at His birth,
Than on His Throne supreme,
His shoulders held up Heaven and earth,
Whilst Mary held up Him."

He overcame the great storm (Mark 4. 37) and made a great calm, and though the stone was great that they rolled to the door of the sepulchre, it did not keep Him in (Matt. 27. 60; Mark 16. 4) nor did He need the great earthquake to help Him out (Matt. 28. 2). *Everything He did was great.* He is the "great shepherd of the sheep, and our "great high priest," and one day soon He will occupy "the Great White Throne."

4. "And Shall be Called the Son, the Highest."

And so He was, and for this the Jews took up stones to stone Him (John 8. 59; 10. 31). They knew what His claim meant, and in the words of the parable they said: "This is the Heir, come let us kill Him" (Matt. 21. 38). The Son of the Highest is the appointed heir of all things (Heb. 1. 2), and of Him it is said: "Thy throne, O God, is for ever and ever" (Heb. 1. 8).

We cannot fail to notice that these four statements refer to our Lord Jesus Christ in the past, now for the three future ones.

5. The Lord Shall Give Unto Him the Throne of His Father David.

We know this is future, because from here He never sat on David's throne, and we know that He has not got it yet. It is in the future, but definitely assured to Him by the Word of the Lord. This statement is in keeping with the Old Testament prophecies which have never been abrogated (Isaiah 9. 6-7), They still hold good (Jer. 33. 14-16).

6. "He Shall Reign."

So said the Old Testament propnets. "A King shall reign and prosper" (Jer. 23. 5). "Behold a king shall reign in righteousness" (Isa. 32. 1), and *there's nothing surer than this.*

"He SHALL reign" for the mouth of the Lord hath spoken it. There are many people who spiritualise all the Old Testament prophecies concerning the King and the Kingdom and make them apply to the Church and Christianity generally, but as sure as God Himself has said it, He shall reign over the house of Jacob for ever. When He was here He did not reign, He never wore a crown but one of thorns, He was so poor that He had to borrow a donkey on which to ride, but *"He shall reign."* Hallelujah!

7. "And of His Kingdom there Shall be No End."

An old Moravian version has a very beautiful translation of this phrase. "And in His Kingdom there shall be no frontiers." The reason is obvious—there will be no other kingdom to have a common frontier with (Rev. 11. 15). His kingdom will be a universal one, stretching from shore to shore, it will be a kingdom on which the sun will never set. There will be no frontiers, consequently no armies, navies, or air forces to guard them. No need of passports and customs. There will be no enemy. Hallelujah! We are fast hastening on to that time, when "the desert shall blossom as the rose" (Isa. 35. 1). When "righteousness shall cover the earth as the waters cover the sea" (Isa. 11. 9; Hab. 2. 14). When He shall sit upon the throne of His Father David, for *He shall reign* and in His Kingdom there shall be no frontiers.

"Jesus shall reign where'er the sun,
Doth His successive journeys run,
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

David's God and Ours.

By R. G. LORD, Guildford.

STANDING as we do on the threshold of 1941, and looking back upon the Lord's gracious preservation of us, and His many mercies to us during 1940, we have been struck with the last two verses of the First Book of Chronicles. They concern David the King, and the words, "the times that went over him and over Israel and over all the kingdoms of the countries" seem to be peculiarly appropriate in these days, at least to the experiences of the older saints of God who are naturally coming to the end of their earthly pilgrimage, to their Heavenly Home. As the days of God's people have always been, are, and will continue to be, until that moment when we find ourselves in our Risen Lord's presence, so were David's—

Full of the Vicissitudes of Life,

some of which, as ours also, were the fruit of his own doings and backsliding from God.

We first see David as the shepherd boy tending his father's flock, chosen to be the Lord's Anointed over His people, and proving himself in secret by delivering his well-loved lamb from the lion and the bear (1 Sam. 17. 34-36). Sent to the camp, because of his musical skill, to soothe the tormented soul of the King of Israel, he comes before the eyes of all Israel as the one who overthrows and slays the dreaded Goliath.

Retained at Court,

immensely popular with all the people, he behaved himself wisely in all his ways, until Saul in his unwarrantable jealousy sought his life, drove him from court, and chased him all over the land of Judah in his vain endeavour to end the career of the one whom he imagined to be his rival. Failure before Achish of Gath, and the subsequent sorrow at Ziklog were followed by the end of Saul and his sons at Mt. Gilboa. David now became king of Judah, but, owing to the rebellion of Abner he had to wait seven and a half years before he became

King of all Israel

in accordance with the promise and purpose of God. David went on and grew great, and the Lord God of Hosts was with him (2 Sam. 5. 10). The Ark of God was brought to Zion, and in response to David's desire to build a house for the Lord, the Lord graciously and unconditionally promised to build him a house and to establish the throne of David for ever. Enemies on all sides were subdued, and then came

The Sad Pages of David's History,

the consequences of which darkened and embittered his closing days and brought a harvest of domestic troubles in Divine retribution.

He had rebelled against God and Absalom rebelled against his own father. David was once more a fugitive in the land, but in the Lord's mercy was again brought to Jerusalem in peace. Again, being lifted up with pride and vain-gloriously numbering his people, he brought heavy chastisement on himself and his people, but repentance was again followed by the Divine mercy. Adonijah imitated the folly of Absalom in exalting himself and aiming to displace Solomon as David's successor, but this rebellion, too, was crushed and ultimately David died "in a good old age, full of days, riches and honour" (1 Chron. 29. 28). Truly, he knew what it was to be abased and to abound, to be despised and held in high esteem, to be poor and rich, and to say: "Many are the afflictions of the righteous, but *the Lord* delivereth him out of them all" (Psa. 34. 19).

To the changing scenes and

Troublesome Times of David's Life

we owe many of his Psalms. We have brought before us in them his sighs, his groans, his tears, his prayers, his pleadings, his longings, his fears and his faith in the God of his life and his portion for ever: the God whom he loved and to whom he clung in spite of his sins and failures, and to whom he ever made confession and of whom he ever earnestly sought, and received, forgiveness. What lessons he teaches us!

The end of all things seemed to be at hand. So, often, these days, it has seemed to be with us. But an hour before these lines were penned the whistle of bombs over the top of the house was heard, followed by their deafening explosions not too far away. And since then they have been nearer still. What did David do in his circumstances, and what are we to do in ours? He surveyed the past mercies of God, His wonderful deliverances when there was but a step between him and death, and instead of spending a night of misery, worrying and fretting, tossing and turning, twisting and wriggling, he writes: "I laid me down *and slept*; I awaked, for the Lord sustained me" (Psa. 3. 5). God had undertaken for him in the past for David had reposed his soul in Him. So,

Filled with the Sense of God's Presence

with him and His goodness to him in the past, in the holy confidence of faith in a tried and proved Divine Protector he calmly writes in the next Psalm (v. 8): "I will both lay me down in peace and sleep; for *Thou Lord only*, makest me to dwell in safety." What blessed confidence! What glorious faith!

Can we not, dear fellow-believers, put our own feet into those footprints of the sweet psalmist of Israel and trust our God as He did, and feel secure as he? Every hair of our head is numbered, nothing can happen to us without Divine permission, *all* things work together for *good* to them that love God.

Let us, then,

Look Away to Our Risen Saviour and Lord,

and to our Heavenly Father, for personal, family, and Assembly deliverances in these fearsome days, and while we praise Him for all that is past, let us trust Him for all that's to come, knowing that one day the dark clouds of war will pass away, and the silver clouds of peace return, in His own good time, when we shall be nearer still to the coming Kingdom of our Lord and of His Christ.

Dead ! Glad I was Not There

By H. P. BARKER, Weymouth.

CAN it be possible that such words came from the lips of the loving Saviour, always ready to sympathise and help? One whom He loved was dead, and He was glad that He was not at his bedside!

But let us read the context of these strange words in John 11. Let us notice three omitted words: "I am glad *for your sakes* that I was not there." His object was:

(1) To strengthen the faith of His disciples. "Glad for your sakes that I was not there, *to the intent that ye may believe.*"

These disciples had seen many a miracle of healing; they had seen water changed into wine, and thousands fed with a mere handful of bread and fish. But they had never seen a man who had been dead for four days, and who was buried, *made to live again*.

They were now

To Witness this Transcendent Miracle.

It would make even some of the hitherto incredulous Jews believe (ver. 45). And how greatly it would strengthen the wavering faith of the disciples!

But there was another reason why the Saviour was glad He was not present when Lazarus died.

(2) They were

To See the Glory of God

(ver. 40) and the Son of God was to be glorified before their wondering eyes (ver. 4). *Resurrection is the greatest testimony to the power and glory of God*. It belongs to the Son equally with the Father (John 5. 21). He is declared to be the Son of God in that He has this power (Rom. 1. 4).

What comfort there is in this for the bereaved to-day! I mean the bereaved who belong to Christ. They fain would have had the Saviour with them at the passing of their loved ones. He could have stemmed the disease, or averted the accident. But a greater miracle is to be wrought. Their loved ones, if they too belonged to Christ, will be given back to them in resurrection.

When He descends into the air, His first act will be to raise them. "They that are Christ's at His coming" (1 Cor. 15. 23) will be made alive and those that remain will be caught up *together with them*" (1 Thess. 4. 17). Not only to be "ever with the Lord," but also *with them* over whose death we have mourned. Oh,

It will be Lovely to See Them Again,

wearing the likeness of their Saviour!

When the palsied man was let down through the roof into the presence of Christ, He wrought a miracle of healing. The man got up and came out of the house in a very different way from the way he went in. It will be the same with those who "are fallen asleep in Christ." We lower their bodies into the grave, but how wonderful the way that they will come out!

Let us dry our eyes. The loss of our loved ones is but temporary. The glory of God and of His Son will be shown us on the glad day when they will be called from their graves. The assurance of this may well strengthen our faith.

Gems from Half-Yearly Meetings

GLASGOW.—Section II.

D. BREALEY, Blackdown.

"Let us be content with the gift God has given us, and see that it is in exercise.

Then there is the Principle of Necessity."

"Some of us might feel that we are not required. That is not so, as the feeblest are necessary, and Christ would miss them."

"We speak of being as cold as charity, thus the word as used at first has lost its meaning. It really means 'Divine Love,' and should be rendered thus."

JOHN[McALPINE, Troon.

"That the believer can ever be lost is the result of faithless preaching."

"There is one line of preaching that is most unpopular to-day, that the whole human family are dead in trespasses and sins, and require to be born again."

"Peace, etc. Rom. 1. 13 speaks of Fruit—'Winning Souls for Christ.'"

"Christ never ceased to be God although He laid aside His Glory."

"Friendship is the sweetest flower in this world. If you do these things we are going to enjoy the friendship of our Beloved Lord."

The Future of Egypt.

By W. W. FEREDAY, Rothesay.

EGYPT has a place in the Word of God second only to the land of Israel. The name occurs frequently from Genesis to Revelation. This interesting country is prominently before the public mind as we write. An Italian invasion is in progress, with consequences which none at present can tell. But the ultimate future of Egypt is plainly revealed in Holy Scripture.

There are facts in

Egypt's Past History

which God will never forget. Our reference is not to the nation's sins, gross though its idolatries were. Two incidents stand out of exceeding importance in connection with the ways of God. First, Egypt welcomed and nourished Jacob and his family in a time of desperate need; and second, Egypt sheltered the babe Jesus when "Immanuel's Land" was unsafe for Him. It was Egyptian surroundings upon which the eyes of the Holy Child first gazed. "Out of Egypt have I called My Son," said Jehovah (Matt. 1. 15); but He will never cease to remember that His Son was once there.

Egypt's revealed future is in two parts. First, there is the attack upon Palestine indicated in Dan. 11. 40, and second, there is the reconciliation to God and to Israel predicted in Isa. 19. 23-25. For the attack upon His land, "Jehovah shall smite Egypt," but afterwards in grace He will "heal it, and they shall return to Jehovah, and He shall be intreated of them, and shall heal them."

The invasion of which we speak will be

Egypt's Last Military Enterprise,

and it will end disastrously. In the world's last crisis (now surely near at hand), Palestine will be once more a sovereign State with its own king. The wilfulness, blasphemy, and cruel oppression of this king is graphically described in Dan. 11. 36-39, but he will please the carnal taste of the Jewish people as God's Christ never did. He is the pretentious adventurer referred to by our Lord in John 5. 43: "I am come in My Father's Name, and ye receive Me not: if another shall come in his own name, him ye will receive." He is identical with "the man of sin, the son of perdition," the

Misleader of Christendom's Apostate Multitudes,

as described in 2 Thess. 2. His most familiar title is the "Antichrist" (1 John 2. 22). In his general acceptability to the Jews, and in his persecution of God's witnesses, this king was foreshadowed by the Herod of Acts 12.

Against him both the kings of the South (Egypt) and of the North (Assyria) make war, both probably attracted by the great wealth of the Jewish people. But the Egyptian attack will be a catastrophe. The king of the North (who cannot at present be identified) is so mighty that he sweeps all before him. He is the "overflowing scourge" of Isa. 28. 15, the locust-like invader of Joel 2. Not only will he break down Jewish opposition, he will pursue the Egyptian forces to their own land, and devastate it. "He shall have power over the treasures of gold and of silver, and over the precious things of Egypt." Two thousand seven hundred years ago Jehovah said to Israel: "No weapon that is formed against thee shall prosper" (Isa. 54. 17). Woe to the nation that seeks the destruction of Jacob's seed, however deserving of chastisement that seed may be!

It is interesting to read, in connection with the Northern king's spoliation of Egypt: "The Libyans and the Ethiopians shall be at his steps." This suggests that the proximity of this mighty conqueror encourages these two peoples to

Throw Off the Italian Yoke.

Mussolini, please note!

Isaiah 19. 18-25 is almost startling in its prediction of Divine blessing for Egypt at the last. While certain ancient enemies of Israel, as Edom, Rome, and the Philistines are specially mentioned in the prophetic Word as re-appearing at the time of the end, only to be absolutely exterminated, Egypt and Assyria also are *named as to be specially blessed*. Never again will these Powers be the false confidence of God's people; never again will they seek one another's destruction. God's Spirit will make them brotherly nations, with

Israel's Pre-eminent Place

in relation to Jehovah made clear beyond all controversy. It will then be said: "Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance" (Isaiah 19. 26). What a God is ours! Wonderful thoughts of blessing are in His mind for this poor war-weary world; but their consummation awaits the appearing in majesty and power of the Lord Jesus. Meanwhile, those who reverence His Word have the knowledge of these things for the comfort of their hearts and the support of their faith.

FEATURES OF CALL OF ABRAHAM.

1. SPOKEN TO, ...	Gen. 12. 4
2. CALLED,	Isa. 41. 2; 51. 2; Heb. 11. 8
3. APPEARED TO, ...	Acts 7. 2
4. TAKEN BY GOD, ...	Josh. 24. 3
5. BROUGHT FORTH, ...	Neh. 9. 7

—*W. P. Austin.*

Christ, My Lord.

By F. A. TATFORD, London.

THAT Christ was a wonderful Man, a splendid Exemplar and an outstanding Teacher, is readily acknowledged by most, but the doctrine of His Lordship is spoken of by not a few Christians as impractical and idealistic, whilst the unconverted man refuses it altogether. Even religious leaders deny to Him the place of *supremacy*. Mahatma Ghandi, for example, says, "I cannot set Christ upon a solitary throne, because I believe that God has been incarnate again and again."

The plain claim of the New Testament, however, is that Christ has

A Supreme and Unrivalled Place.

Six hundred and sixty-three times is the title *kurios* (Lord) applied to Him, and the Apostle Paul, who uses it over 200 times in his epistles, does so with the obvious consciousness that it is the equivalent of the old Testament designation of *Adonai* (=the sovereign Lord). He unhesitatingly identifies the Christ of the New Testament with the God Whose dominion is revealed in the Old Testament as universal.

As Paul Feine points out in *Jesus Christ und Paulus*, the Apostle declares that Christ "has ascended above all Heavens (Eph. 4. 20), sits at the right hand of God as sharer in the divine disposition of grace to believers (Rom. 8. 34, *et seq.*), and has the power to subject all things to Himself (Phil. 3. 21). Every knee shall bow to Him in the realms of the heavenly and the earthly and the underearthly (Phil. 2. 10). He is Lord of every lordship and power and might and dominion and every name that is named (Eph. 1. 20; Col. 2. 10). The Old Testament day of the Lord, the day of judgment, has become *His* day (1 Thess. 5. 2; 2 Thess. 1. 10; 2. 2; 1 Cor. 1. 8). Christ is to carry out the world judgment when He appears, accompanied by His holy angels (1 Thess. 3. 13; 2 Thess. 1. 7, 10). All must appear before His throne (2 Cor. 5. 10)."

The very language of Isaiah 45. 23, in which God declares that unto Him every knee shall bow and every tongue swear, is taken up in Phil. 2 and applied to Christ, whilst in Rom. 9. 5, the Apostle plainly states that Christ is

God over all, blessed for ever.

Nor is Paul alone in his testimony. Faced by his risen Master, Thomas frankly and adoringly acknowledged Him as "My Lord and my God" (John 20. 28), whilst Peter also declares that "God hath made Him both Lord and Christ" (Acts 2. 36).

His Lordship is universal and all-embracing. The whole realm of *nature* is subject to His sovereignty. He is Creator, Sustainer, and Upholder. The elements acknowledged His rule (Mark 1. 27), the sea yielded up its harvest at His word (John 21. 6), natural laws bowed to His will (John 2. 7-9).

In the sphere of *humanity*, He again takes supreme place. In fact, He is

Lord of the Dead and the Living

(Rom. 14. 9), and to Him is human worship paid (Matt. 28. 9, 17).

In the *spiritual* realm, His dominion extends over "angels and authorities and powers" (1 Peter 3. 22). Angels bowed in worship before Him (Heb. 1. 6, etc.) and demons confessed His authority over them (Mark 5. 7).

In the *ecclesiastical* domain, Christ is still sovereign. "He is the Head of the body, the church" (Col. 1. 18). By Him everything is administered (1 Cor. 12. 5), and His authority is frankly admitted—it is the Lord's Day, the Lord's table, the Lord's supper, etc.

In *Heaven* itself, He is plainly seen as the pre-eminent One (Eph. 1. 20, 21). In fact

There is no Sphere in Which He is Not Supreme.

Since Christ is Lord over all, He is able to be "rich unto all that call upon Him," and to fulfil the promise that "whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 12, 13). Confession of His Lordship, however, is a condition of salvation. "If thou shalt confess with thy mouth Jesus as Lord," says the Apostle, "thou shalt be saved" (Rom. 10. 9).

It is not sufficiently appreciated that conversion involves far more than a belief in the work of Calvary: it is also a recognition that former thraldoms have been superseded by the sway of Jesus Christ. "O Lord our God," cries redeemed Israel in a future day, "other lords beside Thee have had dominion over us; but (to use Moffatt's translation) Thine authority alone to-day we own" (Isa. 26. 13). So, with the Christian,

The Absolute Control of Life in Every Respect

—in home, church, business, world, pleasure—should be in the hands of Jesus Christ.

Unless there is a full and absolute surrender to Him, there can never be true spiritual happiness. Christ's claim is to unrivalled sovereignty. Insincerity, carnality, ambition, pleasure, friendships, affections—in fact, a hundred and one different things—may rob Him of His rightful place in the believer's life. Lasting joy can only be found in whole-hearted allegiance to Him and in full and complete recognition of His Lordship.

Danger in the Hymn Book.

By J. B. WATSON, London.

RECENTLY, Dr. Wilson, the Anglican Bishop of Chelmsford, writing in the *Chelmsford Diocesan Chronicle*, criticised the hymn book "Songs of Praise" (enlarged edition), referring to its "weak and reduced view of certain doctrines of paramount importance, especially the doctrines of the Cross and of the Advent." He instanced

The Significant Omission

of certain verses from well-known hymns, such as the verse beginning:

"There was no other good enough
To pay the price of sin,"

from the hymn, "There is a green hill." "I feel it my duty," he wrote, "to say that I disapprove of this book, and I hope its introduction into the churches of this diocese will cease. Those incumbents who find the book already in possession should be at pains to correct the weak and inadequate teaching it contains, for weak views on sin and redemption are two of the gravest errors current to-day."

We are thankful for Dr. Wilson's out-spokenness.

Let us recollect that it is possible for a hymn book to be the foe of truth.

Modernism has Many Repercussions.

The elimination of what its high-brow culture is pleased to call "the crudities of old-fashioned evangelicalism" from its collections of religious poetry, is one of the most dangerous and specious of them.

In the book mentioned, and in some others, are compositions which have

No Title to be Accounted Christian Hymns

at all, because they state no distinctive Christian truth, utter no distinctive Christian praise, breathe no Christian prayer, and express no Christian aspiration. They could be truthfully sung from the first line to the last by Mohammedans or Agnostics.

A Christian hymn must have in it praise, prayer, aspiration, or declaration of faith founded on the revelation of God in Christ. *It must go beyond mere Deism*, beyond natural religion. Certainly it must go beyond

Mere Sentimental and Insipid Religiosity.

Judged by this standard, a great many compositions found in present-day hymn books fail. It were too gentle a criticism to say of them that they have "weak and reduced views of sin and redemption," for they skate skilfully clear of expressing *any* doctrinal matter affecting our Faith.

It is freely admitted that no hymn book reaches such heights of inspiration as to be beyond criticism. There are poor hymns in every collection. Nevertheless, *the essentials of a true hymn should be clear to all Christians*. At least one of

The Following Features

should mark it:

1. Adoration of the Father, Son, and Spirit, the God of the Christian revelation.
2. Ascription of praise to God.
3. Acknowledgment of the bounty, care, and providence of God.
4. Confession of one or other of the distinctive and fundamental doctrines of the Christian Faith.
5. Thanksgiving for the grace of God in Christ.
6. Acknowledgment of the Divine Person and atoning Sacrifice of the Lord Jesus Christ.
7. Aspiration of the believing soul towards God.
8. Confession of the soul's faith, hope, or love.
9. Exhortation to Christian devotion.

Where none of these is present, however high the composition may rank as poetry, *it is without title to be counted a Christian hymn*.

There is a "hymn" in *Sankey's* 1200 collection, which Hitler, Mussolini and Stalin could sing from end to end as a trio and, for once, mean every word they uttered. The number of the hymn is 778. It contains no mention of God, Christ, the Holy Spirit, Sin, Redemption, the Cross, the Coming, or the after-life. So little "Christian" is it that it was included without alteration in the notorious "Communist Hymn Book" of a few years back. Yet all of us have often sung it lustily in congregation, under the impression that we were singing a Christian hymn. We may have sung with the spirit, but certainly not with the understanding.

Let us

Watch the Hymn Books

that so multiply; and let us see to it that only those hymns which are robust and full-blooded with Christian and Evangelical truth are welcomed by us.

The contents of the hymn-book may be all that can be desired, and yet the use to which the book is put leave much to be desired. "How is it then, brethren, when ye come together every one of you hath a Psalm?" (1 Cor. 14. 26). The Apostle does not deprecate this general readiness to contribute to the active praise; he does, however, lay down the guiding principle which is to govern and regulate it. "Let all things be done unto edifying." It is not a sufficient reason for

Giving Out a Hymn

that it is a favourite, that it has a pleasing tune, or even that it "follows on" from what has preceded in the meeting. Spiritual judgment is to guide. I am to be satisfied that to sing it will give the worshippers words that are suited to the occasion to express their praise, desires, or thankfulness, or to urge them to fuller devotion to the Lord. It is a serious step to turn the thoughts of a company of the Lord's people met for worship and edification into this channel or that by means of a hymn.

Yet with What Lightness

some will "butt in" in this way. There used to be a chained Bible in the meeting places where Christians worshipped. Padlocked hymn books might not be a bad idea for some whose one gift is that of "giving out hymns." The hymn book impeccable in its doctrine may yet become an enemy of true edification through misuse and, be it said, through over-use.

Real Use of Hymn-Books.

It is matter for concern that in our seasons of corporate worship the hymn book may be opened five or six times and the Scriptures not at all. The true function of the hymn book is to be the handmaid to the Word, not to supersede or displace it. The true order is that set forth in Colossians 3. 16. First, "Let the Word of Christ dwell in you richly." Second, and as a consequence of this: "In all wisdom teaching and admonishing one another." And third, flowing out of the fulfilment of the two preceding: "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

"The Word of Christ," says ALFORD, commenting on this verse, "dwelling in them richly, many would arise to speak it to edification, and many would be moved to the utterance of praise."

"The Word of Christ," says LANGE, expounding the same passage, "is to be the substance of Christian praise: all that is not the Word of Christ is to be excluded; all that is, may be included. Its end is mutual edification, not entertainment."

Adherence to this Scriptural sequence would have a strengthening effect upon the worship. Among other things, it would eliminate that queer manifestation—the brother with a colossal acquaintance with the hymn book and an abysmal ignorance of the Scriptures.

Joy in Christmas Once More and the Saviour's Birth.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Hy. Pickering, Editor of *The Witness*, 14 Paternoster Row, London, E.C.4. **Note the Number of Questions.**

WATER BAPTISM?

Question 2236.—**Does Romans 6. 3 mean Water Baptism? Please explain.**

Ans.—The two verses that follow Romans 6. 3 clearly indicate that actual baptism by water is referred to as symbolical of our identification by faith with Christ in His death, burial, and resurrection, the act of going down into and coming up from the water being typical of these spiritual realities. This I judge to be the significance of the words in verse 5, "the *likeness* of His death . . . resurrection." O. S. Nye.

LEAST ESTEEMED IN THE CHURCH.

Question 2237.—"**Set them to judge who are least esteemed in the church,**" **etc** (1 Cor. 6. 4). **Does this refer to the Heathen judge?**

Ans.—There may be an element of spiritual irony in the Apostle's word, suggesting that matters that were in themselves trivial (see v. 2) could be settled even by those who were not deeply instructed in the Truth, hence there was no necessity to appeal to the Civil Courts.

But the Revised Version sheds light on the passage. It reads: "If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church." That seems to convey the meaning clearly. Paul is taking them to task for appealing to earthly judges to settle their differences. He reminds them of their future greatness and holy dignity. With Christ. they will judge the world. Surely then it was not seemly if two brethren were at variance, to refer the matter to an earthly judge, whom one day they will be called on themselves to judge.

"Of no account," means, I think, those outside the Church. There should be wise men (says Paul) *in* the Church who could deal with it—to act otherwise would put them to shame. G. J. Hyde.

COULD CHRIST SIN?

Question 2238.—**Did Christ ever make a mistake?**

Ans.—The question is raised, "Could Christ ever make a mistake?" As a reply is demanded, we answer with a great big "NO!" Christ never erred, never made a mistake, never did anything which had to be corrected. Christ is God and God never makes a mistake.

If one word had ever passed the holy lips of our Lord which had to be recalled, which contained an error, it would be a demonstration that He was not the infallible Son of God.

If He ever made a mistake in one of His actions, and discovered later that it was a mistake, so that He had to be sorry for it, it would be the evidence that He was not the perfect man, but fallible like any other human being.

If Christ made just one mistake, or erred in one of His utterances, who assures me that He did not make other mistakes? How do I know He did not make a mistake when He claimed equality with God? Or how can I trust in any other word of His, if He were likely to err?

No! There is no middle ground possible, *Christ was infallible*. Neither in word nor in deed did He ever make a mistake. To say that He made just one mistake and discovered it later, robs Him of His Deity. How needful it is to watch our words when we write or talk of our perfect, holy, adorable Lord Jesus Christ. If there were a possibility to exalt Him too much, we would rather do this than to say or write something which would take away from His glory. A. C. Gaebelein.

THE WITNESS WATCHTOWER—December, 1940.

1940 will soon be gone. It seems but a few years since we began with 1900, and how many have gone to their Eternal Rest. Yet we who survive have to account for the deeds done this year. For "every idle word that men shall speak, they shall give account thereof" in the Day of Judgment (Matt. 12. 36).

A TIME OF DECISION.

The turn of the Year is a right time for making decisions. The things in which we have been remiss, can, by grace, be amended and put right. For the things in which we have triumphed we can praise God and take courage. Wrongs can be put right. sins abandoned, dilatory methods quickened, lukewarmers turned to enthusiasm. and any change needed be made. May it be so?

CHRISTMAS, 1940.

A much disputed point as to date. This matters little. *The fact that Christ was born* into this world is undisputed by all in their senses. A fact which should make all people glad—the only perfect One who ever lived, Who died a shameful death to save sinners. He who "knew no sin," was "*made sin* for us (wondrous truth!) that we might be made the righteousness of God in Him" (2 Cor. 5. 21). Millions through the Ages have put their *trust* in Him and landed safely on the Golden Strand. Millions on earth to-day in all lands, irrespective of war and other dangers, "have Everlasting Life" (John 3. 16), and are assured of being with Him in that "great multitude which no man could number" (Rev. 7. 9). A Triumphant Band.

Ignore the Date, the Place, the People, and the State, and rejoice that "The Father sent the Son *to be the Saviour of the World*" (1 John 4. 14).

ANOTHER GREAT FACT.

Much confusion exists to-day as to who are the *saved*. Some have no salvation for our enemies. Others rate as saved all who are killed or die in battle; some speak of those who give their life for King and country as though they were consequently sure of Heaven at last. The Bible makes it clear that the man who puts faith in Christ, irrespective of country, cause of death, and all other circumstances, will be in Heaven, and the person who does not put his trust in the God-sent Saviour is sure to be lost at last. *Make no mistake on this point!*

BUTTER, 11/ A POUND.

The world is spending or wasting millions of pounds to-day: Britain, £10,000,000 a day, and other nations enormous sums, all to be made up in one way or another. Here we find food scarcer and dearer than in pre-war days, but in Poland *butter is 11/ and sugar 5/4 a pound*, and other things in proportion. Well may we feel pity for the condition of so many *in the occupied lands this winter*, and intercede for them at the throne of grace.

Watch!—"*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*" (Matt. 25. 13).

"I know not when—I only know the fact
That He is coming, and He bids me wait
In joyful expectation day by day.
Uncertainty does not one whit detract
From me the joy of watching at the gate:
It rather adds delight and buoyancy
To my fair hope—
That any night or day,
I quickly may be called away
To meet the Lord."

"*We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump*" (1 Cor. 15. 51, 52).

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 14 Paternoster Row, London, E.C.4

December, 1940. To ensure insertion, Notes must reach London by 12th. Made up Nov. 15th.

PERSONALIA

Our brother, **J. W. Ashby**, having been "bombed out" of his home, is presently at Ivydene, Bacton, Stowmarket, Suffolk..We learn that **W. O. Barkshire** is decidedly weaker, and although in constant agony day and night, is wonderfully bright in spirit..After 4 months of inactivity, owing to his wife's illness, **D. Watkin Edwards** is able to give his whole time to the work once more..We understand that a post card has been received by friends of **Angus McKinnon**, of Norway, stating "both well"..Our brother **J. Stewart**, an active labourer in the North of Ireland, has been advised by doctor to stop preaching for some time, owing to heart trouble.

ENGLAND

FORTHCOMING.—Wallington. Y.P. Rally, at Rose Road Hall, Dec. 14, at 3. H. L. Ellison, M.A., B.D...**Nottingham**, in Clumber Hall, High Cross St., Dec. 26-29. Harold St. John and H. Steedman. Particulars, H. T. King, 41 Compton Road, Sherwood.

LONDON.—Anniversary Services at Woodcroft Hall, **Burnt Oak**, have been postponed from Jan. until 3rd Saturday in March, 1941..**Monthly Missionary Prayer Meeting**. Under present conditions it is deemed unwise to have these meetings, held for many years past in Aldergate St. It is hoped that they may soon be resumed and that in the meantime there may be constant remembrance of our Missionary brethren and sisters before the Throne of Grace, both in the Assemblies and at home.

REPORTS.—Altrincham. Missionary Day. S. Topalin addressed the meeting..**Manchester**. Rallies. A. Palleng and Scott Mitchell gave appreciated help.

NOTES.—Stretford. Luther Rees had fairly good Gospel meetings. Many interested..**Cardiff**. H. Steedman visited Heath, Adamsdown, Mackintosh and Rhwbina Halls. Good attendances; some young men confessed Christ. To visit Warrington, Wolverton, and Nottingham in Dec...R. Lauriston gave addresses on "The Tabernacle," at Kirkby Stephen, with blessing. Requested to continue..P. S. Mills and V. Cirel find work among forces in S. Wales increasing in numbers and interest. Thousands have heard the Gospel ere passing on to other centres..F. Whitmore had blessing in **Burnley**. Was taken ill day following, and was unable to continue normal activities for a month..In the absence of Commander Salwey, A. S. Williams, 35 Corporation Rd., Newport, Mon., will be glad to be of service in connection with work of **Text Carriers**..D. Watkin Edwards giving help in **Swansea** district; to be in Cardiff early in Dec...Walter Ainslie to be at **Bebington**, Birkenhead, Liverpool, and Wallasey..**Wrexham**. 3 believers were recently baptised in Gospel Hall, Norman Rd., when a large company gathered..E. E. Rankin had 2 weeks in Hope Hall, **New Ferry**. Well attended meetings in spite of war conditions..D. M'Pate had 5 weeks at **Thorpe**, also paid appreciated visits to Joseph St., Leeds, Gospel Hall, Ossett, and Middlecliffe.

SCOTLAND

FORTHCOMING.—Milnguvie. Allander Hall, Dec. 7, at 4.30. Thos. A. Kirkby, W. D. Whitelaw, T. J. Smith..**Craigellachie**. Gospel Hall, Dec. 25, at 4.30..**Inverness**. Ebenezer Hall, Colt St., Dec. 25, at 11. L. W. G. Alexander, Wm. M'Alonan, C. M'Kinnie, D. Morrison..NEW YEAR'S DAY: **Ayr**. Town Hall, at 11. W. F. Naismith, W. M'Alonan, J. Lightbody, A. H. Abrahams..**Blantyre**. Bethany Hall, at 11. T. A. Kirkby, R. Balloch, J. Cuthbertson, R. J. Wilding..**Dumfries**. Bethany Hall, at 11. M. H. Grant, J. L. Barrie, Jas. Hislop..**Dundee**, in Hermon Hall, at 11 and 2. Jas. Coutts, John R. Rollo..**Edinburgh**. St. Columba's Church, adjoining Usher Hall, at 11. Harold St. John, A. Borland, Wm. King..**Falkirk**, Mid Scotland, in Town Mission Hall, Cow Wynd, at 11.30. D. Morrison, J. M'Alpine, C. M'Kinnie, and others..**Kirkcaldy**. Hebron and Dunnikier United, in Hebron Hall, Links St., at 11. H. German, J. Wilson, R. Cumming, and others..**Motherwell**. Town Hall, at 11. J. M. Shaw, W. A. Thomson, John Currie, W. D. Whitelaw,..**Stranraer**. In United Free Church, Lewis St., at 11.30. W. Brown, P. E. M'Pike, R. Irons..**Strathaven**. Gospel Hall, at 2.30. W. J. Brown, T. M'Leod, R. M'Kelvie, A. M'Neish..**Auchinleck**. Gospel Hall, Jan. 2, at 12. M. H. Grant, John Douglas, J. M'Pate..**Glasgow**. In Christian Institute, Jan. 2, at 11. John Ritchie, R. D. Johnston, David Morrison, others..**Innerleven**. Gospel Hall, Jan. 2, at 11. Dr. A. T. Duncan, W. F. Naismith, A. Campbell, J. Malcolm..**Kilbarchan**. Memorial Hall, Jan. 2, at 5. J. Coutts, W. King, W. Lee, W. F. Naismith..**Kilbirnie**. Gospel Hall, Jan. 2, at 12. F. Whitmore, W. J. Brown, W. A. Thomson..**Larkhall**. Hebron Hall, Jan. 2, at 11.30. W. D. Whitelaw, J. M'Alpine, H. German, W. W. Fereday..**Whitburn**. Welfare Hall, Jan. 2, at 11. 30. H. St. John, J. Petrie, R. Craig, E. H. Grant..**Newmilns**. Co-operative Hall, Jan 4, at 2 (no tea). A. Borland, W. D. Morrow, W. F. Naismith..**Overtown**. Gospel Hall, Jan. 25, at 3.30. Jas. Malcolm, J. Brown, others..**Cowdenbeath**. Union Hall, Jan 2, at 3 and 6. Andrew Brown, T. A. Kirkby, J. Malcolm..**Prestwick**. Town Hall, Jan. 2, at 1.15. A. Borland, Jas. Coutts, John Lightbody..**Rutherglen**. Hebron Hall, King St., Jan. 11, at 3.30. J. Barker, R. Cummings, J. Lightbody. E. H. Grant..**Kilmarnock**. Central Hall, Jan. 1, at 11.30-1.15; 2.35-4.30. W. F. Naismith, D. M'Murdo, A. P. Campbell, J. M'Alpine..**Largs**, Netherhall, Bible Readings, May 5-10. W. W. Fereday, H. St. John.

REPORTS.—Glenluce. Oct. 16, well attended.. Ministry suitable for times by W. A. Thomson, A. M'Gregor, W. Hagan..**Larkhall**. S.S. Teachers, Nov. 9. Practical ministry to a goodly company by J. Milne. W. F. Naismith, R. D. Johnston..**Kilbirnie**. Large company in Gospel Hall, Oct. 12, for Farewell to Miss Barclay. Helpful messages from John Campbell, R. Taylor, S. Warnock, A. Murdoch, W. Rabey.

GLASGOW.—Large gathering in **Hillkirk Hall**, Nov. 2. Comforting ministry by R. D. Johnston, J. Milne, W. A. Thomson..**Union Hall**. Over 200 gathered, Nov. 16. Ministry by Jas. Govan, H. St. John, R. D. Johnston and Jas. Lees was enjoyed by all. H. St. John continued in hall for two weeks..James Petrie gave a week's ministry in **Summerfield Hall**. Good attendances.

NOTES.—David M'Murdo visited **Glenluce** during Oct. Report of work in Norway much appreciated.. Jas. Petrie had 2 weeks in **Whitburn**, on "The Tabernacle," and at **Newmains**. Meetings well attended; saints refreshed..Alex. Philip conducted meetings in **Rapness** and **Westray**. Good attendances. Hopes to give help at Pierowall..John M'Alpine continues at

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Irvine and other Ayrshire towns, seeking to reach a class of men who in peace times rarely listen to the Gospel.. E. E. Rankin had 3 weeks in **Milngavie**, large numbers nightly; also in Picture House on Sunday evenings.. W. Hagan had special effort in Glenluce, some professed..D. M'Fate to visit Duns, Chirnside, Muirkirk. ..**Carnelon**. Believers' meetings during Oct. and Nov. well attended. Hope to continue for Feb. and Mar.

IRELAND

NOTES.—Dublin. W. E. Tocher had special meetings in Merrion Hall, for a fortnight in Oct.; attendances good and much interest aroused. J. G. Grant followed in Nov., and M. Bentley expected in Dec...Belfast. E. E. Rankin to be in Victoria Memorial Hall, during Dec...Edward Hill having special meetings, with Chart of "Romans," at Lungs, Co. Tyrone. Fair attendances and interest..R. Craig had a good start at Killduff, nr. Beltourbet, Co. Cavan..J. Finegan continues special effort in a barn at Mullaglass, nr. Newry. Some interest, looking for blessing..In connection with **Work Among Service Men** in Northern Ireland, over 46,000 Testaments, and over 9000 Gospel books (Soldier's, Sailor's and Airmen's Guides, etc.), also many thousands of booklets have been distributed. From letters received, it is evident that this work has been a means of blessing.. Messrs. Magowan and Foster at Ardmore. Well attended meetings, good interest..M. Bentley was in Cardy during Oct. Saints refreshed, the Lord gave blessing.. Messrs. Bentley and Lewis at Glassmullagh, Co. Fermanagh, a needy place..Believers' meeting at Tullylagan was profitable. Ministry by Messrs. Rodgers, Beattie, Hutchinson, Fleming and Leatham..Portadown. Ministry by Messrs. Craig, Gilmore, Russell, Johnston, Duff, Whitten, Geddes and Hutchinson.. Messrs. Curran and Johnston are at **Portrush**..Fleming in Keady district..J. Hutchinson having meetings at **Ballinran**..M'Kelvie at **Londonderry**..R. Hawthorn at **Mullafernahan**..D. Craig (B'mena), at **Comber**.. L. Craig at Matchett St., **Belfast**..W. Bunting at **Newtownbreda**.

AMERICA

CANADA.—**St. Thomas**. Will Murray had a few good meetings; also visited Galt..**Tilsonburg**. Ross M'Conkey had a series of Gospel meetings during Sep... Toronto. Andrew Douglas carried on Gospel campaign in Junction Hall, for several weeks. Good interest and blessing..St. Catherine's. Christians were refreshed by a week's ministry from Robert M'Crory..Hamilton. Peter Hoogendam had several much appreciated meetings in M'Nab St. Hall. Also had a series at Turner Rd. Hall, Windsor .. Lakefield. Gospel meetings conducted by David Kirke well attended and with good interest.. Guelph. Chas. Innes gave a week of very refreshing ministry on "Philippians." Our brother is feeling stronger again after a long period of illness. R. M'Crory gave help in same hall..**Mill Creek** Assembly, Man. Annual One-Day, at Howson's Farm, Sep. 28, smaller than usual owing to times. Ministry excellent by Alfred Mace, D. Brown (Argentine), and others. E. Brown opening shortly with Chart on "Revelation."..Belleville. C. E. Tatham had two weeks' good meetings during Oct...Hamilton Annual Conference at Canadian Thanksgiving, largely attended. Word ministered with blessing by J. F. Spink, T. A. Wilkie, H. K. Downie, Wm. Pell, Geo. Shivas, J. Lyon, John Rankin, R. Roberts, and others..Wm. Belch had Gospel meetings in Canada St. Gospel Hall. Interest good..J. F. Spink in M'Nab St. Hall, on "Future Events in the Light of Scripture"..**London**. Thanksgiving Conference well attended. Timely ministry of Gavin Hamilton and Wallace Logan much enjoyed. P. Hoogendam on "The Church" and "Individual Responsibility," in Egerton Hall..**Toronto**. A good number gathered in Maranatha Hall, on Thanksgiving Day, to hear Word ministered by C. E. Tatham and John Smart. Y.P. Rally in Markham Tabernacle, well attended. Peter Hoogendam gave timely ministry. Opening of Y.P. Meetings, in Central Hall, addressed by J. F. Spink. A. Mace has given help in Olivet Hall. A. Douglas had Gospel Campaign in Junction Hall, with interest and blessing.

UNITED STATES.—Geo. T. Pinches visited Minneapolis, Sioux City, Iowa, and gave help in Centerville. Three Days' Conference. First week of Sep. at Minneapolis was to profit. Messrs. O'Brien, Fraser, Wm. Rae, P. Pell, E. G. Dillon , and Geo. T. Pinches ministered..In connection with Stony Brook Conference, a special meeting was held to discuss Missionary problems, when brethren from many Assemblies attended. Much helpful information was supplied, and many practical suggestions were forthcoming. We regret that space does not allow us to give details.

OTHER PARTS.—**West Indies**. In TOBAGO, A. R. Cole has opened up new work on the North coast. Quite a number have been converted and baptised, and an Assembly formed at Speyside; some saved at Charlotteville..There have been many fresh conversions in the 7 centres in St. Thomas Parish, JAMAICA, where L. H. Bewick and helpers are working; 28 baptised and in fellowship. Convention at Maudville a time of great blessing, "numbers of souls trusted the Lord during the convention and the following week." Conference at Uplands attended by from 1500 to 2000; good ministry by Messrs. Bewick, Calcraft, Gibson, and Hale. Many also turned to the Lord for salvation, including two R. Catholics and a Jewess, at the Marlborough Summer Camps for secondary school boys and girls. L. H. Bewick also saw fruit in conversions at Brown's Town and Sturge Town. W. Hynd expected to have mission at Kingston in Nov...Blessing continues in ST. KITTS, among those recently saved being an old lady of 83 who had "never been in water all her life," but was baptized, singing for joy all the time. Opposition becoming stronger, but without much success..On his return from British Guiana, W. J. Paterson had meetings at St. Elizabeth, BARBADOS, with happy results..After visiting Canal Zone, Barbados, etc., S. M'Cune expected to return to BAHAMAS in Nov. or early Dec... CUBA. T. Smith, Havana, expected to make an extensive trip on the island. Among those to be visited were some who had heard D. M. Reid, of Santo Domingo, on the Radio, and had written to him, he in turn putting them in touch with Mr. Smith..BRITISH GUIANA. W. J. Paterson had much blessing at end of his visit to this colony, especially at Plaisance. Peter's Hall, Berbice River, Kilty, etc. 140 are known as having turned to the Lord..C. Gordon Smith, Georgetown, writes that from Jan. to Sep., 54 were baptised and added to Assembly.

AUSTRALASIA

AUSTRALIA.—At Missionary Conference in Roiby Hall, Newtown, E. W. Rayner, R. & D. Howell, and J. H. Todd gave appreciated help..A. J. Watson had encouraging meetings in Brisbane..T. Spencer had good meetings and some encouragement in country towns in Gippsland..W. Bradbury is impressed with the possibilities in Plumpton district, where he visited several schools..Fred. Toby, with Bible Carriage, has

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been finding encouragement in Northern Districts of Victoria, seeing fruit of former visits; reaching schools, cottage meetings, and circulating Gospel literature.

THE WORLD FIELD

EUROPE.—**Spain**. A worker writes: "The Lord is blessing His work and adding to the number of the saved. Some of the young people are very keen and give much joy as we see their desire for Bible Study. Pray for them"..**Portugal**. Blessing in various places in the north is reported, especially at Canidelo; seven recently converted there being baptised at Foz.

AFRICA.—**Congo Belge**. Dr. R. E. Porter, Mulongo, writes of visiting an outlying medical centre, attached to a mission station presently unoccupied. The Assembly numbers about 100..**N. Rhodesia**. G. H. Mowat, Balovale, writes of refreshing times in the work, and that believers show increased keenness in Bible Study..H. Cunningham, Kamapanda: "It has been a real treat to see the out-school teachers, to hear accounts of the work, and we were all helped by their ministry."..C. E. Stokes writes of a visit to Samfya, on Lake Bangweulu, where Mr. and Mrs. Coleman have opened a new station. The need all around is very great.

ASIA.—**China**. J. E. E. Bridge, Wen Teng Hsien, reports the baptism of 6 believers, with 4 or 5 more to follow. Thus amidst sorrow and suffering the Lord gives encouragement..**Manchukuo**. Miss F. B. Wilks, Chao Yang Hsien, is once more at her loved work, and seeks prayer for the medical work. The need is tremendous, but drugs are almost unobtainable..**Palestine**. G. Knowles, Jerusalem, reports 12 baptised in recent days.

"WITH CHRIST"

Mrs. John Wannan, Sen., aged 73. Long connected with Brunswick and Ringwood Assemblies, Australia. A quiet consistent Christian, had the joy of seeing all her family saved..Aug 6, **G. M. Crofts**, Dundee. For many years took an active part in Evangelistic work in Hermon Hall..Sep. 25, **S. W. Benner**, of Orillia., Ont., aged 84. Saved in 1881, under the preaching of Alex. Marshall. For many years he had a Tract Depot in Orillia, also edited and published a Gospel Magazine. Evangelised in many parts of Canada, a soul winner. Spent a couple of fruitful years in Trinidad, B.W.I. He excelled in shepherd work. Survived by his wife, an invalid and almost blind, also four sons and two daughters, all profess to be His..Oct.4, **William Groves**, aged 75. Saved when 13, bore a consistent testimony. In Assembly at Dundee, many years in Clydebank, last seven years in Summerfield Hall, Whiteinch, Glasgow. A succourer of many..Oct. 5, **Ernest A. Thomas**, of Liverpool, aged 70. Saved in early years. Some years as a missionary in Venezuela, and on returning to Britain was blessed in tent and open-air work. Took up work with the Association of Religious Agencies and the Liverpool City Mission. Always abounding in the Lord's work; will be greatly missed. His daughter, Miss I. Thomas, arrived home from India just before he was called Home..Oct. 10, **Robert McElheran**, of Ballycastle, aged 84. Was 66 years in Christ. Widely known for his interest in the spread of the Gospel, and especially for the pointed Gospel books which he wrote and compiled, with others, such as "How and When do We Become Children of God?" etc. Thousands of these he sent at his own expense to those not easily reached.. Oct. 13, **Ernest S. Lowen** aged 41, of Paragon Hall, Hackney, London. Formerly at Barnsbury and Kensington. During the night of October 9th, as a voluntary warden, he left his shelter to give help at a nearby house which had been bombed. On his way was caught by the blast of another bomb, taken to hospital, where he passed away on Sunday morning..Oct. 13, **John Bell**, aged 39, elder son of the late Walter Bell, Carlisle. Saved when 9 or 10, went on faithfully serving the Lord, was a valued helper in S.S., Y.P.M., and open-air work in Hebron Hall. Appointed Deputy Town Clerk of Carlisle, and in 1937 was appointed Town Clerk of Fleetwood, where he continued to witness for the Master. His labours were blessed in Blackpool and other meetings in Lancashire. Laid to rest in Carlisle, when the Mayors of Carlisle and Fleetwood, also many officials attended to show the respect in which he was held. Will be greatly missed..Oct. 22, **Mrs. Thoburn**, wife of Alfred R. Thoburn, and mother of Captain J. F. Thoburn of Woolwich; she served in the Gospel amongst the Chinese in Singapore..Oct. 23, **John Ferguson**, Evangelist, of Detroit, aged 75; born at Inverness, he early removed to Glasgow. Going to sea as a steward on board the s.s. "Martaban," he was converted at sea whilst off the coast of Malta. Straightway he "witnessed a good confession," and throughout his life thereafter spake the Word of God with boldness in a way that few have done. On leaving the sea he was employed in a drapery business in Belfast, but soon gave that up to set out as an Evangelist. After a few years he removed to Glasgow, and from there he served his Master all over Britain, in many places with outstanding blessing. About twenty years ago he felt a call to the great continent of America, and removing to U.S.A. with his family, he made Detroit his headquarters. His ceaseless labours there, interrupted by a short visit to the West Indies and another to Great Britain, were cut short a year or two ago by a stroke of paralysis from which he never recovered. He feared God but feared no man, and so his preaching was of the kind so much needed to-day, whereby "he reasoned of righteousness, temperance, and judgment to come," Our brother is mourned by a widow, five daughters, and two sons, and by the many who loved Him for his work's sake..Oct. 26, **James Lappin**, Helensburgh, aged 79. Converted in his youth at Holytown. In Garngad Hall 12 years, then in Porch Hall, and last 10 years in Helensburgh. A quiet and consistent brother..Oct. 27, **Mrs. W. McColl**, aged 73, for many years in Bethesda Hall, Linthouse. Lived a quiet, consistent life..**Joseph Fisher**, aged 34. Killed by enemy action in London during Oct. In fellowship at Harrow, previously in Elim Hall, Glasgow and Kilbirnie..Oct. 30, **Miss Mary Ramsay**, Arbroath. Brought to the Saviour in 1940. Will be missed..Two weeks after removing to Devon, **Mrs. Waddilove**, wife of H. E. Waddilove, Evangelist. Known to many of the Lord's servants at home and abroad..Nov. 3, **Joseph Walder**, aged 80, of Edgmond Hall, Eastbourne. Met with believers in this hall for over 50 years. Will be remembered for continued years of service in various Assemblies in East Sussex. An Overseer of Edgmond Hall..Nov. 7, **William Robson**, Houghton-le-Spring, Co. Durham, aged 54. Converted at 18, crowded the next 18 years with ceaseless, fearless testimony both indoor and out. For 8 years saints at Ferry Hill met in his home. At Houghton-le-Spring from 1916, was instrumental in setting up regular Sunday evening and week night services and a thriving Sunday School. For last 18 years bore patiently the increasingly devitalising influences of sleepy sickness, yet remained a mainstay of Assembly to the last..Nov. 9, **Miss I. Logan**, Bradford. For 37 years connected with Cambuslang and Haggs Assemblies. A quiet sister, with a consistent testimony..**John A. Smith**, Nottingham, aged 70. Born again in People's Hall, when 21. Had connection with Clumber Hall Assembly for about 50 years, helping in Sunday School, and being a great Bible student..**Mrs. Connely**, of Middlesborough. 35 years in fellowship. Given to hospitality. A real soul winner..Oct. 21, **Mrs. Moorse**, Peckham (for many

We enter the Year of Grace 1941

ALL the fears and tears of 1940 are past. All the hopes and joys of last year are gone. All the pains and aches of yesterday are over. We now bid farewell for ever to 1940 and enter a new period of Grace, 1941.

It is good to remind ourselves that it is a "period of Grace," for whatever may take place in the reckoning of nations, whatever may happen in the world, however disastrous may prove the plotting and scheming of proud, ambitious men, nothing can alter this fact that it is another year of Grace.

A year of Grace, of free unmerited favour for the civilian population, for whoever will may have Grace, and be Saved. Any man, woman, or child of intelligent age, be they what they will, by one act of faith in JESUS, the only begotten Son of God may have Everlasting Life (John 3. 16). Neither King, nor President, nor Dictator can alter or stop this—all is decreed from on High.

A year of free Grace in which any warrior, whether Soldier, Sailor, or Airman can, just as he is, in the clothes he wears, commit his soul to the safe keeping of the One with "All power in Heaven and Earth" (Matt. 28. 18) for it is written, and cannot be eradicated by anyone whomsoever: "As many as received Him (JESUS) to them gave He power to become the sons of God, even to them that believe on His Name" (John 1. 12). Should that not make plain the Way to Heaven for all who trust the Lord?

Over the wide Earth there are thousands living who now enjoy this assurance and are certain of being in the "Many Mansions" with the Man who died on Calvary for them, and rose again.

Moveover He has promised to come for them and take them dead or alive, all together to His Father's Presence, and that may take place this year (1 Thess. 4. 17).

HyP.

Peace, Perfect Peace

PEACE, O blessed Benediction!
Jesus' legacy of love;
Peace, blest token of affection,
Perfect peace from Christ above.

Peace, not as a vain world giveth,
Jesus died to make it thine;
Peace because on high He liveth,
Peace eternal and divine.

Peace, amidst life's cares and worry,
Tuning lips to praise and song;
Peace amidst life's stress and hurry,
Peace, when paths are rough and long.

Peace, the love gift of the Giver,
Keeping hearts in holy calm;
Peace which floweth like a river,
Peace, when stormy winds alarm.

Peace, the holy breath of Jesus,
Tranquil in the battle hour;
Peace when enemies surround us,
Peace, when darts around us shower.

Peace, when clouds of darkness thicken,
When the storm tempts to despair;
Peace which makes the heart-throb quicken,
To the endless peace up there.

A. GARDNER.

Be of Good Cheer.

By A. E. LONG, Ashtead.

"And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away . . . then Paul stood forth in the midst of them, and said: 'Now I exhort you to be of good cheer'" (Acts 27. 21, 22).

MORE unlikely circumstances could hardly be imagined than those in which the Apostle avowed his confidence in God and sought to inspire courage and hope in the passengers and crew of the ill-fated ship in which he was travelling, as a prisoner, to Rome. In spite of his forebodings, Paul's objections had been overruled and the fateful journey at length resumed. The deceptive south wind seemed to discount his fears, but the onset of Euroclydon quickly found the ship in difficulty and grave danger. Every known expedient was tried to mitigate the danger, but to no avail. Hope declined and despair grew apace, and with the long continued tempest, all hope was finally abandoned. The worst apprehensions of the Apostle seemed about to be realised. In these circumstances Paul affirmed his unshakable confidence in God, and counselled them to be of good cheer. It would seem almost to insult reason and to mock forlorn hope. Yet his optimism was afterwards proved to be justified. The reason for his hope appears in his words. Paul affirmed, "There stood by me this night an angel of the God whose I am, whom also I serve . . . Wherefore, sirs, be of good cheer: for I believe God" (vv. 23-25). It rested upon a fourfold basis.

He was conscious of

God's Presence

in the hour of peril. He accepted the angelic visitant as a symbol of the truth so long familiar to him, that in all circumstances the presence of the Lord is guaranteed His people. The

more perilous the occasion, the fuller the manifestation of that Presence. Time and again was the consciousness of that Presence vouchsafed to him in circumstances of exceptional difficulty or danger; at Corinth (Acts 18. 9, 10); in Jerusalem (chap. 23. 11); on the sea (chap. 27. 28), and finally before Nero Cæsar (2 Tim. 4. 17). To him, the Lord was ever "at hand" (Phil. 4. 6), to support him in every trying experience. He was assured of the truth of the promise, "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13. 5). Let men, even professed Christians, prove unfaithful in the time of crisis, God's faithfulness knew no change (2 Tim. 4. 16, 17). He was imbued with a sense of

God's Ownership,

"the God Whose I am." What properly belongs to us we would defend by all legitimate means within our power. Is God less concerned to defend and preserve what bears the authentic marks of His ownership? (*cf.* Eph. 4. 35). We are assured He is not; the "very hairs of our head are all numbered" (Matt. 10. 30). "He that toucheth you toucheth the apple of His eye" (Zech. 2. 8). Of Saul of Tarsus it has been said that when he persecuted the members of Christ's body on earth, the Head in heaven cried out (Acts 9. 4). He was impressed with the knowledge that he was in

God's Service,

"the God Whom also I serve." Now, since an employer assumes responsibility for the safety of a servant whilst engaged in his employment, it can be assumed that the Lord will not be less good to those who are under His orders. He accepts full responsibility for our safety, and if His service takes us into perilous situations, will make the necessary dispositions. "The angel of the Lord encampeth round about them that fear Him" (Psa. 34. 7; 2 Kings 6. 17). Paul was exalted with the realisation of

God's Faithfulness,

"I believe God, that it shall be even so as it hath been spoken to me." Paul's Epistle to Titus affirms that "God . . . cannot lie" (chap. 1. 2). The Second Epistle to Timothy (2. 13) avers that if we are faithless, He abideth faithful; for He cannot deny Himself." Our unfaithfulness cannot invalidate God's faithfulness, however much it may involve us in loss. As the "God of Truth" (Isa. 65. 16), He cannot be false to His character, by breaking His Word. It is "impossible for God to lie" (Heb. 6. 18). His promises to us depend upon His faithfulness to Christ.

God's Word to Paul contemplated the loss of the ship, but it promised the deliverance and salvation of the entire ship's company (Acts 27. 24). These reflections may be analogous to present conditions. The outlook may appear equally black and full of foreboding in things material, but the things which belong to faith can afford us the consolation and cheer that Paul experienced. Man's extremities are God's opportunities; the situation which leaves us bereft of hope affords God the opportunity to reveal Himself as the God of the impossible. "The things which are impossible with man, are possible with God" (Luke 18. 27). To employ the language of Psalm 107. 27, when men "are at their wit's end" (*i.e.*, all their wisdom is swallowed up), and every human expedient has been tried and failed, God assumes the responsibility of retrieving the situation, of which none can pass beyond His control or correction. "The Lord sitteth upon the flood" (Psa. 29. 10), to regulate it at His own sovereign will. We are passing through anxious and critical times, in which God's people and work suffer loss. The war has caught up worldlings and Christians alike in its maelstrom; our homes, as well as theirs, have become the front line exposed to the enemy's assaults, although God still makes "a difference" (Exod. 11. 7) between us and them. He is especially the Preserver of believers (1 Tim. 4. 10). It may please Him, however, in the exercise of His inscrutable will, to allow His people to suffer equally with unbelievers, in the loss of property and possessions, and even to injury and loss of life. If the former should befall us, it will only be by His free and unfettered consent, since He could easily preserve us from such damage, should He so will. And if the latter be His will for us, then that is the utmost man can do against us; the soul of the Christian and its inheritance in Christ remains inviolable against all assault (Matt. 10. 28). However severe the temporal loss, "the sufferings of this present time are not worthy to be compared with the glory to be revealed in us" (Rom. 8. 18). God's ways with His people may be enigmatical at present, but we can rest in the knowledge "that all things work together for good to them who love God, to them who are the called according to His purpose" (v. 28). God will turn present experiences into good account, however bitter and seemingly inconsistent with our good, and will ultimately vindicate all His ways with His people. Just as the design and beauty of a piece of embroidery can only be fairly judged and appreciated from its right side, so the wealth of detail and the subtle blending of circumstances that make up the Will of God for us will only be fully understood in the light of the hereafter. We are at present looking at the reverse side of the pattern, fortunate are we if we recognise the semblance of order and design in the many seemingly unrelated and contrary circumstances that go to make up life.

A Promise for Travellers in 1941.

(Deut. 33, verse 25).

By J. B. WATSON, London.

MANY years ago a famous preacher gave to a message he preached from this text, the title, "Shod for the Road." A good title, for the promise is made to travellers. At this New Year season we have reached a point on our way when we may have the journey already covered in thankful retrospect. We have, too, come to a place where, for what is still to be traversed, the invigoration of a Divine promise is timely.

The tribe of Asher, to whom this word was originally spoken, had been on pilgrimage now for 40 years. Already they had been reminded by God of the grace that had gone with them in the wanderings of that long period. "And I led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deut. 29. 5). Now a further phase of their pilgrimage was about to begin. What it held for them none could foresee. The same provision, however, was sure. The road ahead would be flinty, but God would see that they were shod for it. "Thy shoes shall be iron and brass." Indestructible shoes for a hard road. Moreover, the way would be long and steep. Many wearisome days still lay before them. But, whatever the days might be in toilsomeness, whatever their demand on endurance, this was assured—that **strength would be given to match the need**—"and as thy days, so shall thy strength be."

1. Consider that these words are a promise springing from the grace of God's heart.

That the Bible should so teem with promises is a fact to ponder. None of us deserves the least of them. By nature we neither merit, seek, nor appreciate them. Every one of them has its cause in the Grace of God, and was given, not because anything in man prompted or warranted it, but because it welled up from the glorious depths of the nature and being of the God of Grace. He gives because He will. His grace formed the world: His grace endowed us with being and placed us here: His grace surrounded us with both the provision and the beauty of the earth. His grace made ready, at measureless cost, salvation for our souls when they had forfeited every claim upon Him. His grace went before us and disposed us to repent and believe in His Christ to salvation: His grace has kept us to this day and will not let us go: and His grace has made over to us incalculable spiritual boons, conveyed in exceeding great and precious promises. This is one such, given to put heart into His pilgrims on the difficult road, "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be."

Would that God's people would more constantly meditate upon the Grace of God. Our puritan forbears used to dwell upon it long and particularly, as a merchant might look upon a shining gem, turning it this way and that, and letting fresh lights and beauties flash forth from every facet. They used to speak of it under such terms as Creational Grace, Providential Grace, Electing Grace, Prevenient Grace, Distinguishing Grace, Preserving Grace, delighting to trace back all blessing to its true source in the heart of the Giving God.

> "The streams of love I trace
> Up to the fountain, God;
> And in His sov'ran counsels see
> Eternal thoughts of love to me."

2. Ponder, too, that this is a promise to pilgrim travellers. It promises shoes and strength, equipment and enablement, supply for the outer and the inner man, furnishing for contact with the stony way and motive power to progress along it. All that a traveller needs.

We go by a way well-known to God. "He hath known thy walking through this great wilderness" (Deut. 2. 7). Its hazards, its steep places, its lurking dangers, its wearisomeness, all are open to His knowledge. Its end

> "The bright inheritance of saints,
> Jerusalem above"

is His domain, and to conduct us there is His purpose. Hence the comprehensiveness of the promise, shoes for the road and strength for the way.

How good it is that our Lord should not only give Gospel-promises to the sinner, to lead him to make the great decision to start upon the road that leads to life, and Glory-promises to the saint whose course to the Everlasting Rest is nearly run, but also Grace-promises to those who toil along the monotonous level, who face the darksome stretch or brace themselves to pick their steps along the ledge that skirts the awesome precipice.

He has a loving heart for travellers.

Himself has been on pilgrimage. Long back He came into our very world. He blazed there a track of faith, courage and obedience for us. He walked the whole course to the very end. For Him, the end was glory, but it was glory reached by way of the terrors of death and the shadows of the tomb. Now to all the poor timid bodies who follow, He says: "Surely I will be with thee." "Fear not," "As thy days, so shall thy strength be."

3. Recollect that this is a promise amply proven. Is it the experience of Christians that the needs of the road, even when sudden and sharp, are matched by the gracious supplies of God?

"Saints, Apostles, Prophets, Martyrs,
Answer, Yes."

It has been demonstrated in the trials through which multitudes have come in the year just closed. In the cities of our island neighbours say to one another, as they recount experiences through which they have been brought: "I would never have believed that I could have borne it." People who have had their homes struck suddenly into rubble have found themselves surprisingly able to "take joyfully the spoiling of their goods." Weak and timid folks, amid the horror of air-attack and the roar of the exploding bombs, strangely quiet at heart, have shown that "with the strain comes the strength." Even in the matter of *physical* endurance miracles of victory over weakness have happened by the hundred. "What is so astonishing to me is that I was not afraid," said an old lady of 70. She had taken shelter in the landing-cupboard near her little first-floor room, holding the door from within by a piece of string. When the bomb had fallen she peeped out to find that the house was gone, and that there was now no landing outside her high-perched refuge. She retired again behind the landing-cupboard door, holding it to by the string until at length she was rescued. When she was seen by one of the writer's household she was cheerfully making her way, all her earthly belongings in a small bundle, to a temporary new home. "What is so astonishing to me is that I was not afraid."

As in sudden perils, so in long-drawn trials, the promise stands. In the 1914-1918 war the intense mental strain sustained for long periods by many, imposed by the nature of their duties or the character of their work, was such that by all known laws they should have collapsed under its pressure. A brilliant, but physically frail, London journalist was, in those days, the amazement of all his acquaintances. His output of work, all involving a high degree of mental concentration, was prodigious. More, it was kept up month after month, year after year. Seated at table with him one day a friend asked him for his secret. He was an undemonstrative man, and gave the answer in three short words: "*We get help*," he said.

With the strain came the strength.

How many times has this experience happened in 1940? A young Christian man, nurtured in a Christian home, has found himself in the King's uniform, and sharing a tent with a number of others whose language was the speech of the ungodly. "I knew I had to begin by letting them see where I stood spiritually. Could I kneel down in their presence and pray when I 'turned in?' When the time came I did so. I did it very tremblingly: I don't know how I did it at all, but *somehow I was given the strength*." Yes, the strength was given, for He hath said, "As thy days, so shall thy strength be."

Strength physical, mental, spiritual; strength to endure, to witness, to work, to wait. Whatever the day's need, with it has been given the the appropriate meed of power. On a promise proved so often and in so many ways, let us lean our weight as we step into 1941.

4. Keep in mind, too, that this is a promise to be received by faith. The grace that prepared this fair world and filled it with beauty, so that it was all ready before we entered into it; the same grace that completed the glorious scheme of redemption and made ready a finished salvation long before we knew our need of it; this same grace has provided the gift of daily strength for the pilgrim-road. The Word of God calls it "Grace to help in time of need" (Heb. 4. 14).

We did not lift a finger to prepare this earth for our habitation. It was there, and the moment came when we entered and began to possess it. We did not raise a hand to add one touch to the salvation of God through Christ. It was there, and we accepted it and began to experience it. This promise of strength likewise implies that the provision is there for us in Christ our Living Lord. It is for us to accept it by faith and live in the experience of it.

John Owen, three hundred years ago, in a time of national upheaval and change, exhorted the Christians of that day to a livelier faith in the God of the Promises in these words: "Our present want arises because we will not receive. There is in God an all-sufficiency of spiritual strength to support and carry us through all our difficulties. Our own weakness, the variety of temptations wherewith we are exercised, especially at such a time, lift up their voice and rage. Who shall be able to go through these remaining trials, temptations, troubles of our pilgrimage? I know not how it is with others, but it is a wonder to myself that my soul is alive considering what is come already. But God tells us (Isa. 40. 28, 29), that He will not faint in this work of giving out grace and spiritual strength. 'He giveth power to the faint, and to them that have no might He increaseth strength.' He is able to carry us through all, and cause us to sing in the very fire."

Note that word of the great Puritan: "*Our present want arises because we will not receive.*" It is faith that receives, even as it is Grace that bestows. Faith is the channel: grace is the stream. Faith is the empty hand put forth: grace waits with the ready supply.

"The Promises," said Thomas Watson, "are made not to strong faith, but to true." Claim then, this promise for all the days of 1941. "As thy days, so shall thy strength be."

"A Little While."

By W. E. VINE, M.A., Joint-Editor of *Echoes*, Bath.

THIS phrase is used in Scripture with reference to various circumstances. For believers it is one of comfort amidst trials and of confident assurance as to their issue in the eternally bright beyond.

Job speaks of the ruthless and cruel practices of mighty men, of the man who "riseth up, and no man is sure of life." Yet God's eyes are upon their ways, and their

Exaltation is but "for a Little While."

They are brought low and taken out of the way (Job 24. 22-24). In the same connection admonitions are given in Psalm 37 against fretting oneself of "because of evil-doers," because of the prosperity of the man "who bringeth wicked devices to pass."

"For Yet a Little While,

and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be" (verses 1, 7, 10).

To fret oneself because of the treachery and brutality of successful tyrants is a natural tendency of the heart. No good can come of fretting, "it tendeth only to evil-doing" (ver. 8, R.V.). The counteractive is provided for us by God: "Rest in the Lord, and wait patiently for Him" (ver. 7). *Trust and patience are the antidote for worry.*

The Lord had used the phrase, "a little while," for other than His disciples only a few days before He assembled them in the upper room. To the multitude, who, in their assurance that "the Christ abideth for ever," expressed astonishment that "The Son of Man must be lifted up," He said:

"Yet a little while is the light among you.

Walk while ye have the light, that darkness overtake you not." That referred to the impending close of His public ministry.

To His disciples, on the night of His betrayal His use of the expression had a different purpose:

"A little while, and ye behold

(a different word from that in the next sentence, and suggesting the observation of spectators) Me no more, and again a little while, and ye shall see Me" (John 16. 16). The first statement had immediate reference to His death, the second had primary reference to the time following His resurrection. But more than this! Natural sight would be changed to spiritual. The vision granted to the eye of sense would be superseded by that to the eye of faith. So it is: "we see Jesus." The confidence of faith is the sequel to His having gone to the Father.

Again, only a few minutes previously He had said, "I go to prepare a place for you, and if I go and prepare a place for you, I come again and will receive you unto Myself; that where I am, there ye may be also." This can scarcely be dissociated from His reference to the "little while" in His promise "ye shall see Me." Spiritual sight will then yield place to the physical. And with what a change! "We shall be like Him; for we shall see Him even as He is" (1 John 3. 2), where the verb to see is the same as that in John 16. 16).

The Lord bridged over the interval from that evening hour till His return to receive us. The length of time was kept undisclosed. No events were detailed as designed to precede its termination. The expectancy instilled into the hearts of the disciples was to be the expectancy of all believers till He comes. Our hope was to be set on Christ Himself, a purifying hope, a power enabling us to purify ourselves according to the measure of His own purity (1 John 3. 3, 4).

In the natural estimate the interval may seem to be a protracted one. Not so to the mind that shares His perspective. And that is how we are directed: "For yet a very little while (literally, 'how little, how little,' that is the perspective of faith), He that cometh shall come, and shall not tarry" (Heb. 10. 37).

Significantly does Peter's first Epistle give reminiscences of what was spoken by the Lord in the upper room. Twice he uses the expression "a little while." The first is to comfort us in our trials. They are manifold, and oft-times sore and deep, and we are "put to grief;" but they are "for a little while" (1. 6, R.V.), and they are "if need be." Our Father knows this needs be, and graciously designs that the trial (or proof) of our faith, "more precious than gold that perisheth," may have its issue in praise, glory, and honour at the revelation of Jesus Christ.

"Oh, how will recompense His smile,
The sufferings of this little while!"

As the Epistle begins, so it ends. In 1. 10, 11, grace, suffering, glory were mentioned as the great subjects of the Old Testament—God's grace, Christ's sufferings, subsequent glories. In 5. 10 the themes are the same, but here they are embodied in a promise (as the original has it): "And the God of all grace, who called you unto His eternal glory in Christ, after that ye have

Suffered a Little While,

shall Himself perfect, stablish, strengthen you" (R.V.).

The sufferings are abundant and varied, especially in the "grievous times" which are upon us. What rich comforts we may enjoy! Firstly, great though the fiery trial may be, we have the unspeakable privilege of being "partakers of

Christ's sufferings" (4. 12, 13). Secondly, there is grace sufficient to enable us both to endure and to rejoice in all our afflictions, in all such as we experience through fidelity to the Lord. The malignity of Satan is persistent and aggressive but is ever under God's control, and His message holds good for us: "My grace is sufficient for thee."

Thirdly, our sufferings are for "a little while." How little it will appear in the eternal glory of His presence! "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." Every hour of patient, sometimes seemingly unrequited, toil, is bringing us nearer the rapturous moment when we shall see Him who has been watching us and caring for us all the time. Our sorrow will verily be "turned into joy."

Let us then look (earnestly consider and contemplate), not at "the things which are seen" which are temporal, but at "the things which are not seen," which are "eternal." A sublime paradox of faith! While the darkness deepens, let the light of His appearing shine the more brightly into our hearts. The glorious hope will more than cheer us in the surging billows that toss around us; it will invigorate our whole spiritual life. However harrowing our circumstances, the desolation of homes, the sorrow of bereavement, the losses, the experiences of pain and weakness, we know that "God makes all work together for good to them that love Him," and we know that the morning without clouds is near, the morning when sorrow and sighing shall flee away.

Let us then be of Good Cheer.

Let us not be overwhelmed by the calamities and distresses of these evil days. Let us be as those who wait for their Lord, as those who "love His appearing," casting off the works of darkness and putting on the armour of light.

The Rugged Road.

AT this time of the year we do well to remember THE NAME OF JESUS. There is a fragrance about the Name of Jesus which never fails, and a freshness which never fades.

What a blessed unfailing and unfading Name is His. How very comforting then to remember that He is my Faithful Friend, even One that sticketh closer than any earthly friend. In view of this, well might we sing with joy and delight as we enter upon another New Year:

"This Name shall shed its fragrance still,
Along life's thorny road;
Shall sweetly smooth the rugged hill,
That leads me up to God." S. LAVERY.

WHY WE VALUE THE MORNING MEETING, No. 1.

The Sunday Morning Meeting.

Why I Value It.

By HAROLD P. BARKER, Weymouth.

TALK about the Sunday morning meeting to Christians who live in certain countries, and they would not know what you meant. For when the first day of the week comes round they are unable, or at all events it is not their custom, to gather in the forenoon. They come together for the breaking of bread in the latter part of the day.

But I am writing for those who well understand what is meant. It is a fairly general practice in English-speaking lands for believers who aim at carrying out what they find in the New Testament to assemble for an hour or two every Sunday morning for a service in which the partaking of the Lord's Supper is the main object. For more than fifty years it has been my joy and privilege to attend such meetings.

First, I am impressed by the fact that our Lord Himself stated the object of the Supper. He instituted it

For a Remembrance of Himself.

Love cannot bear to be forgotten of its objects, and it is because the Saviour loves us so dearly that He desires our remembrance. I value the opportunity which the meeting affords of showing by my presence that I do not forget Him, but that I cherish the memory of His dying love.

Secondly, He has said that where His people are gathered together in His Name, even if only two or three of them, He Himself is in their midst. I value the morning meeting on the first day of the week because it gives me the opportunity of

Meeting my Lord.

When Joseph made himself known to his brethren, we read that his brethren talked with him. When Christ is in the midst of His brethren we have the honour of speaking with Him, perhaps by the singing of hymns that voice our affection and gratitude; perhaps addressing Him by means of one or another that may be led to express the feelings of those assembled.

Thirdly, it is impossible to remember our dear Saviour in His suffering and death without

Hearts Being Led Out in Worship

to His God and Father Who sent Him to die in our stead. The Father seeks worshippers who will worship Him, not mechanically, but in spirit, and who will conform to the truth in doing so. I am glad to join in such worship, and the Sunday morning meeting gives me the opportunity.

"Why Sleepest Thou, O Lord?"

By W. W. FEREDAY, Rothesay.

AMIDST the world's calamities, involving suffering and loss for millions young and old, it is not surprising that anguished hearts inquire why, if there be a God in Heaven, He does not intervene. His interest in His creatures, even the humblest, is certain. Psalm 104 assures us that He observes the denizens of earth and sea, and has made provision for all their needs, and the Lord, when here below, told His disciples that

Not a Single Sparrow "Is Forgotten

before God" (Luke 12. 6). The knowledge of these things only deepens the perplexity; God so all-watchful and so good, and yet so tolerant of appalling iniquity and cruelty!

In Mark's Gospel, our Lord in His parabolic teaching, likened Himself to a sleeping farmer; and in the same chapter we find Him in bodily weariness asleep in a raging storm. What do these things mean? In the parable, His work—the work of the Gospel—is in view; and in the touching incident immediately following, we have suggested the dangerous circumstances of earthly life; and to both He appears to be indifferent! The parable of the sleeping farmer is peculiar ot Mark, whose Gospel presents the Lord to us in His Servant character. It follows the parable of the Sower, in which is set forth the activity of the worker, the excellence of the seed, and the badness of the soil in which it is sown. The responsibilities of workers for God, and their disappointments is thus shown. But in the parable of the sleeping farmer, all creature activity is omitted. Preachers and tract distributers have no place in it.

The Work Is the Lord's Alone.

"So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is ripe, immediately he putteth in the sickle because the harvest is come" (Mark 10. 26-29).

From this setting forth of the Divine side of things we understand that there will be

A Full Crop at the Last.

However discouraging appearances may be at any time, God's barns will be filled. The Lord Himself commenced the sowing ("which at the first began to be spoken by the Lord," Heb. 2. 3), and Himself will do the reaping when the Gospel day is done.

The enemy may endeavour to destroy the seed, but the effort is in vain. Ever since the Good News came down from Heaven, the power of Hell has raged against the message (and against the messengers), but the seed is still in the earth, and it is still divinely fruitful. *There is a vitality in the seed which renders it indestructible.* "The words that I speak unto you, they are Spirit, and they are life" (John 6. 63). The Word of God that goeth forth out of His mouth "shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it" (Isa. 55. 11).

This brief parable is a real comfort to those who love the Gospel of Christ, and who mourn because of the growing indifference of men thereto. Let us be of good cheer! Although there have been no public manifestations on the part of the Lord of the harvest since He went up on high, although He appears to be asleep, the work is proceeding according to the purpose of the ages, and the harvest is sure.

The disciples were alarmed at the violence of the storm upon the lake.

The World Is Very Stormy To-day.

"Upon the earth distress of nations with perplexity, the sea and the waves roaring" (Luke 21. 25). "The wicked are like the troubled sea, when it cannot rest" (Isa. 57. 20). The Lord was asleep on a pillow in the boat, apparently indifferent to the peril of His disciples. They had already

Witnessed Displays of His Power.

He could do what He pleased, yet in the storm He slept! Rudely and irreverently they awoke Him, saying: "Master, carest Thou not that we perish?" What words to One Who had come from inconceivable heights of glory, and Who was on His way to unfathomable depths of sorrow and shame because *He did care* for perishing men.

The Psalms are full of the agonized cries of saints in peril. "Awake, why sleepest Thou, O Lord? Arise, cast us not off for ever. Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression?" (Psa. 44. 23, 24). "Arise, O Lord; let not man prevail: let the heathen be judged in Thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men" (Psa. 9. 19, 20). When Israel was in a ruined condition in the distant past, "then the Lord awaked as one out of a sleep, and like a mighty man that shouteth by reason of wine, and He smote His enemies in the hinder parts: He put them to a perpetual reproach" (Psa. 78. 65, 66).

He will Intervene in Power yet Again.

Ere long it will be said: "Be silent, O all flesh, before the Lord: for He is waked up out of His holy habitation" (Zech. 2. 13).

Meanwhile, we have the comfort of the Lord's

presence with us. "I will never leave thee, nor forsake thee" (Heb. 13. 5). Were the disciples really in peril with Him in the ship? Had He not said: "Let us pass over unto the other side?" Should not the disciples have stayed themselves upon His words? "The other side" was assured, for He said it.

"Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No waters can swallow the ship where lies
The Master of ocean, and earth, and skies."

There are great

Lessons to be Learned in Stormy Days.

Are we willing to learn them? The uncertainty of life, the destructibility of earthly possessions, and the importance of a day by day trust in God—are we learning these things? Are we able quietly to confide until that wonderful moment when the apparently indifferent One in Heaven arises with His commanding, "Peace, be still?" Then will ensue a great calm, not for saints only, but for all the earth. "He shall speak peace unto the nations: and His dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. 9. 10).

"A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease,
And surges swell no more."

"Surely I come quickly. Amen, Come, Lord Jesus" (Rev. 22. 20).

Emmanuel.

"Jesus Himself drew near and went with them" (Luke 24. 15).

WE know not what the days may bring
If we should tarry through their length,
What may befall each passing hour,
What need of courage, grace and strength,
We know not, as once more we stand
Before the portals of the Year,
What lies beyond, but this we know—
That Thou art near.

Yes, Thou art near, and with that thought
Within the heart all tumults cease.
And where unrest and fears did reign,
There dwells a calm, unbroken peace.
The peace of God—secure, unmoved.
Though what shall be doth not appear,
But "it is well" for this we know—
That Thou art near.

Yes, Thou art near, when strife of tongues
And pride of man are all around.
A secret place of calm repose
In Thy blest Presence shall be found;
And though the rage of man increase,
And darker grows our pathway here,
Within is peace, for this we know—
That Thou art near.

Yes, Thou art near, and, O blest thought,
As Thou didst in a bygone day
Draw near Thine own when sad at heart,
And journey with them on their way.
So now to us Thou draweth nigh,
Who for that Day are waiting here,
O blessed Day, when, in the clouds,
Thou shalt appear.

J. A. ROSS

"The Witness" Book Reviews.

Books for review should be sent to the Editor 14 Paternoster Row, London, E.C.4. Any good book promptly supplied from any publisher

How to Live Calmly in War Time. By A LONDON JOURNALIST. (Pickering & Inglis. 1/3 net; 1/6 post free). Now that we find ourselves at war again, the lives of thousands will have to be fortified against the harassing and threatening problems which are going to strain the nerves of the strongest. Christians everywhere who want to know how to live calmly in war time, and who likewise desire to have the best practical advice to offer those about to succumb in a war of nerves will find in A London Journalist's book the very thing they need. On reading it, I immediately ordered copies to be sent to friends of my own who are in danger areas.

Dr. HERBERT LOCKYER.

For Dark Days, by B. M'CALL BARBOUR. A very suitable book for distribution at the present time. Comforting words for the downhearted. (Price 8½d, post free from the Author, 28 George IV Bridge, Edinburgh).

Christ in the Psalms, by Dr. W. L. PETTINGALL. In these studies the references to the Lord in the Psalms are compared with the quotations on the New Testament. They are like faint echoes of the Lord's address on the way to Emmaus. They should bow our hearts in wonder and thankfulness, not only for Calvary, but for what incarnation cost the Lord. A few of the explanations of difficult passages need prayer and thought before acceptation. (Fundamental Truth Publishers, Ohio. 2/9 p.f).

About "The Witness" for 1941

IN closing 1940 No. of *The Witness*, we do so with heartfelt praise for this ends 70 years of its issue, every month without a single exception. It is read with profit and enjoyment by some 30,000 readers in Britain, Australia, N.Z., Canada, America, and elsewhere. Even with the considerably advanced postage, it costs only 3d. per month delivered to your door. It sets forth no special side of truth, but stands for that on which brethren started over a hundred years ago: "ALL THE WORD OF GOD FOR ALL THE PEOPLE OF GOD."

The year has closed with papers by accredited teachers on "*Why we Meet so Differently to other Christians*," the New Year will (D.V.) contain a complementary Series on

"Why We Prize the Morning Meeting."

which is likely to be of real profit to all readers. Specially written papers are in hand or preparing by the best writers of to-day.

Those who read the columns "With Christ" will have noticed the many Home-calls of esteemed Brethren and Sisters of the advanced ages of 70 and 80, and even 90, who have taken *The Witness* for 50 or 60 years. This means that all lovers of Truth be as active in effecting readers as they were. There is no other paper so loyal to the Truth, or so concentrated on the Word of the Lord Jesus Christ as many testify.

THE COMING BACK TO EARTH to claim His own is well cited in the Paper. The last word from Heaven, "Surely I come *quickly*"; "Now is your Salvation (the time for complete deliverance) *nearer* than when ye believed"; "A little while"; "Till He come"; "A thousand years are with the Lord as *one day*." Two days thus in God's count are but passed, the *third* Day may bring Him. A warring world, full of godless humanity may hear His voice. Hallelujah! what a glorious change.

Kindly lend your assistance in making known. Rates for quantities on front page, beside imprint. Grateful for all *Witness* help in the past and hopeful for the uncertain future. "God is faithful."



Christians and War Work—New Resolutions.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also ~~comments~~ on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to Mr. PETERSING, EDITOR OF *The Witness*, 14 PATERNOSTER ROW, LONDON E.C.4 Note the Number of Questions.

ENGAGING IN WAR WORK.

QUESTION 2239.—Is it right for a brother to take a prominent part as a Leader and Pastor in an Assembly, who is engaged in War Work and works on Lord's day? (Matt. 26. 52 and John 18. 36).

Ans.—To reply to the question adequately would demand a longer answer than is possible in these days of restricted paper. The points raised admit of much argument as to the Christian's position in the world.

Briefly, while having his "citizenship in Heaven," he has a body on earth, cared for and protected by "the powers that be," who are ordained of God and called His ministers. He receives all the benefits and privileges of their ordered Government, and has a responsibility towards them and the nation to which he belongs (1 Pet. 2. 13, 14). "Be subject to every ordinance," etc., should be carefully studied.

Christ's words refer to the necessity of His sacrificial offering, with which nothing could be allowed to interfere (Acts 2. 23), rather than the normal life of the believer.

The present state of matters is really a direct challenge of Satan to spiritual power. Sin is in conflict with righteousness. Evil in opposition to truth.

Assuming therefore that Britain is justified in being at war, it is difficult to refuse to help the Government in the provision of its war effort, which is exercised for our personal benefit. Many manufacturers have been commandeered by the Government to assist, and many saints have doubtless, to their regret, as to Sunday work, been compelled to respond. I know they are praying for deliverance from this, and if they are spiritually minded, it will not hinder their activity and usefulness in the Assembly. G. J. HYDE.

HASTENING THE COMING OF CHRIST.

QUESTION 2240.—2 Peter 3. 12, in A.V., "looking for and hastening unto (*margin*, hasting) the coming of the Day of God;" in R.V., "earnestly desiring the coming (*margin*, hastening the presence) of the day of God." Can we in any way influence the date of Christ's return?

Ans.—The word used here is *speudo*, which occurs also in Luke 2. 16; 19. 5, 6; and Acts 20. 16; 22. 18, not elsewhere. In these places it is intransitive, and the meaning is plain. In 2 Peter 3. 12, however, it is transitive, it has an object, hence the difficulty. According to the lexicon of Abbott-Smith, there is equal authority in extra-Biblical Greek usage for both text and margin of R.V.

We are thrown back then on the analogy of Scripture. Are there other passages that teach plainly that we can "hasten" the "presence of the Day of God"? (I understand this expression to mean the ultimate condition of the Universe, the first step toward which is to be the fulfilment of 1 Thess. 4. 15-17). No passage suggests itself as justifying us in *supposing that we can influence the date of Christ's return*. That we should earnestly desire the Day is clearly involved in many passages, of which only 2 Thess. 3. 5, and 2 Tim. 4. 8 need to be mentioned here. The rendering in the text of R.V. gives the best sense, that in keeping with other Scriptures.
C. F. HOGG.

1941 This Year, unlike many years that are past, has two 1's in it. We may take one to intimate the entry into this world, the beginning of life; the other 1 to indicate the end of life. For all the men of the past—Pharaoh, Cæsar, Napoleon, Gladstone, George V, Chamberlain—have had beginning *and end*; and all the men of to-day will be the same—"It is appointed unto men *once to die*" (Heb. 9. 27). Oh, to remember this each day of my life, the first 1 is past, the second 1 is coming—*I know not when!*

THE NEW YEAR

is a suitable time for making *New Resolutions*, for trying *New Ideas*, and for all things *New*. There are many things we can readily decide on which require to be "Renewed." There are worn-out methods which need to be "*new*." Let each of us think that we have opportunity to change, and now is the time to make the change. We have words to undo, deeds need to be cancelled, thoughts, unknown to anyone but ourselves and God, to be dispelled.

One thing we must remember, that the Chief Apostle said: "I determined not to know anything among you, SAVE JESUS CHRIST AND HIM CRUCIFIED" (1 Cor. 2. 2). Paul knew many things! His heart had many things it could utter, but only one thing in all circumstances could fill his soul, "CHRIST—CRUCIFIED." Not His birth, not the world so captivating, only CHRIST in His deepest hour of sorrow could satisfy the heart of the Chief Apostle, and he knew that only CHRIST could satisfy all others, that only CHRIST could satisfy our heart. Let us, then, open our hearts and let this feeling spread out to friend and neighbour, to soldiers and civilians, to all who are "weary and heavy laden" (Matt. 11. 28).

ABOUT OUR OWN ASSEMBLY.

We may have been cold and indifferent during 1940. Something or somebody may have offended us, things may not have worked out as we wished. Leaders may have been inactive to the many claims. True, there is enough to make us indifferent, but the one fact that "Christ died for us" is surely enough to make these many things *as nothing*, and to stir us up in spite of everything to *do what we can* to help our fellow-members to seek to live for God, and to serve their Lord and Master. We have only one life, it will soon be past. These small suspicions will disappear for ever, therefore "Quit you like men" (1 Sam. 4. 9).

"I go to prepare a place for you" (John 14. 2)—in the many mansions in the Father's house—"that where I am, there ye may be also." This is the "*blessed hope*" *before the believer*, which makes the Coming of the Lord not the dreaded appearing of a law-giver and judge, but of "the *Saviour*, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body" (Phil. 3. 20, 21). "And so shall we ever be with the Lord" (1 Thess. 4. 17). Is it any wonder that the Spirit-taught cry of each ransomed soul in response to His Word, "*Surely I come quickly*," should be, "Amen; Even so, come, Lord Jesus" (Rev. 22. 20)?

KEPT SAFELY DURING 1941.

"Behold, I am with thee, and will keep thee in all places, whither thou goest" (Gen. 28. 15).

"And for the New Year, Father, we would ask
That Thou wouldst keep us near our Saviour's side,
Whether the pathway shall be smooth or rough,
O keep us faithful, whatsoe'er betide!"

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 14 Paternoster Row, London, E.C.4

January, 1941. To ensure insertion, Notes must reach London by 12th. Made up Dec. 16th.

PERSONALIA

The home of our brother, G. J. Hyde, in Woodford Green, having been rendered uninhabitable through air raids, he has taken up residence for a time at 2 Mount Royal, Minehead, Som..**Mrs**. F. J. Hopkins was taken suddenly ill on Oct. 9, after conducting class for Jewish refugees, and is in hospital in Shanghai..The Editor is seriously ill at Largs, Ayrshire..W. Barkshire, Andover, though suffering acutely, is happy in the Lord..Let much prayer ascend for tried believers in London and elsewhere who have suffered through air attack. A London brother writes: "My house was completely demolished by a bomb which killed my two daughters (aged 21 and 19) and seriously injured my son. Thank God, our dear ones are with Christ, and we can still say:

"'Joy and sorrow interwoven,
Love in all I see.'"

Truly, grace still triumphs amid sorrow..We understand that a post card has been received by friends of **Angus McKinnon**, of Norway, stating "both well"..Our brother, **J. Stewart**, an active labourer in the North of Ireland, has been advised by doctor to stop preaching for some time, owing to heart trouble..J. Glancy, Belfast is unable to leave home, owing to his wife's illness..J. Megaw is also detained near home owing to illness of his wife..J. H. McKnight, another Irish worker, is far from well.

ENGLAND

FORTHCOMING. — Manchester. Hope Hall, Brunswick St., Jan. 1, 10.30 (Brethren only), 2.30, 5.45. R. Scammell, H. Steedman..**Newton Abbot**. Brethren only. Feb. 26, at 3 and 6. Questions and correspondence to F. C. Mogridge, Alexandra House, Torre, Torquay..**Littlehampton**. S.S. Workers', Apl. 10-15. Stuart K. Hine and Edwin Lewis. Particulars, C. E. Kennedy, Belgrave House.

LONDON.—Berrymead Gospel Hall, Y.P. Jan. 4, at 3. Dr. Goldstein..Anniversary Services at Woodcroft Hall, Burnt Oak, have been postponed until Mar. 15.

REPORTS.—Nottingham. Annual Missionary, in Willoughby Hall, Nov. 9-11. well attended. Accounts of work by A. Catton and Stuart K. Hine.

NOTES.—Chas. W. F. M'Ewen is to be in Colyton, Ashford, Crediton, and Cardiff during Jan.; was at **Llanelly** in Nov...H. Waddilove gave help at Lynmouth recently, and is now at **Parracombe**, endeavouring to gather together evacuee children to form a S.S... Walter Ainslie to give help at **Walton**, Liverpool, Blackburn, Waterloo, Poulton, and Wallasey. Reports increased interest in Saturday talks on "From Egypt to Canaan," in Hope Hall, New Ferry.

SCOTLAND

FORTHCOMING.—Aberdeen. Jan. 1 and 2, in Hebron and Victoria Halls; Jan. 3, in Hebron Hall. Dr. Duncan, W. Hagan, F. H. Gray, I. Logan, J. R. Rollo, E. H. Grant, J. Lees..NEW YEAR'S DAY: Ayr. Town Hall, at 11. W. F. Naismith, W. M'Alonan, J. Lightbody, A. H. Abrahams..**Blantyre**. Bethany Hall, at 11. T. A. Kirkby, R. Balloch, J. Cuthbertson, R. J. Wilding ..**Dumfries**. Bethany Hall, at 11. M, H. Grant, J. L. Barrie, Jas. Hislop., Dundee, in Hermon Hall. at 11 and 2. Jas. Coutts, John R. Rollo..**Edinburgh**. St. Columba's Church, adjoining Usher Hall, at 11. Harold St. John, A. Borland, Wm. King..**Falkirk**, Mid Scotland, in Town Mission Hall, Cow Wynd, at 11.30. D. Morrison, J. M'Alpine, C. M'Kinnie, and others.. **Kilmarnock**. Central Hall, at 11.30 and 2.45. W. F. Naismith, A. P. Campbell. D. M'Murdo, J. M'Alpine.. **Kirkcaldy**. Hebron and Dunnikier United, in Hebron Hall, Links St., at 11. H. German, J. Wilson, R. Cumming and others..**Motherwell**. Town Hall, at 11. J. M. Shaw, W. A. Thomson, John Currie, W. D. Whitelaw..**Stranraer**. In United Free Church, Lewis St., at 11.30. W. Brown, P. E. M'Pike, R. Irons..**Strathaven**. Gospel Hall, at 2.30. W. J. Brown, J. M'Leod, R. M'Kelvie, A. M'Neish..**Auchinleck**. Gospel Hall, Jan. 2, at 12. M. H. Grant, John Douglas, J. M'Pate.. **Cowdenbeath**. Union Hall. Jan. 2, at 3 and 6. Andrew Brown, T. A. Kirkby, J. Malcolm..**Glasgow**. In Christian Institute, Jan. 2, at 11. John Ritchie, R. D. Johnston, David Morrison, D. Weir..**Innerleven**. Gospel Hall, Jan. 2, at 11. Dr. A. T. Duncan, W. F. Naismith, A. Campbell, J. Malcolm..**Kilbarchan**. Memorial Hall, Jan. 2, at 5. J. Coutts, W. King, W. Lee, W. F. Naismith..**Kilbirnie**. Gospel Hall, Jan. 2, at 12. F. Whitmore, W. J. Brown, W. A. Thomson.. **Larkhall**. Hebron Hall, Jan. 2, at 11.30. W. D. Whitelaw, J. M'Alpine, H. German, W. W. Fereday..**Prestwick**. Town Hall, Jan. 2, at 1.15. A. Borland, J. Coutts, John Lightbody..**Whitburn**. Welfare Hall, Jan. 2, at 11.30. H. St. John, J. Petrie, R. Craig, E. H. Grant..**Newmilns**. Co-operative Hall, Jan. 4, at 2 (no tea). A. Borland, W. D. Morrow, W. F. Naismith.. **Overtown**. Gospel Hall, Jan. 25, at 3.30. Jas. Malcolm, J. Brown, others..**Rutherglen**. Hebron Hall, King St., Jan. 11. at 3.30. J. Barker, R. Cummings, J. Lightbody. E. H. Grant..**Kirkintilloch**. Gospel Hall, Jan. 18, at 3.30. W. F. Naismith, W. A. Thomson, R. Chapman, R. Cumming, W. Harrison..**Johnstone**. Renfrewshire Missionary, in Dimity St. Hall, Jan. 25, at 3.30..**Overtown**. Gospel Hall, Jan. 25, at 3.30. Jas. Malcolm, J. Brown, A. M'D. Redwood..**Carnelon**. Feb. 1, at 3.15. T. Richardson, R. Cumming, R. Scott..**Kilmarnock**. Elim Hall, Feb. 1, at 3.15. R. Hopkins, Geo. Murray, Geo. Westwater..**Glasgow**. Porch Hall, Millerston St., Feb. 8, at 3.30. A. Borland, R. D. Johnston, Jas. Milne, H. F. Wildish..**Glengarnock**. In Hebron Hall, Feb. 8, at 3.30. Jas. Milne, W. Harrison, John Ritchie, others..**Bishopbriggs**. S.S. Teachers, in Gospel Hall, Feb. 15..**Largs**. Netherhall. Bible Readings, May 5-10. W. W. Fereday, H. St. John.

REPORTS.—Galston. Attendance not quite so large. Messages by A. Borland, John Ritchie, W. D. Whitelaw..**Milngavie**. Dec. 7. A goodly number in Allander Hall to hear T. A. Kirkby, T. J. Smith, W. D. Whitelaw..**Muirkirk**. Monthly Ministry Meetings have been encouraging. Helpful messages given by W. B. Beggs and J. M'Pate on Nov. 30.

GLASGOW.—Quarterly Visiting Meeting of S.S. Teachers, in Bethesda Hall, **Linthouse**, was well attended and encouraging. H. St. John, P. Wilson gave help..Ministry at Conference in the Tabernacle. **Shettleston**, by E. H. Grant, R. Balloch, W. M'Alonan was

THE WITNESS for *Feb.* will contain articles for Comfort and Edification. *Do not miss this number.* Numerous and varied papers by well-known authors. 2d. monthly; 3/ yearly post free.

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helpful. Mr. M'Alonan followed with a fortnight's ministry..Harold St. John gave addresses on "Corinthians," to large audiences in Abingdon Hall, Nov. 17-29.

NOTES.—Alexander Philip visited the Island of Eday and conducted Gospel Meetings in three districts, with good attendances. Is now on the mainland of Orkney finding many opportonities..R. W. Broadbent had large meetings with children at New Deer..Jas. Petrie visited Calderecruix, Barrhead, Coatbridge, and Airdrie, helping with suitable ministry..John M'Alpine continues to have good meetings with soldiers in Ayrshire.

IRELAND

NOTES.—Tullylagan. Attendances good at Believers' Meeting, Nov. 6. Word ministered by Messrs. Rodgers, Beattie, Hutchinson, Leatham and Fleming. David Leatham now conducting Gospel Meetings..At Killycurrach, Nov. 13, numbers were small. Ministry by Messrs. Leatham and Fleming..Dublin. J. G. Grant took services in Merrion Hall, in Nov., and M. Bentley in Dec. Meetings continue well attended and interest maintained..Interest maintained in meetings by James Clarke at Redcross..Edward Hill had 7 weeks' meetings at Lungs, Co. Tyrone. Some professed. Hopes to visit Fintora during January..Messrs. Magowan and Foster still at Ardmore, with good interest. Some saved.. S. W. Lewis finished at Glassmullagh. Interest not great. Commencing at Creduff, Co. Tyrone..R. Craig was at Killduff, nr. Belturbet. As portable hall was blown down by storm, is now preaching in house at Drumlour, Co. Cavan.

AMERICA

CANADA.—W. H. Nelson is back in Montreal, after a fruitful 25,000 mile tour of the continent. Many professed..C. O. Bowen has been in the Far North most of 1940, with signs of blessing and salvation to not a few.

UNITED STATES.—Hugh Thorpe has laboured at Memphis, Tennessee, and hopes to go to Mississippi and further South.

OTHER PARTS.—West Indies. Wm. Hynd reports that the work at STEER TOWN has picked up considerably during the last months. Gospel meetings well attended. Women's meetings commenced and proving successful. Work at Golden Grove is also encouraging.. Argentina. Thomas E. Stacy writes that work in Catamarca gives much encouragement as they see many new faces, but converts find it difficult as everything is ruled by the priests..A. Furniss, Santiago del Estero, reports considerable blessing as a result of continuous special meetings, W. Jack giving help with Bible Coach at various centres. During the first 5 months of the year about 40 professed in the city and country districts.. Bolivia. Dr. P. G. Hamilton, Potosi, reports an average attendance of 110 at S.S. and of increased interest at other meetings..Gautemala. C. W. Kramer, Gautemala City, writes that the hall seating 100 has been almost filled several times, and there is quite an interest. 6000 copies of monthly paper *Contendor Por la Fe* carry the message to far off regions. A letter was received from a Christian in Columbia expressing his joy and surprise when he discovered through the reading of the paper that the little group he is associated with is not the only one meeting simply according to God's Word..Venezuela. S. J. Saword, Puerto Cabello, writes of interest in lonely districts in the hills of Santa Rosa, where addresses on "Two Roads" Chart created an interest. There are believers in nearly every home in the district as result of work commenced 10 years ago..Brazil. A. Simpson, Minas Segerais, had the joy of seeing another R. Catholic woman converted..Peru. Peter J. Horne has had a splendid response to open-air work. S.S. crowded out. and many present at Gospel Meetings.

AUSTRALASIA

NEW ZEALAND.—Forbes Macleod visited Huntly and Pukekohe, seeking to reach saint and sinner. Expected to go to Asburst, which town he visited many years ago..S. Burnham had crowded meetings and saw a number saved at Christchurch, then went on to Dunedin..Franklin Ferguson is able to give help in ministry in and around Palmerston North..H. Isaac was expected at Huntly..Messrs. Howland and Petrie, with Otago Gospel Carriage, were to commence in Fairlie district..Messrs. Lawson and Rankin, with Auckland Gospel Car, have had interest in a number of places..T. H. Salmon reports the baptism of two Jewish believers in Auckland. They were led to Christ some years ago..J. Spottiswoode gave help at Ellerslie.

THE WORLD FIELD

EUROPE.—Portugal. Sr. E. Moreira has had a time of encouragement in the south; at Moura he baptised four recent converts. At Caramujo increased attendance at meetings was noticeable, especially so at children's meetings. Annual Convention at Carrascal largest yet, Among those from a distance who gave help was E. H. Barker, from Foz..Sr. Rogerio Silva visited Oporto, giving missionary talks on the work in the African island of San Tome.

ASIA.—Palestine. George Knowles writes of encouragement at Jerusalem. There have been 13 baptisms, 7 being Jewish converts. In Jaffa 8 have been baptised, one being a Jew. Has also many openings among the soldiers..India. Paul Cansick, Behar, writes that work in his district continues steadily, the dispensary having had several thousand attendances. Thus the Gospel reaches many. "Our Indian brethren continue to carry on the work at Sagjuria, and we praise God that we have been able to sustain all our work during this war period." ..Shortly after returning from the Hills in May, T. T. Brown, of Ramnad Dist. had the joy of baptising two more believers, one a notable case who used to keep a favourite idol for women folk only..W. Wilcox, Bangalore, has been encouraged, and has had further baptisms, one a Tamil woman, and two others from the Anglo-Indian Assembly. Mrs. Wilcox has not been well, but is able to carry on the work of visiting Tamil S.S. and village work..Miss Laird writes that Language School at Mussoorie has been closed. but studies go on as usual..China. Miss J. M. Coxon reports that work at Yungcheng goes on unmolested, nevertheless the enemy of souls is still active..F. J. Hopkins, Shanghai. writes of the conversion of a Jewish refugee from Europe who had been in an Internment Camp also that a Jewish refugee Doctor of Law is in Assembly. His deep love for the Word is manifested by his apt quotations.

AFRICA.—N. Rhodesia. W. R. Rew, of Mongu-Lealui, writes: "Mr. M'Jannet officiated at the baptismal service on Lord's day, when 3 men and 5 women bore witness to their faith before a large company, the majority of whom were unbelievers..Nigel S. Arnot writes that he has just returned from a trek over 200 miles, during which he passed through Hillwood, Kalene, Minilunga, and Kamapanda. Had 4 or 5 meetings per day in the villages..Angola. After 4 months in Bie. Donald M'Leod has returned to the Chokwe field. and

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had the joy of seeing two souls saved. Was also encouraged to see the good work being done by Mr. and Mrs. Allison at Saurimo..**South**. Dr. Wm. Barton spoke to a large company in Public Hall, Margate. Hopes to continue this meeting once a month..Miss Geyden-Roberts writes that her classes for Bible teaching go on week by week. Many of those attending are professing Christians who found the Lord in week or Sunday school..**Pretoria**. Good meetings amongst soldiers have been held in camps near here with good results almost every Lord's Day.

"WITH CHRIST"

Sep. 29, **Mrs. M'Gregor**, aged 85, wife of the late David M'Gregor. Many years in Parkhead Assembly, Glasgow. Converted 60 years ago under preaching of Moody and Sankey. Spent her early days in Wolseley Hall. Held kitchen meetings for years. A real soul-winner..Oct. 7, **James Lynn**, of Bancroft, aged 66. Born in Ballymena, Ireland; went to Canada in 1879. Shortly after his early conversion became associated with Assemblies, and was looked up to as a spiritual leader. For 35 years with the Canadian Postal Service. On 1923 he moved to Bancroft, giving help in ministry and visiting out-of-the-way places..Oct. 27, **Mrs. Cruickshanks**, widow of John Cruicksbanks, of Glasgow and Toronto..Nov. 5, **Mrs. C. Lord**, aged 83. Converted over 50 years. Many years in Round Toll Hall, latterly in Claremont Halls, Glasgow. Always diligent in the Master's business..Nov. 8, **Miss Frances E. Layng**, of Ballinakill, Roverston, Co. Sligo, aged 74. Saved over 50 years ago at Lisnadill. In Strupbridge Hall, Belfast, for a number of years. Bore a bright testimony to the end..Nov. 23, **Mrs. Wm. Dickson**, aged 73. Saved over 50 years. 20 years in Cockenzie Assembly, and 30 in Bellevue, Edinburgh. An unassuming but genuine Christian..Nov. 23, at Blackpool, **Robert Irving**, Hamilton, aged 72. Born in Maryport, Cumberland, 1868, and converted 1894. More than 43 years in Gospel Hall, Baillie's Causeway. Beloved by all for his kindness also for his ministry of comfort and encouragement..Nov. 27, **W. H. Knox**, of Seven Kings, Essex, aged 81. Converted 63 years ago. Planted Assembly at South Park Chapel 35 years ago. Honoured and loved for his work's sake. Specially used as leader of Conversational Bible Readings. Had a heart for the Lord's poor and for Missionary endeavour..Nov. 28, **Mrs. Chisholm**, widow of Andrew Chisholm. Some time in Tarbrax, last 10 years in Shuttle St. Hall, Paisley. A devoted sister who bore a good testimony..Nov. 29, **Mrs. Kelly**, the result of an accident while staying at Heightside, Lancs. Many years in King George St., Greenwich, afterwards at Glenfarg Hall, Catford..Nov. 30, **William Davidson**, aged 68. Saved in his 'teens in Larkhall. From Assembly there he went to Gospel Hall, Baillie's Causeway, Hamilton, 32 years ago. Many years leader of praise. Will be much missed for his faithful service..Dec. 1, at Waltham Cross, **Miss H. L. Farle**, aged 81. Sister of the late Robert Farie, of Highgate, London..**Thomas Blair**, Greenock, aged 72. Saved at Tent Meetings conducted by Harold German at Ladyburn. Baptised and met with saints at Bogston Gospel Hall. Bore a quiet, consistent testimony..**Mrs. Mitchell**, aged 47. In Dunnikier Hall, Kirkcaldy, for past 7 years. Previously at Crossgates and Abbot Hall, Dunfermline. A cheerful Christian. Will be missed by young people.. Nov. 11, **Daniel Trump**, aged 71. In York St., Leicester, 40 years, last 5 years in Gospel Hall, Broadwindsor. Gave much help in Assembly and open-air work, also in visiting sick and aged saints..Oct. 30, **Miss Mary Ramsay**, Arbroath. Brought to the Saviour in 1910, shortly thereafter received into Assembly. Lived a godly consistent life, a real help to younger sisters. Will be missed..Nov. 21, **Job Stevens** ("Uncle Job"), of St. Ives, Cornwall, aged 87. Saved about 55 years. Knew Billy Bray. A loyal supporter of God's servants who visited the town with the Gospel..Dec. 1, **Wm. Watson**. Converted 37 years, over 30 of which he was on oversight of Coatdyke Assembly. Not a public speaker, but excelled in dealing with individuals and many will bless God for having come into contact with him..Dec. 7, in Dublin, **William A. Wolfe**, aged 59. Converted in David Rea's large tent in Dublin many years ago, became a devoted disciple. Transferred to Londonderry P.O., he was greatly respected as a guide and shepherd in Assembly there and kept an open door for the Lord's servants. On retiral moved to Culdaff and met with small Assembly at Malins. Highly esteemed, he will be greatly missed..Two weeks after removing to Devon, **Mrs. Waddilove**, wife of H. E. Waddilove, Evangelist. Known to many of the Lord's servants at home and abroad..No. 3, **Joseph Walder**, aged 80, of Edgmond Hall, Eastbourne. Has met with believers in this hall for over 50 years. Will be remembered for continued years of service in various Assemblies in East Sussex, and will be missed for his genial presence among the people. An overseer and trustee of Edgmond Hall..Nov. 7, **William Robson**, Houghton-le-Spring, Co. Durham, aged 54. Converted at 18, crowded the next 18 years with ceaseless, fearless testimony indoors and out, in Assembly, Sunday School, tract distribution, and personal work. For 8 years saints at Ferry Hill met in his home. At Houghton-le-Spring from 1916, was instrumental in setting up regular Sunday evening and week night services and a thriving Sunday School. A well-known preacher on Tyneside and in Durham County. For last 18 years bore patiently the increasingly devitalising influences of sleepy sickness. Long unable to take public meetings or pursue secular employment, yet remained a mainstay of Assembly to the last.

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ADDRESSES

REMOVALS.—Believers formerly meeting in Strathcarn Institute, **Crieff**, now meet at 9 Ducklage Rd. Correspondence to D. Hill, 9 Ducklage Rd...**Fraserburgh**. Brethren formerly meeting in Jubilee Hall, now meet in Cross St. Gospel Hall. Correspondence to George W. Hay, 24 Broad Street.

CORRESPONDENCE for Gospel Hall, Exning Rd., **Newmarket**, to W. A. Fisher, Niton Cott., King Edward Rd., Beadles Lane..**Oxted**, to Mr. Constable, "Glenavon," Station Rd., Oxted..Gospel Hall, **Pt. Talbot**, to R. S. Rees, 15 Danyffynon, Penycae Rd... **Ardrossan**, to Alex. M'Culloch, 10 Seton St...Believers continue to meet in Gospel Hall, Norman Rd., **Wrexham**. Correspondence to J. R. Evans, The Bungalow, Hightown Road.

NOTE.—Hall at 2a Station Rd., West, **Canterbury**, has been wrecked by enemy action. Prayers for future guidance will be valued.

NEW ASSEMBLY.—**Ewell**. Breaking of Bread Meeting at 11, and Bible Reading at 3 each Lord's Day, in Schoolroom, West St. Correspondence to J. Hynd, 19 Senhouse Rd., North Cheam, Surrey..An Assembly has been formed at Countess Rd., **Amesbury**. Correspondent, Q.M.S. Diamond, 75 Ward Bks., Bulford Barracks, Wilts.

PERSONAL ADDRESSES.—**H. E. Bentall**, Soldiers' and Airmen's Rest Room, 119 East St., Farnham, Surrey..**Robert J. Wilding**, Missionary Home, 1 Loanhead Crescent, Newarthill.


Edw Pickering

HENRY PICKERING

Preacher
Publisher
Editor

AN editorial notice in the January number recalled that *The Witness* had continued publication without interruption for seventy years, the end of 1940 marking the completion of that long period.

Before the next number was issued the beloved Editor had received his Home-call. He had been residing at Largs, Ayrshire, for some months, and it was there he passed away very quietly and peacefully on January 20th, having almost completed eighty-three years of active and useful life.

HENRY PICKERING was born at Kenton, near Newcastle-on-Tyne, in 1858. Brought up as a member of the Established Church, his conversion to God in 1874 proved to be the event which affected the whole course of his life. It was brought about as a result of Gospel meetings held in a farmer's barn, the preacher being Mr. J. Cecil Hoyle (of Spain). Mr. Pickering narrates how the moment of

His Acceptance of Christ

came to him. "In desperate earnestness I closed my eyes, clenched my fists, and from my heart said: 'Sink or swim, just now I'll trust Him.' There and then, sitting on a wooden plank, in a farmer's barn that cold night of November, 1874, I realised that:

> 'Soon as my all I ventured
> On the atoning blood,
> The Holy Spirit entered,
> And I was born of God.'"

What conversion meant to him (and its significance did not diminish with the passing years) is told by him in his downright way in his tract, "How I Tried the Five C's." These C's. were, Christening, joining the Choir, Confirmation, taking the Communion, and, lastly, receiving Christ. He found the first four unavailing for salvation, but that the fifth meant everything.

It was intended that he should take up the teaching profession, and he actually served for some time as a pupil teacher. Having meantime come into touch with "Brethren," he came to feel, however, that he could not go into a Church of England college for training, and gave up the idea of becoming a teacher. He commenced a small printing business in his father's house, and travelled the district soliciting printing orders. Being full of youthful ardour for the Gospel, he in his spare time joined with other young men in village work, and, in addition to engaging in preaching and tract distribution, they took a stall in Consett market-place on Saturdays and sold Gospel tracts, books, and text-cards. In his later years he would recount, with a twinkle in his eye, how he used to circumvent the local bye-law prohibiting preaching in the market-place. He would hold up one tract after another, and in a voice loud enough for every bystander to hear, tell the story each contained, not omitting the Gospel appeal to which the story led. This was not preaching, of course, but merely describing his wares. Mr. T. D. Simpson, one of his co-workers, still resides in Consett, and continued this stall for very many years.

In 1886 he was invited by Mr. J. R. Caldwell and others to take charge of a Bible and Book Depot in Buchanan Street, Glasgow, known as "The Publishing Office," and seven years later he entered into what proved to be an ideally happy business partnership with Mr. Wm. Inglis. A printing works was then started, and the familiar name of

Pickering & Inglis

came into being. After removing to 73 Bothwell Street in 1894, the firm took, in 1908, the present shop, offices, and factory at 229 Bothwell Street. Before they had removed, however, a heavy and keenly-felt blow fell in the death of Mr. Inglis. Shortly after he was joined in partnership by Mr. John Gray, of Kilmarnock, then by his only son Mr. Cecil Pickering; and later by Mr. John Hawthorn. Mr. Gray was called Home in 1936, and Mr. Hawthorn in 1937.

From its inception the publication of evangelical Christian literature has been the firm's principal line, and the business has become one of the largest and best-known concerns of its kind in the world.

In 1919 the book-selling business of Alfred Holness, at 14 Paternoster Row, London, was acquired; and at present, in addition to the Glasgow and London premises, there are also branches in Manchester, Liverpool, Edinburgh, and Newcastle-on-Tyne, as well as agencies in many of the principal American and Colonial cities. The development from such small beginnings of so large a business is a tribute to Mr. Pickering's industry, enterprise, and business acumen.

He had early associations with the Assemblies of the Lord's people, and as soon as he came to Glasgow threw his energies into the spiritual work of the company at Marble Hall, in the west of the city, where J. R. Caldwell, C. P. Watson, J. P. Sinclair, Wm. Kyle, and others, were in fellowship. In 1897 he united with Elim Hall Assembly, and for many years took a leading

part in its activities. Its healthy growth in numbers and influence was in no small measure due to his labours. He also took a prominent part during this period of his life in the convening and arranging of the Glasgow Half-Yearly Meetings, and acted as one of the Treasurers of the Home and Foreign Missionary Fund; etc.

He was all this while indefatigable in

His Work as a Preacher

among the Scottish Assemblies. He had a breezy, vital way of presenting his message to the ordinary and untheological hearer. There was a vein of humour which, sometimes to the concern of solemn brethren, would not altogether be suppressed. He was in much request to address large gatherings of Children, Sunday School Anniversaries, Conferences of Sunday School Teachers and Children's Workers. He had a flair for the composing and presentation of Gospel Object Lessons, and did much to popularise this now familiar method of presenting Gospel truth to young minds. He also took part in general ministry at Christian Conferences in all parts of Great Britain and Ireland. To such preaching labours he gave the years of his strength ungrudgingly.



DONALD ROSS,
First Editor of "The Witness."

In 1922 he moved his home to London, and was associated with the Assembly at Grove Green Hall, Leytonstone.

Whilst he wrote a good deal, tracts and articles from his pen gaining a wide acceptance, it is probably true that his most valuable literary work was done

As an Editor.

It may be recalled that *The Witness* was originally *The Northern Witness*, and was founded by Donald Ross, pioneer evangelist, and its first editor, in 1870. Mr. J. R. Caldwell succeeded him in 1876, and the name of the magazine was changed in 1887. On Mr. Caldwell's retirement, Mr. Pickering succeeded him as editor in 1914. This was his best-loved work, and he continued it up to the very close of his life. An evidence of the conspicuous success of his labours has been the growth of the circulation of the magazine, until now it is around 30,000 copies per month.

Other monthly magazines under his editorship have been *Boys & Girls*, *The Believer's Pathway*, *The Herald of Salvation*, *The Christian Graphic*, and *The Evangelist*. A great many volumes for the furnishing of Christian workers have been compiled or edited by him. Some of these are, "Through Eye-gate to Heart-gate," "Bright Beams from the Blackboard," "A Thousand Tales Worth Telling," "A Thousand Wonderful Things About the Bible," and "One Hundred Twice-born Men." Some volumes of spiritual ministry, gathered from the pages of *The Witness* and from other sources are: "Soul Food," "Fresh Minted Gold," and "The Believers' Blue Book." He was interested in the history of the rise of the people called "Brethren," and edited a volume of short biographies of leaders among them, called "Chief Men Among the Brethren."

He was quite fearless in his championship of the truths of the Faith,

A Modern Valiant-for-Truth,

and was outspoken with all plainness of speech. He stood for "the old paths" of evangelical and evangelistic Christianity, for the plenary inspiration of the Holy Scriptures, for all the distinctive and fundamental doctrines of the Christian revelation, nor ever wavered in his testimony to them nor in his stand for them against all comers.

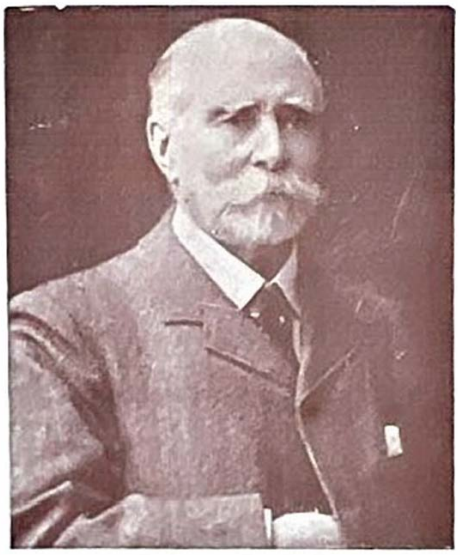
There was a very human love of a joke in him, and when in reminiscent mood his memories of his preaching experiences were immensely entertaining. He once remarked that he would have liked to write a book called "Fifty Years Among Brethren," but forbore lest passages in it might offend the canons of gravity. His love of little children was one of the most charming traits of his character. It never waned in him. Even when he had reached an age at which the chatter, noise, and ceaseless energy of small children become a trial, the years when "the grasshopper shall be a burden," he would pause in the midst of his writing to take up a child on his knee and amuse and interest the little one with sketches of impossible horses and policemen, or with explanations of the pictures in some periodical. The children instinctively responded and loved him straightway in return.

His simplicity of life remained unaffected by his business progress. He was staunchly loyal to the friends of his choice, firm in purpose and not to be turned aside once he had made up his mind as to the rightness of his course. Yet he knew how to be conciliatory when circumstances called for it. On one occasion the late Dr. A. T. Schofield wrote a strongish letter of complaint about some matter. Mr. Pickering replied, and at once came another note from the Doctor, beginning, "Dear

Pickering, you are a master of the soft answer."

He passionately believed in the simple mode of gathering beloved and followed by the Assemblies, and so long as physical strength was granted he was never willingly absent from the Lord's Table on the morning of the Lord's day.

His home was a centre of ever ready Christian hospitality. Many of the Lord's servants, missionaries, evangelists, and teachers were entertained there for longer or shorter periods, and he and Mrs. Pickering took pleasure in rendering this good service. They delighted to befriend young folks, who, arriving from the country, found themselves strangers in a great city, and many letters have been received acknowledging such kindnesses and telling how much they meant to those who received them.



J. R. CALDWELL,
Second Editor of "The Witness."

The marriage of Mr. Pickering to Miss Mary Johnstone, of Newcastle-on-Tyne, took place in 1887, and through the 53 years that have elapsed since then she has been the devoted partner of his life and service. She survives him, and there are four children: Mrs. Chas. E. Stokes, now serving the Lord at Johnston Falls, Northern Rhodesia; Mr. Cecil Pickering and Miss Mabel Pickering, who have been associated with the business many years; and Mrs. Scott-Mitchell.

It is not for us to appraise

The Service he Rendered

to his Lord. The Day shall declare it. Yet we may believe that the influence of his life was even greater than is immediately apparent. His preaching labours during a long and strenuous stretch of years in a moving-about ministry, his services among the young (for which he was so specially gifted), his influence in inspiring with fresh zeal Sunday School Teachers and Children's Workers, his general ministry in the Assembly and at Conferences; his editorial labours, impressing a character of Scriptural soundness upon the publications he controlled, his written ministry, reaching far and wide, touching young and old; his books furnishing workers with ideas, his tracts with their straight appeal to the unconverted, his articles instructing and encouraging thousands of readers—all these must have had beneficent spiritual results in a multitude of souls. Add to this the inestimable spiritual effect of the constant stream of Christian publications loyal to the Scriptures and setting forth "the Word of the truth of the Gospel" that has flowed from the presses of the firm he founded into many lands, a stream of living waters, and it becomes more apparent that his was a service of breadth and scope. Echoes and evidences of the Divine blessing on labours long ago were constantly reaching him. Only a few days before he died came a letter from a well-known evangelist containing this passage: "I recall when I was newly converted, some 38 years ago, hearing you speak in a tent at Craigneuk on the Ethiopian Eunuch, and that day I saw it was my duty and privilege to obey the Lord in baptism. Your message so thrilled me that I have never forgotten it, and I am only one of thousands who have been helped by your ministry."

Early last year he had a serious illness from which he never fully recovered, and gradually his strength diminished. When the intensified air raids on London commenced it was thought advisable to move to Scotland. After spending a few weeks in the hospitable home of the family of his late partner, Mr. John Gray, he settled in Largs. The sure

Hope of the Lord's Return

was dear to him. It was a frequent theme of his ministry, and the hymn which probably deserves to be called his favourite is Trevor Francis':

> "I am waiting for the dawning
> Of that bright and blessed day,
> When the darksome night of sorrow
> Shall have vanished far away."

There was something peculiarly appropriate that he should have received his Home-call in Scotland, and near to the scenes where the best years of his manhood's strength and prime were spent in happy and strenuous Christian service.

He had desired that it might be given him to be among "them that are alive and remain unto the coming of the Lord," but it pleased God instead to appoint his lot with "the dead in Christ" who await the moment of their glorification on the other side. We know that they shall "rise first," and shall forfeit nothing of their joyful participation in the triumph of that Day.

So, on a hillside looking over the Firth of Clyde to where the sun sets over the Isles of Cumbrae and distant Arran, close by an old haunt of other days where he had preached to many a great open-air gathering, his body was laid to rest. By the open grave many of his old comrades-in-arms sang his hymn of hope. "Till the Day dawns." J.B.W.

Our Lord's Prayer Answered

This is a substantial and foundation paper, worth reading three times. By GEORGE GOODMAN, Eastbourne.

OUR Lord's prayer in the upper room for His disciples (John 17), uttered just before He went forth to suffer is one of the greatest treasures of inspiration preserved for us in the Sacred Oracles. We seem to be ushered into the very Holy of Holies as we listen to the communion of the Son with the Father, and His supplication for us whom He seven times describes as "those whom Thou hast given Me."

For this Election of Grace He prays, and in this short paper we will enquire three things:

1. FOR WHAT DID HE ASK ON OUR BEHALF?
2. HOW AND WHEN WAS HIS PRAYER ANSWERED?
3. HOW DO WE ENTER INTO THE BLESSINGS THUS SECURED FOR US?

I. Our Lord's Sevenfold Petition

for those who believe upon Him. The first of these is five times repeated.

"That they may be One"
(11, 21 (twice), 22, 23).

It is the purpose of God to unite all His people in One Body, of which Christ Himself is the Head, and all who are baptised by the Spirit into that One Body are members—the Holy Spirit being the unseen bond of union—the whole forming a spiritual organism having a common life, confessing One Lord, One Faith, One Baptism and One God and Father of all (Eph. 4. 4-6).

It is further the will of God "in the fulness of time to gather together in one all things in Christ both which are in Heaven and which are on earth even in Him" (Eph. 1. 10).

This Oneness is described by our Lord in various ways. They are to be One *"as we are."* Obviously this cannot mean an outward union of man's organising, but a mystic unity, indescribable in terms of man, such as exists between the Father and the Son.

Our Lord said: *"I and the Father are One"* (John 10. 30), using the neuter word for "One," thus implying not one person (which would demand the masculine), but one essence, one in very being. Such then is the "unity of Spirit" to which we are called.

A further expression the Lord uses is, *"One, as Thou Father art in Me and I in Thee"* (21). Hebrews 1. 3 helps us to understand this in some measure. The Son is here described as the *"brightness of His glory and the express image of His Person,"* or as the R.V. has it, "the very image of His Substance."

A third expression the Lord uses is, *"that they may be made perfect in one"* (23). No work of man is perfect, but this unity of the Spirit being the work of God Himself, is like all He does, perfect—a fellowship with the Father and the Son, and all those who are in the Light who have been purged by the Blood of Jesus (1 John 1. 3, 7).

Such then was Our Lord's supplication for all whom the Father had given Him, "that they may be One."

The second petition is:

That they may be Kept (12).

None of those entrusted by the Father to the Good Shepherd are to be lost. A Good Shepherd does not lose sheep. He defends them against the wolf, even at the risk of his life, as David did against the lion and the bear.

The Lord had kept them while present with them, but now since He was going away, He prays for their safety. Not only for the security of their souls unto Eternal Life (which He assured to them, John 10. 28), but from the Evil One while they continue in the world.

The third petition is

That His joy might be fulfilled in them (13).

This may have a double meaning. In John 15. 11 it should certainly read, *"That My joy in you might continue,"* and if the Lord continues to find joy in us our joy in Him will certainly be full. It is mutual joy that is here in view.

The fourth prayer is:

Sanctify them through Thy truth.

God has always had a holy people in view. His name for His people is "saints," or holy ones. He chose them in Christ that they might be holy (Eph. 1. 4), through sanctification of the Spirit and belief of the truth (1 Thess. 2. 13). They are elect through sanctification of the Spirit (1 Peter 1. 2), and called to be saints (Rom. 1. 7), and predestinated to be conformed to the image of His Son (Rom. 8. 29).

Such being the will of God, the Lord prays that it may be fulfilled in His people.

The fifth and sixth prayers look forward to the future:

"That they may be with Me where I am."
"That they may behold My glory (24).

The seventh is:

"That the love of God may be in them and I in them."

A comprehensive prayer, sufficiently equipping them for their life and service while still on earth.

II. How and When the Prayer was Answered.

It was inconceivable that such a prayer by

such a One at such a time should go unanswered. The answer came on the Day of Pentecost when the Holy Spirit was poured out from Heaven from the Father. That this was in answer to prayer is clear from Our Lord's words in John 14. 16: "*I will pray the Father and He shall give you another Comforter that He may abide with you for ever.*"

This permanent Gift assures to us all the great blessings that the Lord asked for us in His prayer in the upper room. Let us see how this is so.

(1) That they may be One.

This Oneness was directly brought about by the Pentecostal Gift. In 1 Cor. 12. 18 we read: "*By One Spirit are* (R.V., were) *we all baptised into One Body.*" In this way all believers become One in the mystic union with Christ, their risen Head, and with one another as members of the One Body.

So was "the *unity of the Spirit*" brought about. From thenceforth it was true, "There is One Body" (Eph. 4. 4). Christ has become by the Gift of the Father, "Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all" (Eph. 22, 23).

Man has no part in the formation of that One Body. No organisation of human origin can take its place or exclude from it any true child of God, or admit into it any unregenerate person. It is the work of God in response to the petition of the Son.

The second prayer was answered in like manner.

"That they may be Kept,

for the Holy Spirit was the Seal of God, given to all whom He had given to the Son.

Not that they were sealed by, but rather with the Holy Spirit, the Spirit Himself being the seal.

Three times we are assured of this: "Who hath also sealed us and given as the earnest of the Spirit in our hearts" (2 Cor. 1. 22), the Spirit being both the seal and the mark of ownership and the token of safety, the earnest or firstfruits of all that is to follow in the purposes of God. "*Having believed ye were sealed with that Holy Spirit of Promise which is the earnest of our inheritance until the redemption of the purchased possession*" (Eph. 1. 13, 14). That seal can never be broken. It assures us that we are kept by the power of God "unto the day of redemption." Eternally safe in the Father's hand.

The third prayer,

That their Joy may be Full,"

is also assured to us in the gift of the Spirit. For the Fruit of the Spirit is Joy. Spontaneous joy in the Holy Spirit springing up where He is ungrieved. Such joy as the world cannot give and cannot take away. The joy of the Lord which is our strength.

The fourth prayer is for

Sanctification,

and this also was ours by the gift of the Spirit. First by separating us as a holy people, set apart, sealed, a peculiar people (a people for His own possession, (Titus 2. 14, R.V.), and then by effecting in us by the Spirit through the Word (John 17. 17) that transformation into the image of our Divine Lord which is essentially the office of the Lord the Spirit (2 Cor. 3. 18).

The next two prayers,

That we should be with the Lord and see His Glory,

are assured to us by the gift of the earnest of the Spirit, which is in itself the guarantee of all that should follow in the will of God.

In Rom. 8. 11 we read: "*If the Spirit of Him that raised up Jesus from the dead dwell in you He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.*" Because He lives we shall live also, the Gift of the Spirit assures us of this.

The last of the seven petitions:

"That the Love wherewith the Father Loved the Son may be in them,"

was also made effective to us by the Spirit. This we learn from Romans 5. 5: "*The love of God is* (*hath been*, R.V.) *shed abroad in our hearts by the Holy Ghost which was given unto us.*" So that the Apostle is able to write: "Ye yourselves are taught of God to love one another."

So we see that the petitions offered for the elect of God by our Blessed Lord on the night in which He was betrayed had their full answer in the descent of the Holy Spirit at Pentecost, by whom every request was assured and sealed to us to whom that Spirit was given as an abiding gift.

It remains then to consider:

III. How do we Enter into the Blessings thus secured for us?

There is a great difference between possession and enjoyment. A noble landowner had a beautiful park many miles in extent, close by where for years I lived, but he was infirm and crippled, and quite unable even to walk round his estates. No one could dispute his title to the possessions, but neither could he enter upon the enjoyment of them.

So it is in spiritual things. God has *blessed us with all spiritual blessings in the heavenlies in Christ* (Eph. 1. 3), but we may sadly fail of these blessings in experience if we do not walk in Christ and live in that Heavenly Sphere in which only they are found.

To enjoy the fulness of the Spirit and all He brings to me we must be filled with the Spirit and

walk by the Spirit. We can neither know them nor enjoy them otherwise.

To be a member of the Body and therefore One with my risen Head and all His members is my privilege and possession in Christ, but to enjoy that union I must *"endeavour to keep the unity of the Spirit in the bond of peace"* (3).

To be kept by the power of God I must keep myself in the love of God. To be sanctified I must *"cleanse myself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"* (2 Cor. 7. 1). To have the joy of the Lord I must rejoice in the Lord. Would I enjoy the love of God I must walk in love.

Let us then realising the fact that all the petitions the Lord

Sought for us have been assured to us

by the Holy Spirit indwelling us, go on to possess our possessions by living and walking in the Spirit in the obedience of faith and love.

The Most Beautiful Thing

By FAIRELIE THORNTON, Australia.

"One thing have I desired of the Lord, that will I seek after; that I may . . . behold the beauty of the Lord" (Psa. 27. 4).

THERE is beauty in the landscape;
There is beauty in the sea;
But the greatest of all beauties
Is the love of Christ to me.
There is beauty in the sunset;
There is beauty in the dawn;
There is beauty in the harvest
As home the sheaves are borne.

There is beauty in the rainbow,
And the colours there outspread,
There is beauty in the forest,
And the waving trees o'erhead;
There is beauty in the rushing
Of the roaring mountain stream—
But beside the love of Jesus
All else is but a dream.

Though we may dwell on beauties
Which the hand of God hath made,
They are but merely shadows
Of His wondrous love displayed;
Love which the world encircles,
Open my eyes to see
Some of that wondrous beauty—
The love of Christ to me.

CHRIST IN THREE WAYS.

1. "In Christ" Representatively, Eph. 1. 4
2. "In Christ" Experimentally, Rom. 16. 7
3. "In Christ" Collectively, .. 1 Thess. 4. 16

—*Js. Fs.*

A Veteran's Advice for Difficult Days

(Read carefully Psalm 37. 1-8.)

By JOHN RITCHIE, Kilmarnock.

NOT all "the Psalms of David" were actually composed by the Psalmist. Psalm 90, for example (which so sharply contrasts the Majesty of God, and the frailty of man), is entitled "a Prayer of Moses, the man of God." There are others, where the composer's name is given, as in the case of the Psalm of Asaph; in others no name is given, but we are in no doubt as to the authorship of Psalm 37. Its title is simple, but quite explicit, "a Psalm of David." It is also clear from verse 25, that it is a Psalm of David's old age: "I have been young, and now am old." There should, therefore, be a special attractiveness about this Psalm for us all, for he not only speaks out of a long and chequered experience, but his words are the autumn fruit of ripened wisdom. In these days of crisis and tumult through which we are passing, let us listen to the considered judgment of a man who in his lifetime passed over many a thorny way, and suffered as few men have suffered. It has been truly said of David: "He learned in suffering, what he taught in song."

The first thing which arrests my attention in this Psalm, is that in the first eight verses we have the thrice repeated advice:

"Fret Not Thyself"

(see verses 1, 7, and 8). The word "fret" in the original is very forcible. It means: "Do not work yourself into a heat; look coolly on the facts." In view of present world conditions, when evil men have set the world aflame, and appear for the time to be unchecked in their evil course; when, in fact, they seem to have won nearly all along the line, it is perhaps natural that we should "fret," and wonder why God permits such tragedy. But let us look coolly at the facts, and observe that five times over in this Psalm, we are assured that evil-doers shall be "cut off," or "cut down"—words which seem to indicate that their course will be brought to an abrupt end by Divine intervention. "Fret not thyself," that is the negative side—what we are not to do. I am, however, more concerned about the positive side, that is, what in such circumstances we are to do. I should like you to notice in verses 3-7, there are five words (all of them simple words) which express the attitude of the child of faith to his God in times of crises. These are: Trust, Delight, Commit, Rest, Wait. Around these, circle five precepts, which give the ascertained results of a life-long knowledge of God, and which lead to peace and tranquillity of soul

amidst all the vicissitudes of life. They also form, I think, five ascending steps in spiritual experience. Step 1 is in verse 3, and reads:

"Trust in the Lord."

At first sight this may appear a commonplace to the believer, for in a normal spiritual condition that is just what he does, or should do. But the Hebrew word used here for "trust" is stronger than in our A.V. It really means, "lean on the Lord." That is much more personal and intimate than to trust. A business man may trust his banker, but if he tries to lean on him, he may find that his banker will not support him. Our gracious Lord wants not only our trust and confidence, but to feel the whole weight of us on His arm. I have read somewhere of a lady missionary who had in her charge a very sick Indian woman, suffering from extreme weakness. I think the poor woman felt that she was becoming a burden to her friend, but again and again the missionary said to her: "If you love me, lean hard on me." Try to think of your Lord saying this to you: "If you love Me, lean hard on Me." It will gratify Him; it will be of incalculable blessing to you. Now, leaning does not mean loafing, and so the verse runs: "Lean on the Lord and do good," and suggests that the believer is not to be a bath-chair invalid. He is to "do with his might" what his hands find to do. He must use his brains and his judgment, as other men have to do, but always, he has to lean back on One Whose unerring wisdom may overrule his faulty plans; Whose infinite power can do "exceedingly abundantly" above what he can ask or think. Step 2 is in verse 4.

"Delight Thyself also in the Lord,

and He shall give thee the desire of thine heart." Here is the great antidote to fretfulness, and is a higher experience than in verse 3. It is one thing to "trust" or "lean on" a person, since from a sheer sense of our own weakness, we must; but to delight in that person indicates a much deeper appreciation of his worth. Some Christians go to the Lord for what they can get; others go for what He is in Himself. Some of us may be inclined to alter the order of this verse, and virtually to say: "O Lord, give me the desires of my heart, and I shall delight in Thee." That is not the Divine order. "Delight thyself also in the Lord" must come first, and even if there were no promise attached, it is a wise thing to do, for most of us know from experience that any form of human or earthly delight, sooner or later, leads to disappointment. Like Alpine climbers, roped to their guide, who must follow where he leads, and if the guide should crash on the icy slopes, are likely to crash with him, so if we set our hearts on any form of human or earthly delight, even if it be perfectly legitimate, it will in the end fail us. Some one has said: "If a man has fixed his happiness on anything less sufficient than God, there does come a time when it passes from him, or he from it."

There is only One Who Never Disappoints.

Delight thyself in the Lord; then, attaining to this, we can get anything we want, because what we desire will be in keeping with His will. That very practical writer, the Apostle James, says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own desires" (James 4. 3). On the other hand, his fellow-apostle, John, says in his epistle (1 John 5. 14): "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." Only into the hands of those who "delight in the Lord," does He put this blank cheque: "He shall give thee the desires of thine heart." Step 3 is in verse 5.

Commit thy Way unto the Lord,"

or, as the margin has it: "Roll thy way upon the Lord; trust also in Him, and He shall act." Primarily, this may have in view some crisis in our life, when we come to a fork on the road, and are uncertain which way to take. There are occasions in life when we come to "the great divide," and the choice we then make may have a bearing on our whole future. In such circumstances, there is one safe principle to remember: Never move in uncertainty.

"Roll thy way upon the Lord." We should be prepared to subordinate our own inclinations and our own judgment to the Lord. Roll on Him the responsibility of making perfectly plain which course you should take. Even in the ordinary routine matters of life; in the problems we have to meet every day, we should get into the habit of lifting our hearts instantly to Him for guidance. This should apply to a Cabinet Minister called upon to make decisions which may affect millions of his countrymen, as well as to the busy mother harassed by some pressing domestic problem. Our Psalm says: "He will act." There are a hundred ways in which the Lord can make known to us what our path should be. It may be by His Word, if we know it well. It may be by the conscious leading of His Spirit. It may be by some simple sign or circumstance we shall be able to "assuredly gather" (as Acts 16. 10 puts it) what His will is. Our responsibility is to hold our will in a state of equilibrium, so that a touch of His finger will incline the balance in the right direction. "He will act," but we must give Him time and opportunity. Step 4 occurs in verse 7.

"Rest in the Lord."

Having committed your way to the Lord, lie back in His arms and let the flood-tide of His peace fill your soul. Do not bring your burden to Him, and then carry it away again. That would be evidence that you do not wholly trust Him. I have heard of an old American woman who was not very well off, but who had been able to deposit one hundred dollars (about £20) in a bank. She was not very well versed in business affairs, and after some time became very uneasy about the security of her money. She went to the bank, wrote out a cheque for the amount, and of course the money was produced. As soon as she saw it, however, she pushed it back to the cashier, saying: "I just wanted to convince myself that you still had the money." This is how some of us do after we say a very nice prayer and profess to roll our way upon the Lord. Instead of realising that the responsibility is His now, and resting in Him, we begin the whole thing over again, until, like a hedgehog turned upside down, tormenting itself with its bristles, we become a source of worry to ourselves and a nuisance to others. Rest and relax. You have His assurance that "in quietness and in confidence shall be your strength" (Isa. 30. 15). Step 5 is also in verse 7.

"Wait Patiently for Him."

This is, without doubt, the most difficult of the five steps. We may *lean* on the Lord; in some measure we may *delight* in the Lord; we may *roll our way* upon the Lord; we may even *rest* in the Lord; but to *wait patiently* His time and His answer is not so easy. Bear in mind that Almighty God is never in a hurry, and our hurry may be just as sinful as our worry. Do not fret or be uneasy if things do not happen as soon as we expect, or in the way we expect. At anyrate there comes a time when, having definitely left our concern in God's hands, we must "wait patiently for Him," because He is the best Judge of what will be the most opportune time to send an answer. Strangely enough, I had just been pondering over this Psalm, when there arrived by post a copy of a magazine, published by the Netherlands East Indies Mission, which I had not seen before, and in it I found a hymn entitled "Only Wait," written by Dr. A. B. Simpson, the well-known preacher and hymn-writer. Here are two of the verses:

"When I cannot understand my Father's leading,
And it seems to me but hard and cruel fate;
Still I hear a gentle whisper, ever pleading,
God is working; God is faithful; ONLY WAIT.

"When I see the wicked prosper in their sinning,
And the righteous pressed by many a cruel strait;
I remember, this is only the beginning,
And I whisper to my spirit: ONLY WAIT."

Pressing On

By C. F. HOGG.

THE Writer to the Hebrews (Paul or another, God knows; if it mattered He would have told us; in any case we discern in it the voice of the Good Shepherd) had wished to speak to them of that mysterious but imposing figure, Melchizedek, who made his unheralded appearance in Genesis 14, but felt it impossible to do so. The subject was "hard of interpretation"; he feared he would not be able to make it intelligible to them, not indeed because of any inherent difficulty in the Scripture, but because they had "become dull of hearing." They had been Christians long enough to be able to teach others, yet they were still among the infants, so to speak, needing themselves to be taught "rudiments of the first principles of the Oracles of God," the very alphabet of the faith, over again. They had "become (note the word!) such as have need of milk"; "solid food" was beyond their powers of assimilation. They were "without experience of the word of righteousness," for Christian experience marches with Christian doctrine. The Writer felt deeply how much his readers were missing in spiritual life, and to what dangers they were exposing themselves, because of their failure to make progress toward maturity in the faith. A healthy babe's desire for milk gives hope for future growth; but it is tragic when the babe continues to be a babe and must still be fed on milk. He spoke this to their shame.

There are to-day, alas, those who have no ambition to go beyond what they call "the simple Gospel," and who deprecate, or even resent, attempts to lead them on in the "ways that be in Christ," not realising, perhaps, that this is to refuse to follow the Spirit Whose mission is to guide them "into all the truth" (John 16. 13). Into some such snare, it seems, these Hebrews had fallen, and hence the danger that when severe trial befel them they would be without the resources that would enable them to resist apostasy, and to endure as they had endured whose names are recorded in chapter 11. Failing to go on, they had gone back; in the Christian life there is no standing still. Scripture warns us, not infrequently, against that indolence in the things of the spirit to which we are prone and for which we so plausibly excuse ourselves. More than once Paul tells his readers that he "would not have them ignorant," and in Romans 11. 25 significantly adds, "lest ye be wise in your own conceits." When the Christian professes himself to be content with what he calls "the simple Gospel" he is forgetful of the warning spoken through the prophet, "the people that doth not

understand shall be overthrown" (Hos. 4. 14). So has it come to pass with those Hebrews addressed in the Epistle, and so has it happened again and again in the centuries since.

The opening section of the Proverbs urges the importance of the acquisition of knowledge upon all who fear God and walk in His ways. Thus Wisdom speaks: "My son, if thou wilt receive my words, and lay up my commandments with thee; so that thou incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding, if thou seek her as silver, and search for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. . . . Then shalt thou understand righteousness and judgment, and equity, yea, every good path" (Prov. 2. 1-5, 9). "These things . . . were written for our admonition, upon whom the ends of the ages have come" (1 Cor. 10. 11). Wherefore, in order to safeguard their Christian faith and standing, the Writer of the Hebrews continues: "let us leave the word of the beginning of Christ and press on to perfection," or "full growth," as R.V. margin. This does not mean to discard elementary Christian teaching of course, but as the child leaves the alphabet to pursue his education, and as the builder leaves the foundation to erect the building for which it was laid, so the Christian is to leave the ABC of the Gospel that he may "stand perfect and fully assured in all the will of God," in his own soul, and in his service that he may be "a workman that needeth not to be ashamed, handling aright the word of truth" (Col. 4. 12; 2 Tim. 2. 15).

These "first principles" of which we are not to "cease to speak" are six in three related pairs, common to the Old Testament and the New, fundamental things underlying all God's dealings with men. First, there is "repentance from dead works." Repentance is a change of mind, in this case concerning the efficacy of works, however good in themselves, and even such as were commanded by God. They are "dead," in the sense that they are of no avail to the sinner in approaching God. It is noteworthy that this call to repentance stood at the beginning of the apostolic ministry as it did at that of the Lord (Mark 1. 15; Acts 2. 38). With "repentance from dead works" is coupled "faith toward God," for from the beginning only so could any man draw near to Him; at the dawn of human history it was by faith Abel offered an acceptable sacrifice (Heb. 11, 3). Repentance and faith are as the obverse and reverse of a coin: they must be distinguished but cannot be separated the one from the other.

In order to approach God there must be cleansing from defilement, so the first member of the second pair is "the teaching of washing" (R.V., *margin*). This word, *baptismos*, occurs again only in Mark 7. 4 and Hebrews 9. 10, where also it is translated "washings." The word used of John's and of Christian baptism is *baptisma*, which is not found in the plural in the New Testament. See Eph. 4. 5. As these are first principles, that is, essentials to salvation, it is clear that Christian baptism could not be included here. Moreover, the writer speaks but of *the teaching* of washings; that is, the necessity for cleansing from spiritual defilement in drawing near to God. Again, Christian baptism does not signify washing or cleansing, but burial and resurrection with Christ, the ground of the believer's "good conscience toward God" that enables him to draw near with boldness (1 Pet. 3. 21; Rom. 6. 3, 4).

The complement of cleansing is justification, and this is prefigured in "the laying on of hands," the principle of identification of the offerer with the animal the life of which was about to be taken away, as in Exodus 29. 10 and elsewhere. Keeping in mind what is said above that these principles are fundamental, belonging to the foundation, not to the superstructure of the faith, it is clear that there cannot be any reference here to "ordination" as practised in Christendom, nor yet to the laying on of hands of the Apostles, as in Acts 8. 17 and elsewhere.

The final pair answer the age-old question, "Does death end all?" When the Lord was challenged by the Sadducees about the resurrection He readily confuted them out of the Old Testament, affirming "that the dead are raised." Note, however, that New Testament teaching is an advance upon that of the Old, for there we read of resurrection from (among the) dead (Luke 20. 37, with Acts 3. 15). With resurrection is coupled "eternal judgment." This life is not bounded by death for any man, and after death men must give account of themselves to God.

These then are the foundation things belonging to the relation between God and man in every period of human history, past, present and future. They constitute "the simple Gospel" in fact, which satisfies so many Christians, but which does not satisfy our Father as sufficient for the spiritual welfare of His children. Hence His word to us, "let us cease to speak of" them and "press on unto perfection." And, the Writer adds, "this will we do if God permit."

Like Paul, the Writer to Hebrews uses "great plainness of speech," and to it the wise give heed. Slothfulness in spiritual things is deadly. God, said Augustine, is the God of grown men. It is true the Lord said, "Feed My lambs," but it is equally true that twice He said, "Feed My sheep."

The Morning Meeting

By A. R. CHISHOLM, Helensburgh.

WHAT a many-sided attraction it has! The very phrase, "Morning Meeting," is invested with hallowed memories, sacred associations and seasons of refreshment of spirit, all centred round the remembrance of our Lord Jesus Christ

Gathering, Lord's Day by Lord's Day, with the people of God, all confessing the same faith—"One Lord, one faith, one baptism" (Eph. 4. 5)—to worship God, and remember a crucified and glorified Saviour. No stated ministry, no prescribed order. Simplicity and expectancy of faith mark the gathering which never becomes stale or insipid. To collate and describe the attractiveness of, and the hold it has on the hearts of all believers may be summed up in the words of the two disciples, who journeyed with a "Stranger" when they confessed, "Did not our heart burn within us" (Luke 24. 32).

The Divine Call.

"Gather My saints together unto Me, those that have made a covenant with Me by sacrifice" (Psa. 50. 5). Deep-rooted in the heart of Infinite Love, there is the eternal, unchangeable, holy desire to have communion with men; a communion based on an acceptable sacrifice in which the holiness and majesty of the Throne is enhanced, and Divine provision made for the sinful needs of men. Being parties, by sovereign grace, to that covenant, we rejoice to obey its call, and enjoy the Divine Presence and blessing. Fitness to do so rests on the finished work, and God's acceptance of the sacrifice of our Saviour, Christ Jesus, and capacity to enjoy the Divine Presence (Rom. 5. 11) is consequent on the cleansing of the precious Blood, and the indwelling of the Holy Spirit. Assured with a deep sense of Divine Love calling us and Divine Grace fitting us, we gather unto the remembrance of Him in whose face we have, by faith, seen "the light of the knowledge of the glory of God" (2 Cor. 4. 6).

The Divine Person.

When that final wickedness of crucifixion was being plotted by men and demons, and the hand of treachery was being raised against our Lord, His infinite love and Divine wisdom are revealed in furnishing a table—a memorial of Himself and His wondrous sacrifice (Luke 22. 19, 20). We come in simplicity and godly sincerity to remember Him, who loved us, and gave Himself for us. Faith delights to remember the Lord, and He rejoices that His loved ones should do so.

The Divine Purpose.

The Apostle, in 1 Corinthians 11. 23, 24, gives appropriate emphasis to this memorial feast, making clear the Divine purpose: "This do ye as oft as ye drink it in remembrance of Me" (ver. 25). "Ye do show the Lord's death till He come" (ver. 26). An act of remembrance inspired by love and carried out in the loyal obedience of faith; an outstanding witness to all the world of the fact of the death of Christ our Saviour, by Whose death we live, and in Whose grace we stand, and rejoice in hope of the glory of God (Rom. 5. 2), awaiting the fulfilment of that word "till He come."

The Divine Provision.

In the days of the Resurrection the Lord appeared unto His disciples on various occasions, each appearance significant in itself, confirming their faith, and giving them glimpses of the provision He had made for the pathway of faith to be revealed in the Presence and ministry of the Holy Spirit, on this earth, after His ascension. On the resurrection day, two disciples journeyed to Emmaus (Luke 24), full of doubts, anxieties, and fears. Their Messiah had gone. The kingdom they had hoped for had fallen about their ears. He draws near. What Divine compassion! What gracious understanding! He opens the Scriptures concerning His sufferings and glory, leading to the climax of revealing Himself in the "Breaking of Bread," and then vanishes out of their sight. Thereby indicating that sight must give place to faith, as one day faith will give place to sight. Faith's vision, now enlightened from the sacred page of the Divine facts of the Incarnation, Death, and Resurrection of our Lord, lays hold of that central figure of Eternal Glory unto praise, thanksgiving, and worship.

Human Experience.

In the holy and reverent keeping of this memorial feast; in partaking of the sacred emblems of His body and Blood, in humbleness of heart and sanctified spirits; in our meditations on the sufferings and glory of our wondrous Saviour ministered to us by the Holy Spirit (John 16. 14), the Presence of the Lord is realised by faith (Matt. 18. 20), and the affections of our hearts are closer knit to Him, and inspiration and power to serve renewed.

In the content of the great truths of our redemption—forgiven, justified, sanctified, made meet—we gather unto one Lord, owning His Headship alone (Col. 1. 18; 2. 19), exercising through Him our right of entry into the sanctuary (Heb. 10. 19-22), and fulfilling the functions of our priesthood (1 Peter 2. 9), offering our "sacrifice of praise to God, . . . giving thanks to His Name" (Heb. 13. 15).

In the midst of weary, uncertain days and nights, the hallowed hour around the table of the Lord remains a prized possession, together

with the glad assurance that He to Whom we gather is Sovereign Lord over all—earth and sea and sky. In the midst also of spiritual declension and failing interest in Divine things we cherish this treasure of communion and fellowship, and we pray God that long may liberty of conscience be preserved to us to obey our Lord's command. Attendance thereat may involve sacrifice of time, means, and friendship. The Divine promise is, "Them that honour Me I will honour (1 Sam. 2. 30).

What Will Happen?

By W. R. MOORE, B.A., Exmouth.

WE are now at the second month of a new year, and in many minds the question arises: "What will happen?" The present outlook is very dark, and wherever we look gloom enshrouds us. Fiercer storms than any we have passed through threaten us, and foolish optimism will not annul men's fears. In some parts of the land in which we live the devastating horrors of war have not appeared, and even where the devastation has been heaviest many have been constrained to thank God for unexpected deliverance. Some there are who at all times have been kept in perfect peace because their minds were stayed on God, but in the hearts of very many restlessness and fear have weakened them. They know not what to do or what to expect.

What is the cause of the terrible condition of affairs which we see around us, which now exist, or are rapidly approaching, in the greater part of the world? The cause of it all is sin, that is,

Man's Rebellion Against the Will of God,

and it can only cease when this rebellion comes to an end. God has revealed Himself to the world in the Person of His only begotten Son Jesus Christ, Who manifested to men the will of God both by His teaching and in His life, being "obedient unto death, even the death of the Cross." Men are constantly looking for the hour of relief, that is, to them, the hour of military victory, but in the teaching of Jesus Christ, the Saviour of the world, He speaks of two hours, on both of which our attention should be fixed. He speaks of the first hour thus: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5. 25). And of the other hour He speaks thus: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5. 28, 29). In the first of these quotations He speaks of those who are "dead in sins," and in the second, of all those who will be raised from the dead when He comes again from heaven to earth to rule the world in righteousness.

The voice of the Son of God may be heard in the words which Jesus Christ spake: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5. 24). Or again, when He said: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). And in the later of the hours referred to, will be fulfilled that which is spoken of by Paul, an Apostle of Jesus Christ: "The Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4. 16, 17). This relates only to those who have heard the voice of the Son of God, and so have passed from death unto life. Those who have closed their ears to His voice will have to appear before the great white throne, when those whose names are not written in the Book of Life will be cast into the Lake of Fire, having been judged according to their works. (See Revelation 20. 11-15).

Remember, I pray you, that the "hour which now is" is the hour in which God is dealing with sinners in infinite grace, and may very soon come to an end, when the coming day of resurrection and judgment shall be ushered in, and the eternal destiny of those who have rejected the voice of the Son of God will be sealed. If, therefore, you have not responded to the gracious invitation of the Son of God, do so now, that your portion may not be the blackness of darkness for ever, but that you may be a partaker of the glory of God.

Heart Longings.

OH, that to-day my clothes may be vestments, my meal a sacrament, my house a temple, my table an altar, my speech incense, and myself a priest unto the Most High God.

Come in, O strong and deep love of Jesus, like the sea at floodtide, cover all my powers, drown all my sins, sweep away all my cares, lift up my earth-bound soul, and float it right up to my Lord's feet, and there let me lie—a poor broken shell, washed up by His love, having no virtue or value, and only venturing to whisper to Him that, if He will put His ear to me, He will hear within faint echoes of the vast waves of His own love, which have brought me where it is my delight to lie, even at His feet for ever.

C. H. SPURGEON.

Servants of All—Fresh Avenues of Service

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.
Note the Number of Questions.

WHERE WAS JESUS?

QUESTION 2241.—Where was Jesus after He appeared to Mary until the evening when He appeared to the Disciples and said, "Peace be unto you"? (John 20. 19). Are we to understand from John 20. 19 that Jesus ascended into Heaven (Heb. 9. 24), to appear in the presence of God for us: to sprinkle the mercy seat with His own Blood, as given in Lev. 16. 14?

Ans.—Scripture does not say where the Lord was between the time when He appeared to Mary and His appearance in the evening to the disciples. His statement in John 20. 17 does not signify that He ascended into Heaven that day. His words, "I ascend," are futurative, and point to the time of His Ascension forty days later, as recorded in Luke 24. 50, 51, and Acts 1. 9. The futuristic present tense is exemplified in our phrase, "I am going," when we speak of what we expect to do in some days' time. His appearing in the presence of God for us as our High Priest (Heb. 9. 24) began when "He ascended on high." W. E. VINE.

"AUTHORITY" AND "RULE."

QUESTION 2242.—Matt. 20. 25; Mark 10. 42; Luke 22. 25: The attitude of "authority" and "rule" is not to be among you as "brethren." Matt. 28. 8: "for One is your Master and all ye are brethren." One is seeking a reconciliation of this with "rule" required or claimed on equally Scriptural grounds.

Ans.—A careful consideration of the Scriptures above-mentioned, and the verses immediately following them, will make it clear that the point of emphasis is that the Lord's people are to be like Him—even as the Son of Man came not to be ministered unto, but to minister (Matt. 20. 28). "I am among you as he that serveth" (Luke 22. 27). He that desires to be the chiefest among brethren is to be the *servant of all* (Mark 10. 44).

Thus the servant of the Lord is to be utterly unlike the rulers over the Gentiles, who exercise authority and lordship, and were far removed from being "servants of all."

The servant of Christ is to remember, "One is your Master and all ye are brethren." He is therefore to serve all and not to "lord it" over all. At the same time these Scriptures themselves indicate that there will be those who will be in authority and chief among their brethren (Luke 22. 26). "He that *is* greatest among you . . . and he that *is* chief." The injunction to that one (or those ones) is to be as the younger and as he that doth serve—even as Christ served.

It will be noted that Matt. 23. 8 says: "Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren." The Scripture does not say, "and all ye are equal."

Clearly, orderly rule, exercised in the fear of God, is right and Scriptural. The elders were exhorted to feed the flock of God, *taking the oversight thereof* (1 Peter 5. 2). Paul wrote to Timothy: "If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3. 1). The Corinthians were enjoined to "let all things be done decently and in order" (1 Cor. 14. 40).

Finally, the absence of any domineering spirit will be marked, as the servants of the Lord seek to follow the injunction of 2 Timothy 2. 24, 25: "Be gentle unto all men, apt to teach, patient." Thus Godly rule will be exercised by those who are fitted by God, not only to rule, but to be the "servants of all." E. BOSWELL-PHILLIPS.

THE WITNESS WATCHTOWER—February, 1941.

SUBJECT FOR PRAYER.

Particularly in those cities of our island where the effects of enemy air action are being most felt, local Assemblies are experiencing hard conditions in their endeavours to maintain their activities. The curtailment of opportunities for meetings, the shrinkage in effective personnel through removals, the absence of young men with the Forces, the evacuation of Sunday School scholars, the "black out" and its consequent travel problems, and, in some cases, the handicap of temporary and unsuitable premises necessarily occupied because their Halls are no longer usable, make the carrying on of this spiritual work a struggle.

This constitutes a call for prayer. Those companies of God's people which, happily, have not been adversely affected to any great extent, should bring the needs of these hardly-beset Assemblies in earnest intercession to God. In this matter let us "look not every man on his own things, but also on the things of others." May it please the Lord to grant to all who are experiencing the pressure of war conditions on the effectiveness of corporate testimony, "a lamp and a nail" (Isa. 62. 1; Eccles. 12. 11); and may the knowledge that the prayerful support of their fellow-Christians is being given them be an encouragement to "carry on."

THE SPIRIT OF ENTERPRISE.

The customary Sunday Evening Gospel Meeting cannot now be held in the effected areas, and a general plan of holding the meeting in the afternoon has been followed. The change, it is found, is not for the better. The afternoon is not a propitious time to get unconverted people to attend. Indeed, fewer converted people seem inclined to do so. Then, there is a certain want of "atmosphere," and a lessened alertness of mind, due, perhaps, to digestive reasons. Under previous and normal conditions, too, few unsaved were being reached: now they are still fewer. As soon as the coming of longer daylight makes practical a reversion to the former evening hour of meeting, the change-back should be made.

But let us not forget that these days, which are bringing so many restrictions of our pre-war activities, may open up fresh avenues of service to those who know themselves put in trust with the Gospel. Short services in air-raid shelters are already being carried on in a few localities. Possibilities in this direction should be explored and used in all districts. The Gospel may reach a greater number of the unconverted in one such meeting than in a whole winter of the regular services held in Gospel Halls.

THE GOD OF THE OPPRESSED.

God saw the bitterness of the slavery, the hard lot of the subject race. "I have seen, I have seen," He said to Moses. He saw the conditions of their brick-making labour. He heard the whip-cracks of the Egyptian taskmaster. He heard the sob of the outwearied when at long day's end they wept themselves to sleep in utter exhaustion, only to awake to yet another day of equal rigour, so that life held no ray of light nor any balm of comfort for them. He took knowledge of it all. For God is the God of the oppressed. Their cry is in His ears, and He is never unmoved by it. "Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth" (James 5. 4).

Wherefore let all oppressors know that He will rise up to judge when His moment arrives. And let all who groan under cruel and conscienceless oppressors know that God has their cause at His heart, and will rise up for their deliverance. "The Lord executeth righteousness and judgment for all that are oppressed" (Psa. 103. 6).

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

February, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up Jan. 16th.

ENGLAND

FORTHCOMING.—East Sheen. 16th Anniversary in Sheen Hall, Feb. 8, at 3.30 and 4.45. Dr. Lim and J. M. Shaw..**Newton Abbot.** Brethren only. Feb. 26, at 3 and 6. Questions and correspondence to F. C. Mogridge, Alexandra House, Torre, Torquay..**Bristol.** Abingdon Rd. Hall, Fishponds, Mar. 1, at 3.15 and 5.45. J. M'Cready and George Harpur..**Burnt Oak.** Woodcroft Hall, Mar. 15, at 3.30. H. St. John and H. P. Barker..**Stockton-on-Tees,** in Baptist Tabernacle, Mar. 15, at 2.30 and 6. H. Steedman and H. F. Wildish..**Littlehampton.** S.S. Workers', Apl. 10-15. Stuart K. Hine and Edwin Lewis. Particulars, C. F. Kennedy, Belgrave House..**Liverpool.** Y.M.C.A. (Minor Hall). Mt. Pleasant, Feb. 1, at 3.30..**Cardiff.** Young People's Rallies, Feb. 1. Prof. A. Rendle Short; 8, F. Stradling; 15, F. A. Tatford; 22, H. L. Ellison..**Wallington.** Ross Rd. Hall, Y.P. Rally, Feb. 8, at 3. G. C. D. Howley..**Exeter.** Half-Yearly Meetings, in Gospel Hall, 179a Fore Street, Mar. 12, at 2.30 and 6. Correspondence to A. J. Townsend, 83 Monk's Rd..**Bournemouth.** S.S. Teachers'. Apl. 16, at 3.15 and 7.30. F. A. Tatford, H. F. Wildish..**London.** Young People in Berrymead Hall, Acton, Feb. 1, at 3.

REPORTS.—Carlisle. Jan. 1, very well attended, in spite of extreme winter conditions. The ministry of J. B. Watson and A. Fingland Jack was practical and helpful for difficult days. A time of spiritual uplift..**Liverpool.** Present conditions prevent the holding of large gatherings, but a small company gathered on Dec. 26, and heard words of cheer and encouragement from Dr. J. T. Grierson, Messrs. Carson, Hughes, and Caddick..Messrs. Steedman and Scammell ministered the Word to a goodly company at **Manchester** New Year Conference. Saints greatly helped by the encouraging ministry.

NOTES.—C. W. M'Ewen was at **Colyton,** Ashford, Crediton, and Newton Abbot, etc., in Jan. To be at **Exeter** and Ottery St. Mary in Feb., also labouring among H.M. Forces..W. H. Clare having encouraging times among service men in **Shropshire**..**Liverpool.** The expected departure of Mr. and Mrs. R. J. Wilding to Africa leaves the Missionary Home of Rest vacant. Applications to A. H. Boulton, "Bethany," Poulton Rd., Bebington, Ches.

SCOTLAND

FORTHCOMING.—Carnelon. Bethany Hall, Feb. 1, at 3.15. T. Richardson, R. Cumming, R. Scott..**Kilmarnock.** Elim Hall, Feb. 1, at 3.15. R. Hopkins, Geo. Murray, Geo. Westwater..**Glasgow.** Porch Hall, Feb. 8, at 3.30. A. Borland, R. D. Johnston, Jas. Milne, T. Richardson..**Glengarnock.** Hebron Hall, Feb. 8, at 3.30. Jas. Milne, W. Harrison, John Ritchie, others..**Bishopbriggs.** Quarterly District Visiting Meeting of S.S. Teachers in Gospel Hall, Feb. 15, at 4. Jas. Moffat, J. H. Caldwell..**Glasgow.** Shiloh Hall, Shettleston, Feb. 15, at 3.30. R. J. Wilding, T. A. Kirkby, R. Balloch..**Larkhall.** Young Men and Young Women in Hebron Hall, Feb. 22, at 4. W. W. Fereday, E. Tainsh, others..**Clydebank.** Victoria Hall, Mar. 1, at 3.30. R. D. Johnston, J. R. Rollo, Geo. Westwater..**Glasgow.** Greenview Hall, Mar. 1, at 3.30. J. M'Calman, J. Malcolm, W. D. Whitelaw, others..**High Blantyre.** Bethany Hall, Mar. 8, at 3.30. E. H. Grant, W. Harrison, J. Currie..**Greenock.** Cruden Hall, Mar. 15, at 3.30. R. Hopkins, J. L. Barrie, J. Wilson (Renfrew), others..**Glasgow.** Summerfield Hall, Whiteinch, Mar. 1, at 3.30. H. German, J. Currie, J. Milne, R. Cumming.

REPORTS.—Helpful ministry at **Craigellachie** Christmas Meetings by Messrs. Bruce, German, Reid, Walker, Ingram, Russell, Murray..**Inverness.** Dec. 25, Good gathering. Ministry by L. W. G. Alexander, W. M'Alonan, C. M'Kinnie, D. Morrison, J. Cordiner..**New Year Conferences.—Aberdeen.** Meetings fairly well attended. Ministry from Dr. Duncan, F. H. Gray, Mr. Ruoff, J. Lees, D. Walker..**Ayr.** Large gatherings in Town Hall. W. F. Naismith, A. H. Abrahams, W. M'Alonan, J. Lightbody..**Dumfries.** Smaller than formerly. Jas. Hislop, J. L. Barrie, M. H. Grant..**Dundee,** well attended. Ministry by J. Coutts, J. R. Rollo..**Edinburgh.** Ministry by H. St. John, Wm. King, A. Borland..**Alloa.** Large gathering. Ministry by John M'Alpine, C. M'Kinnie, G. Westwater, D. Morrison..**Kirkcaldy,** well attended when H. German, R. Scott, J. M. Wilson gave help..**Kilmarnock.** Large gathering in Central Hall. Ministry by W. F. Naismith, John M'Alpine, D. M'Murdo, A. P. Campbell, much appreciated..**Lerwick.** Well attended by many from the country districts. Speakers: J. Stout, G. Irvine, J. A. Moar..**Motherwell.** Town Hall filled. Very profitable time. J. M. Shaw, J. Currie, W. A. Thomson, W. D. Whitelaw..**Strathaven.** Good company to hear W. J. Brown, J. M'Leod, R. M'Kelvie, A. M'Neish..Goodly gathering at **Stranraer.** Help given by R. M'Pike, W. Brown, R. Irons..**Auchinleck.** Large gathering; M. H. Grant, J. M'Pate, J. Douglas..**Cowdenbeath.** A. Brown, T. A. Kirkby, J. Malcolm..**Kilbarchan.** Large gathering, refreshing ministry, J. Coutts, W. King, W. Lee, W. F. Naismith..**Kilbirnie.** Helpful messages by M. H. Grant, W. A. Thomson, W. J. Brown, F. Whitmore..**Larkhall.** Attendance up to usual standard. John M'Alpine, W. D. Whitelaw, W. W. Fereday, H. German..**Prestwick** Annual well attended. A. Borland, J. Lightbody, J. Coutts..**Innerleven.** Good attendance, ministry appreciated. Dr. A. T. Duncan, W. F. Naismith, A. Campbell, J. Malcolm..**Whitburn.** Record gathering. Ministry by H. St. John, J. Petrie, R. Craig, E. H. Grant..**Newmilns.** Numbers smaller than usual..A. Borland, W. D. Morrow, W. F. Naismith..**Rutherglen.** Hebron Hall, Jan. 11, well attended. Practical words from E. H. Grant, R. Cumming, J. Barker, J. Lightbody..**Blantyre.** Jan. 1 a profitable time. Encouraging and uplifting ministry by T. A. Kirkby, R. Balloch, J. Cuthbertson, R. J. Wilding.

GLASGOW.—New Year Gathering in **Christian Institute** not so large in the morning, but well filled in the afternoon. A. M'D. Redwood, D. Weir, D. Morrison, R. D. Johnston ministered the Word..**Eastpark Hall,** Feb. 6, at 7.45. James Wilson will recount "Memories of 50 Years"..**Abingdon Hall.** W. W. Fereday will have Conversational Bible Reading, Feb. 8.

NOTES.—George Bond at present visiting the N.E. Coast. Paid an encouraging visit to Fraserburgh, met many men of the Forces..Alex Philip helped in and

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around **Aberdeen** during Jan...Hopes to return to Orkney early in Feb. and visit districts where there are exceptional opportunities for Gospel work..D. Morrison ministered the Word to profit in **Kilbirnie**.

IRELAND

REPORTS.—Belfast. Annual, in Y.M.C.A., Wellington Place, Dec. 26 and 27. Profitable and much appreciated ministry by W. Gilmore, H. Baillie, T. Lyttle, D. Craig, D. L. Craig, W. Hagan, J. Megaw, W. Bunting, D. Wylie, W. Campbell, and A. Cooke.. **Cookstown**, was good. Messrs. Rogers, Cook, Beattie, Fleming..**Ahoghill** was good. Helpful and cheering. Those who ministered were Messrs. Buick, Hammill, Duff, Allen, Stewart, and others..**Aughrin**, was good and helpful. Ministry by Messrs. Bingham, Stewart, Wallace, Finegan, Curran..**Drumenagh**, was a very helpful meeting. Messages from Messrs. Leatham, Wallace, Finegan, Bingham, Stewart..**Moneymore**, was good. Those who took part were Messrs. Wallace, Stewart, Bingham, Finegan, Leathem.

NOTES.—Belfast. Mr. Bunting in Apsley St. Hall.. R. Craig preaching in vacant house at **Drumcloon**, Co. Cavan, with fair attendances and a good ear for the Word..Mr. Curran at **Rathfriland**..F. Knox at **Omagh**. Craig, at **Portavogie**..M'Cracken and Kells at **Loughries**, near Ballyhay..M'Kelvey and Wallace at **Moorefield**. Good meeting, some blessing..Finegan, near **Drum**..Baillie at **Limavady**..Stewart and Johnston at **Ballymagarrick**. People coming out well.. Allen and Duff at **Ballymacheson**..Lewis and Bentley at **Killater**..Frew at **Aughavey**..J. G. Grant having Gospel effort near **Sligo** town..After spending most of Nov. and Dec. at **Carricklongfield**, W. H. Wills expected to recommence Gospel work, with use of Chart.. Several brethren, including W. M'Cracken, Capt. Hill, S. Gilpin and others have been carrying on a good work for many months of distributing freely amongst the Army, Navy, and Air Force, Service New Testaments. Up to date it is estimated that fully 61,000 Testaments have been given away..**Dublin**. Work in Merrion Hall goes steadily on. J. D. Leech, R. N. Matheson have given help recently. W. Gilmore followed later in Jan.

AMERICA

UNITED STATES.—Fred. C. Coombs had good meetings in **Sarasota**, Fla. Opened new Hall at 132 Lemon Avenue.

OTHER PARTS.—West Indies. G. H. Hale writes of terrible floods on North Side of Jamaica, with nearly 100 lives lost. Baptisms at Mt. Salus, behind KINGSTON.. 40 professed at mission conducted by Messrs. Hynd and Hart, in Bethany Hall, KINGSTON..**Argentina**. James Russell writes of encouragement at BUENOS AIRES. J. Meresian, an Armenian worker, had a week's Gospel meetings in Belle-Ville before the Conference on 28th and 29th Sep. Speakers were R. Hogg, W. Lager, W. A. Cook, W. B. Jack..Wm. B. Jack has returned to MARCOS JUAREZ, after 4 months in the Bible Coach. Meetings have been most encouraging, and he has just initiated a Kitchen Meeting in the home of one of the believers. Hoped to go to FISHERTON for a series of Ministry and Gospel Meetings during Nov..Alex. Simpson gave help at SACRAMENTO, nr. Brazil, where he hopes to have regular meetings..**Brazil**. W. Maxwell reports difficulty in getting people into the meetings, although he has a good hearing in the open air, without the interference he experienced at first.

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AUSTRALASIA

AUSTRALIA.—Well attended meetings in Conference Hall, **Camberwell**, Nov. 5. Helpful ministry by A. Clarke, D. Angus, W. Hopkins..**Mourilyan**, North Queensland. An Assembly has been commenced at Babinda, just 20 miles from Mourilyan, and Mr. Alec. Campbell has been labouring there in the Gospel. There are ten in fellowship and a Sunday School with twelve children in attendance. Prayer is requested that the numbers may increase and the saints in fellowship be encouraged..**Ipswich**. a very happy and profitable meeting was held on August 31, to bid God-speed to Miss Martin, who is returning to her field of service in Singapore. A goodly number of believers from the Brisbane and Wynnum Assemblies came. Ministry suitable and appropriate for the occasion was given by brethren A. J. Watson, R. Scanlon, J. F. M'Kenzie and J. Cairns..**Coorparoo**. On Saturday, Sept. 7, the Coorparoo Assembly held their Annual Assembly Fellowship Tea. The new and commodious hall opened twelve months ago was packed. Interesting and encouraging reports of Assembly activities were read prior to tea, after which helpful addresses were delivered by Messrs. R. Scanlon, A. J. Watson, F. T. Thomson, and J. Lennox. The Brothers Howell were present and told a little of the Lord's work in Belgian Congo..**Sawtell**, North Coast. The work here continues with interest, and the attendance at the Gospel meetings has increased of late. Since we have been conveying the children from Boambi, opposition has been experienced since a Sunday School commenced in that locality.

THE WORLD FIELD

EUROPE.—Portugal. Ronald Molton asks for prayer for testimony recently started at Caldas, where they are experiencing definite R.C. opposition. Work at Combarrel goes steadily on.

ASIA.—Palestine. Miss E. Bernstein reports much encouragement in her work in Jerusalem. Has moved to an Arab village in the west of the city..**China**. W. H. Lester, of Kiangsi, writes that the number of sick coming to the hospital increases. Some days more than 200 come for help, and these hear the Gospel preached..**Malaya**. Meetings at Ipoh are well maintained. Several gifted members seek to render aid to one of the Northern Centres, which is much appreciated..Misses Shirtliff and Gibson recently visited the neighbourhood of State of Pahang, with some Chinese helpers. At Kuala Lipis, the capital, they made a trip to a gold mine away in the jungle, in order to visit a widow formerly in Kuala Lumpur. It was good to find our friends visited, still keen to witness and to have opportunities of sowing the seed. Seventeen young folks gathered in a home one evening. Pahang is a needy field..**Japan**. Work at Formosa is very difficult at present. T. A. Hay reports that much appearing in the press about the missionary and foreign religion is causing many, who otherwise would be interested, to stand off.

AFRICA.—N. Rhodesia. Work at Balovale has been most encouraging. Some weeks ago seven were baptised.. James Anton reports much blessing in work at Chibambo. New Assembly opened Oct. 10, with a conference, at which 250 to 300 were present..T. Rea is being much encouraged at Dilolo Gare. There are six small groups of believers living in villages up to within 30 miles of his station, one of which he visits each week giving Biblical instruction..Work at Enqabeni, Natal, goes on with encouragement and blessing in spite of

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difficulties. A short time ago they had usual quarterly conference at which native believers from all parts gathered for three days' ministry.

"WITH CHRIST"

Nov. 3, at Victoria, B.C., Canada, **Alex. Scroggie**, aged 60. In early days with meetings at Mintlaw, Millbrex and Turriff. A godly and zealous brother..Nov. 8, **Miss Bessie McCleary**. A godly consistent sister, many years in Creetown Assembly..Nov. 17, **Dan Baillie**, Ladysmith, B.C., aged 45. Saved 25 years ago. Served the Lord in Manchuria for 5 years, but ill-health prevented his continuing. Will be greatly missed.. Dec. 6, **Mrs. Baird**, New Jersey, aged 77. Widow of Tom Baird. Born in Alexandria, Scotland, for many years she and her husband laboured in Singapore, ere they settled in America..Dec. 14, **Donald McLachlan**, Renfrew, aged 79. Converted as a young man in the Vale of Leven. One of the original members of Alexandria Assembly. Removed to Renfrew 37 years ago, where he helped to build the Assembly from a few members to a healthy company. Instrumental in leading many to the Lord, was much used as a pastor and teacher..Dec. 19, **Henry D. Jones**, aged 81. Came from London to Nuneaton 35 years ago. Saved after marriage, by the conversation of his wife. An ardent worker for his Lord..Dec. 20, **Mrs. Hedley F. Ingram**, Nottingham, aged 41. Converted at 14, received into Parade Hall (now Willoughby Hall) two years later; has continued a valued member until her Home-call. Will be greatly missed by a large circle of relatives and by an even larger circle of the Lord's people, to whom she had shown practical fellowship in a marked degree..Dec. 20, **Mrs. Glancy**, wife of Joseph Glancy, Belfast. Saved at 10, baptised and received into fellowship at 12, continued steadfastly to the end. Formerly associated with Donegal Road, Matchett St., Apsley St., and Victoria Hall Assemblies, and last 13 years in Ballyhackamore. A true helpmeet to her husband in his service for the Lord. Laid aside for 8 years..Dec. 20, **James Newman**, 5 days before his 84th birthday. Saved in Wishaw 65 years ago. Met with believers there, then for many years in Cumberland Hall, Paisley, last 21 years in Caledonia (now Cruden) Hall, Greenock. Will be remembered for his love of the Scriptures and his faithful attendance at meetings. Bore a bright testimony to all..Dec. 28, **Mrs. George Gray**, aged 51. Saved in early years in Galston, Ayrshire. Many years in Assembly in Kilmarnock, latterly in Burnt Oak, London. Well known to many of the Lord's servants at home and abroad. Given to hospitality; bore a quiet, consistent testimony. Will be much missed..Jan. 2, **Mrs. G. Mason**, Kilmarnock, aged 84. Over 40 years in Assembly. A quiet, devoted and consistent Christian..Jan. 2, **Mrs. Robert Muir**, aged 72. Associated with Larkhall Assembly for 56 years.. Jan. 4, **James Allan**, aged 69. Saved when 18. Many years in Stonehouse Assembly, last 13 years in Hebron Hall, Larkhall. Preached and ministered to saints throughout Lanarkshire, and gave valuable help in Bible Class work. Will be missed..**William J. Irvine**, aged 82. Saved over 50 years, lately met with believers in Ballycastle Hall. Bore a consistent and godly testimony to the end..**Miss Catherine E. Mynott**, aged 74. Grand-daughter of William Wright, one of the earliest brethren to meet on Scriptural lines in Essex. In Assemblies from girlhood, at Brook St., Tottenham, Haverhill, Suffolk, and last 21 years at Ipswich. "A defender of the faith."..Jan. 4, **Herbert G. Hull**, of Plas Menai, Lanfairfechan, N. Wales, aged 72. Converted in his 'teens. Associated with the Bolton Assembly in its early days. His aggressive Gospel spirit brought him into touch with many Evangelists and Missionaries. He helped much in the building up of a large Assembly and Sunday School. His missionary zeal led to the formation of Missionary Study Classes, the launching of *Links of Help*, Holiday Conferences, and the Holiday Home, "Plas Menai." Here he and his co-directors have gathered hundreds of Missionaries for Conference, Bible Study and Rest. He was used of the Lord to form an Assembly in the village and erect a suitable Hall for its activities. Welsh brethren (his converts) carried him to his burial. A. H. Boulton, U. Farr, and others took part in the funeral service. Truly "a greatheart" in missionary enterprise..**George Martin**, aged 86. Converted 54 years ago. Met with believers at Church St., Kensington, Cheltenham, Bedford, Wimbledon, and the Isle of Wight, where he passed away..Dec. 29, **Mrs. M. E. Rosenthal**. Saved in early life, baptised and in fellowship in Cork. Later in fellowship at Stokes Croft, Bristol. Much used in individual work in Infirmary and Gospel Caravan activities. Given to hospitality.. Jan. 6, **James Montgomerie**, aged 45. Associated with Assemblies at Kilwinning, King's Park, and latterly Cambuslang and Burnside. Early life spent in and around Kilwinning, where he commenced his career in the railway office of the G. & S.W. Railway. Later transferred to their Head Office at Glasgow. At the request of the late Mr. John Gray, he came to Pickering & Inglis as cashier in 1924, and but for a brief period (when he was in London) he was with the firm in Glasgow. His health during the past 6 months had been unsatisfactory, but was thought to be improving, and he was able to be at business for a short time each day until a week prior to his death, when grave symptoms developed, and after a week of suffering he passed peacefully into rest. He was well known to many, and was ever willing to help those in need. Of a quiet and reserved and consistent character, he endeared himself through his self-sacrifice to his many colleagues and friends. Was laid to rest in Kilwinning Cemetery, where a goodly company to whom he was known in business and Christian work, assembled to show their last respects. Remember his widow, son, and daughter.

WHAT ABOUT HEAVEN? All aspects of this question are dealt with by Dr. GRAHAM SCROGGIE in this New Book. 3/6 net; 3/10 post free. *A true book of comfort.* PICKERING & INGLIS LTD., Glasgow.

ADDRESSES

REMOVAL.—Believers formerly meeting in Parochial Hall, Oakwood, Leeds, have removed to Gospel Hall, 299 Roundhay Rd., Harehills, Leeds, 8..Believers formerly meeting in Gospel Hall, Frithside St., **Fraserburgh**, now meet temporarily in Masonic Lodge, Commerce St. Correspondence to John Noble, 80 College Bounds.

CORRESPONDENCE for Clive Hall, **Caerphilly**, Glam., to J. D. Evans, 25 Ludlow St...**Gorgie** Assembly Edinburgh, to H. M'Gowan, 37 Featherhall Ave., Corstorphine, Edinburgh.

NOTES.—**Wantage**, Berks. Believers, from various Assemblies, now residing here, meet at Winslow Hall, Newbury St. Correspondence to Harold F. G. Cole, M.B.E., Lausanne, Garston Lane, Wantage..As Old Town Hall, **Port Glasgow**, has been closed, believers formerly meeting there have united with Assembly at Falconer St. Hall..Assembly in **Cairo** meets at 4 Sharia Menue, off Sharia Cleopatra, nr. Salan Eldin "Metro" Stop.

THE BELIEVER'S PATHWAY contains Sunday School Lessons, and other Notes for Teachers and Workers. 1d. monthly; 2/ a year post free. *Specimen free.* PICKERING & INGLIS LTD., London and Glasgow.

God in the Crises of Life

A SPECIAL WORD FOR TO-DAY.

By A. R. CHISHOLM, Helensburgh.

IT is instructive and encouraging to study the ways of God in dealing with the trying experiences His people were called on to pass through. These experiences ever bring out the wisdom and resources of God, and inevitably lead to a deeper and fuller knowledge of Him.

In Exodus 15 the song of praise has scarcely died down when the voice of murmuring is heard. Deliverance from their enemies and the sight of their overthrow were forgotten in the clamant need of water. Three days of wilderness travel and no water had silenced their exultant psalm, and the triumph of the Red Sea was no longer remembered. And the water the Israelites came to was bitter, unpalatable, without refreshment, and only mocked their thirst. To embark on

The High Adventure of Liberty

from slavery; to exchange the groaning of bondage for the song of freedom, and then to find this God-given deliverance straitened, at the outset, with bitter water, was strange and unthinkable, and they murmured.

The experience has been repeated again and again in individual lives. We have tasted the joys of salvation. Songs of deliverance have filled our mouths, and we have marched forward exultant in the triumph of the Cross, to find ourselves in

A Wilderness of Disappointment

and the waters of bitterness. Surprised and dismayed, querulous doubts arise, and we murmur.

How will God deal with this situation? The remedies He provides are always wonderful and ever surprise us into humble gratitude. The simplicity with which God acts is always striking. Moses is "shown a tree" (ver. 25). The statement is so bald. A tree to be cast into the water to make it sweet, calls for faith and obedience, which, when exercised, divine power was realised in sweet water.

We also have been "shown a tree"—a tree whereon hung the Saviour—the emblem and essence of Divine Love, the spectacle of man's unreasoning hatred and diabolical fury. The "spirit that breathed o'er Eden" is incomparable to the spirit of love and forgiveness that found expression in the midst of callous brutality in such words as "Father, forgive." In the midst of our own sad experiences and oft-time bitterness of heart, we turn to the Cross, which eclipses, with its revelation of Divine love, in a crucified Saviour, every lesser fact in an effulgence of Divine light and love, and renders every bitter, *sweet*.

In 2 Kings 2. 19-22, there is recorded an episode peculiarly suggestive and applicable for to-day. The sons of the prophets have found a pleasant dwelling place, but the water was "naught," "barren," no life-sustaining qualities.

Is this not so in a Spiritual Sense?

The resources of the world are unsatisfying, unproductive, leaving a heart-hunger, and ending in death. The word of the Lord by Elisha was: "Bring a *new cruse* and put salt therein" (2 Kings 2. 20), and casting the salt into the spring of the waters, declared, "Thus saith the Lord, I have healed these waters" (2 Kings 2. 21). At present a poisonous stream flows through this world, bringing moral depravity, spiritual darkness, and eternal death in its waters. God's remedy is a new life, born again from above,

A New Source of Living Water,

an everlasting fountain of soul satisfying joy and strength, flowing out in the fulness of the grace of the Holy Spirit. In other words, the new cruse represents new vessels in Christ Jesus, and the salt prefigures the Divine life keeping in subjection the corruption in the world, and holding back the full tide of wickedness and the outpouring of Divine wrath.

The third chapter of Daniel contains the story of a king who assumed the right to command men to be idolators, or face the alternative of the burning fiery furnace. The noble and courageous defence of Shadrach, Meshach and Abed-nego is inspiring. "We are not careful to answer thee in this matter. If it be so, our God, whom we serve

Our New Editor

IT is with gratitude to God we announce to our readers that our brother, Mr. J. B. WATSON, of London, so well known to many of the Lord's people through his written and spoken ministry, has accepted the Editorship of *The Witness*.

We are confident that this appointment is in complete accordance with the views of the late Editor, Mr. HENRY PICKERING, with whom Mr. Watson collaborated in Editorial affairs for many years. It will be appreciated that with this intimate relationship Mr. Watson has acquired a knowledge of the late Editor's mind on most matters affecting *The Witness*.

With God's Blessing, under the guidance of the new Editor, the maintenance of the high standard and Fundamental character of *The Witness* is assured, and it is our earnest prayer that its spiritual influence may be extended and prove a rich blessing to thousands of Christians at home and abroad in these perilous times.

Is Able to Deliver us from the Burning Fiery Furnace,

and He will deliver us out of thine hand, O king. But, if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." How will God answer this challenge of faith? Shall he change the king's heart? Shall He hinder the preparations? Shall He remove His faithful servants? The fury of the king is increased. The furnace is heated one seven times more. The mighty men bind Shadrach, Meshach and Abednego, and they are cast into the midst of the fire.

Now God manifests Himself. He enters the furnace with these faithful men. He walks with them therein. Their bonds are burned and their liberty is secured. No hurt comes to them. What love and honour He displayed towards His servants. What wisdom in combating the folly of Nebuchadnezzar, whose boastfulness is now turned into confession and acknowledgment of the three Hebrews' God.

Thus Glory is Brought unto God

deliverance is wrought for His servants and evil is overthrown.

The bitter draughts of life are nullified by the tree of Crucifixion—God's uplifted standard of love, the sweetness of which never fails.

The barren waters are healed by the cleansing and preserving properties of the salt of Divine life in Christ Jesus.

The fierce rage of the enemy, the fiery furnace of affliction is made harmless and blessed with the Divine Presence to the confusion of the foe and the glory of God.

Gleanings from Rutherford.

When I look at my guiltiness, I see that my salvation is one of our Saviour's greatest miracles, either in Heaven or earth. I am sure I may defy any man to show me a greater wonder.

Glorify the Lord in your suffering, and take His banner of love, and spread it over you. Others will follow you, if they see you strong in the Lord.

I know that Christ will not be hid where He is; grace will ever speak for itself, and be fruitful in well-doing. The sanctified cross is a fruitful tree; it bringeth forth many apples.

The Son of God, His death and resurrection, are stepping-stones, and a stay to you; set down your feet by faith upon these stones, and go through as on dry land. If ye knew what He is preparing for you ye would be too glad.

God the founder, never melteth in vain, howbeit to us He seemeth often to lose both fire and metal. The name and majesty of the Lord is written on the rod. Read and be instructed.

Two Happy Memories.

By HY. PICKERING, London.

The Last Message written by the Editor and found among his papers after his Home-call.

THERE are hymns which we sing with enthusiasm, pleasant to us while we sing, yet as soon as finished they are forgotten, as though they had not been sung. There are others which touch our hearts, some sentence may reach our conscience, and lingers in our soul. One such was the sentence:

"O how the thought that I shall know
Jesus, who suffered here below."

It comes up in memory again and again. It bubbles over at the reflection. It causes the soul to be stirred up ever and anon. To *know* Him my Lord, the Man who left the Glory throne; the One who lived a lowly life, the One who died a shameful death, "even the death of the Cross" (Phil. 2. 8). To *know* Him, see Him, speak with Him, love Him, and be eternally in His presence!

I have *known* RICHARD WEAVER, the miner revivalist; C. H. SPURGEON, the prince of preachers, greatly owned of God; and D. L. MOODY, the great American evangelist, whose converts numbered thousands scattered over the earth. Happy memories follow each, yet not one of them can compare with Him Whom I shall *know* when I see Him face to face, JESUS, "the Son of God who loved me and gave Himself for me" (Gal. 2. 20).

Another one, not so often sung, yet with one sentence which stirs the heart, and carries comfort again and again:

"Oh, how will recompense His smile
The sufferings of this little while."

To think when all the trials of these dark and darkening days are past; when the days through which we are now passing and *sufferings* which we think are severe are over—although I often question if, considering the sufferings of many heroes and heroines and martyrs of the dark days gone by, we have any right to speak of *suffering* at all. They would have considered them days of sunshine; whether it be those who have *suffered* the more tragic way, even dying for their Lord, or those living in present distress, one joy awaits all—the *smile* of the Man of Sorrows. To have one *smile* from my Lord will make up for all the failings of the past. That smile, the smile of the Lord of Glory, how it will banish the *sufferings*, trials, and troubles of all the ages, when "they shall hunger no more, they shall thirst no more,... and God shall wipe away all tears from their eyes" (Rev. 7. 16). A recompense indeed!

Some Last Day Privileges

OF THE SAINTS OF GOD (John 13. 3-5)

By E. T. L. AUSTEN, Adelaide, South Australia.

IT was in the same night in which He was betrayed that He made a feast for them. His thought to the last was of "His own which were in the world," and His desire that they might have part with Him. "Know ye what I have done to you?" He asks. "I have given you an example that ye should do as I have done to you." "If ye know these things, happy are ye if ye do them." Happy indeed if we know and do.

The four outstanding facts connected with His example on that occasion disclose to us that He was their portion at the feast. We do well to ponder them, that we also may have part with Him to the end.

"Jesus knowing . . . He was come from . . . and went to God" (v. 3). Here

His Dignity

is disclosed. He knew Who He was; one of the secrets of His ability to serve as He did.

Dignity should characterise us. We ARE somebodies in the sight of God; and to walk in happy, unclouded fellowship with the Lord, is to walk in the consciousness of our true standing. Strange is it not, that so many are all the time seeking *to be* somebodies? It is evident, surely, that they are not really walking with Him in the light of Heaven. Earth dwellers really, they are struggling all the time for a place. Our privilege is to know who we are, and to walk in the true dignity of that knowledge.

"HE RISETH FROM SUPPER" (v. 4).

The Initiative

was His. It always was and always will be. There was no servant to perform the necessary and perhaps menial office. What of the disciples? Would not one of them make up the lack? Possibly some of them were self-centred and noticed not the lack; and perhaps some of them thought it beneath their dignity to do such a thing. Not so the Lord. "He loved His own . . . to the end." There lay the secret of it all. Love gave Him the initiative, and none could take it from Him. He washed their feet. Precious Lord.

Love begets initiative. It makes us very sensitive to the needs and heartaches of others. Made by it quick of scent, we will often be surprised to find how very simple words and deeds at the right moment lift heavy burdens and cheer the Lord's dear ones. If without love, we will be selfish, self-centred, and thoughtless, and will lack initiative to have part in this sweet service.

Had they loved as their Lord did, they might have had the privilege of serving Him. What would they not have given afterwards could they only have the opportunity again! May He give us all such love, that we may be sincerely interested in our brethren and sisters, and avail ourselves of the fast-passing opportunities.

"HE LAID ASIDE HIS GARMENT . . . took a towel . . . girded Himself, and poured water." Thus is revealed

His Preparation.

There were things to be laid aside; things to be put on; and things to be done. All of them necessary for free and effective service.

How instructive all this is to the exercised heart. Maybe there are "garments" we are wearing, which, if laid aside, would give us much more freedom. Possibly if we took a towel, girded ourselves, and poured water, we would look more like the servants we want to be. Let us receive His instruction, that we "may be perfect, throughly furnished unto all good works." It is a privilege we may retain to the end if we will.

And last, but not least,

His Method.

He would have to kneel, and "He BEGAN TO WASH AND TO WIPE THEM." Thus He served and left them comfortable. The kneeling is not recorded. Perhaps, because prayer, in which kneeling is to us a figure, is always in secret and unseen by man. It is a matter between the soul and God. On no account can it be neglected. Its absence is most marked to any spiritually minded observer, and cannot be covered up. Service attempted without it will be stilted and powerless. Prayer gives skill, and those who are intimate with the sanctuary will be able to understandingly appreciate the other's position. How graciously and skilfully He did the service. They would never forget it.

To suggest that the people we are associated with are difficult and different to the company the Lord ministered to, cannot be sustained. He Who said, "I give you an example," did not have an ideal company. True, there was one who leaned on His bosom. Of the rest, however, one was a traitor, another denied Him with oaths and curses, they all "looked the one to the other" instead of to Him, and they all forsook Him and fled. Yet He made it a feast for them. One I am sure they never forgot. "His own" in the world, He has left us an example that we may follow His steps.

"A little while He'll come again,
Let us the precious hours redeem."

BE content to wade through the waters betwixt you and glory *with Him*, holding His hand fast, for He knoweth all the fords.

It is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.

Where Do I Sit?

By HAROLD P. BARKER, Weymouth.

WHEN David went forth to meet and overcome the giant, there were some who poured ridicule on him. The ringleader in this was his own brother Eliab, but others to whom he spoke of his purpose took the same attitude. They evidently sat in

The Seat of the Scornful.

It is the same with regard to Christ, of whom David in the thrilling narrative of 1 Samuel 17 is a striking picture. His own brethren did not believe in him, and taunted him. And we still have the scoffers with us, who ridicule everything connected with our Lord Jesus Christ, especially His promise to come again. It is of no use to argue with them. Their minds are impervious to evidence. Nor do they really care. The Holy Spirit describes them with divine accuracy as "walking after their own lusts." No wonder they scoff at the idea of Christ's coming again! It is the last thing that they desire. We can only give them the message from God and leave it: "Wherefore hear the Word of the Lord, ye scornful men" (Isa. 28. 14).

But in the Valley of Elah, where the hosts of Israel and of the Philistines confronted one another, there were many who sat in

The Seat of the Fearful.

Saul the king sat there, and indeed all the people, for, when they heard the defiant challenge of the pagan giant, "they were dismayed and greatly afraid" (ver. 11).

Even so does Satan reduce men to a state of abject terror. Goliath is as apt a picture of him as David of his Conqueror. He is described as the one "that had the power of death, that is, the Devil," and by this means, through fear of death men all their lives are held in bondage. The boldest will quake when their enemy whispers, "You have to die."

But there is no need for us to sit in the seat of the fearful. A Champion has come forth to espouse our cause. For forty days the braggart rang out his challenge: "Give me a man that we may fight together." And for forty centuries the Devil taunted men with their helplessness. No man could be found who was a match for the foe. But God took up the challenge and "laid help upon One that is mighty." A second David to the fight and to the rescue came. Fixing our thoughts upon Him, we may sit in

The Seat of the Hopeful.

Surely they who heard David's words of confidence sat here. Where else could they sit when his speech to the giant fell on their ears? "The battle is the Lord's, and He will give you into our hands" (ver. 47).

Leave Christ out of the picture, and blank despair settles upon our hearts. Bring Him in and our hopes revive. Cannot He accomplish what He undertakes? Is He not stronger than the foe? Thinking of all that He is: His might, His love, His mission here as sent of God, we may surely shift our seat a little further on, and sit in

The Seat of the Trustful.

We find it no difficult task to trust in our great Champion. He is equal to any emergency. If anybody can overthrow our enemy and "destroy the works of the Devil" it is He.

But see the men of Israel as they watch their champion. A stone flies from his sling, and the giant falls dead. The work is done; the victory is achieved. Immediately they change seats again as it were. Now they occupy

The Seat of the Joyful.

Not that they are actually sitting. They have arisen; they are shouting and pursuing the Philistines. Not only has God raised up a man to fight His battle, but the fight is over. The victor has the giant's severed head in his hand, and is marching victorious from the field. No wonder the people shout!

Thank God, we too may sit in this seat, and rest with joyful hearts on the fact, not only that God has provided a Deliverer, but that His work is done. We build our assurance on the firm foundation of His finished work. It is not that we *hope* He will overthrow the enemy, nor even that we *trust* Him to do so. This was all very well in the olden days. But at Calvary the work was accomplished, and the Victor, with the tokens of His triumph, has risen from the dead and is at the right hand of power. Our faith is in the living Christ who has wrought deliverance for us; we find joy and peace in believing this.

The appendix to the narrative, in the following chapter shows us one man sitting in

The Seat of the Grateful.

David not only conquered the giant, but also won a great victory over the heart of Jonathan. He listens as David speaks; his heart is moved with grateful love to his deliverer. He strips off his princely adornments and military insignia and yields all to David. Henceforth his heart and all that he possesses shall belong to the one to whom he owes his life and his liberty. He will be the faithful and devoted servant of one who was greater than he.

This is more than shouting and pursuing the foe. Many could do that, but only one did this. God grant that we may be like Jonathan in our grateful and loving devotion to the One who has wrought eternal deliverance for us!

Seven Reasons Why We Prize the Morning Meeting

By A. E. LONG. Ashtead.

THE esteem in which the Morning Meeting is held by those known as "Brethren" rests upon a number of reasons. It has for long been universally accorded the place of honour among their meetings. Indeed, the spirituality of an Assembly may well be gauged by the spiritual quality of the Morning Meeting. It is the backbone of the Assembly's activities. Were it not accorded the place of honour, it is difficult to conceive much else being of real worth. This high regard is not a superstitious veneration arising from a long tradition. Nor has it been deliberately fostered. It is derived from a sober consideration of the importance attached by Holy Scripture to the purpose of the Morning Meeting, *i.e.*, "The Lord's Supper," or "Breaking of Bread" (1 Cor. 11. 20; Acts 2. 42). Its observance is there clearly seen to be identified with, although not necessarily restricted to, "the first day of the week" (Acts 20. 7), *i.e.*, the day following the Jewish Sabbath. Such was the day of our Lord's resurrection (Matt. 28. 1), our Sunday or Lord's Day.

There are at least seven reasons why it is justly hallowed among us.

1. **It is one of the few meetings directly authorised by Scripture.** To those who hold dear the teachings and practices of the New Testament, this is in itself an all-sufficient commendation. Obedience to the Word of God always carries its own reward. The holding of Sunday Schools, Bible Classes and the convening of regular Gospel Services are deemed by most spiritual minds to be covered by Scriptural principles applied to present-day conditions and needs. The Morning Meeting, however, in common with Assembly Prayer Meetings and meetings for the Ministry of the Word of God to believers, has a *positive* Scriptural sanction which admits no ambiguity or dispute.

2. **It is commanded by the Lord Jesus Christ Himself.** *He* said, "Do this in remembrance of Me" (Luke 22. 19). The Apostle Paul, having "received of the Lord" (1 Cor. 11. 23) the charge of enjoining the observance of the Lord's Supper upon converts of those days, emphasized this feature of the Supper (vv. 24, 25). There are but few clearly defined particular charges made by the Lord Jesus Christ upon our obedience. Shall not this, associated so intimately with Himself when in imminent prospect of the Cross (v. 23), evoke a ready and loving response? The celebration of the Supper thus becomes a test of love to Him, for He also said : "If ye love Me, ye will keep My commandments" (John 14. 15, R.V.).

3. **It is concerned with the remembrance of the Lord Jesus Christ in a distinctive way.** It is essentially a proclamation of His death (1 Cor. 11. 26). Thus the Morning Meeting has a character peculiarly its own. Meetings convened for Praise and Prayer, Bible Study or Ministry of the Word of God, or for the preaching of the Gospel, may be found greatly to edify. They may even have the Lord Jesus Christ as their "Centre and Circumference," as, indeed, they should. All such meetings will nevertheless be found to lack the unique character of the Lord's Supper, since the latter is intended immediately, and exclusively, to engage the devout mind to Himself and especially His death. His Person and Work, as glorifying God and meeting the needs of His people, is the all-absorbing Theme.

4. **It is designed to minister to the Lord** (cf. Acts 13. 2), as distinct from ourselves. Its chief object is not to minister comfort and blessing to the celebrants, but comfort and satisfaction to Him. It remains true, notwithstanding, that in the common experience of many Christians no meeting ministers so greatly to spirituality and joy. That is the subjective result, not its objective. Even as Christ was ministered to when Martha, Mary and Lazarus "made Him a supper" (John 12. 2), so the remembrance of the Lord in His Supper likewise affords Him pleasure. The devotions of His people are comparable to the loving attentions of Mary, who anointed His feet with the precious "ointment of spikenard" (v. 3).

5. **At no other meeting is the presence of Christ so much realised.** Of course, there can be no doubt that His presence is assured His people in *all* their gatherings, if for no other reason than that He said, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20). Nor can there be any question of His presence being in any wise limited at any meeting of His people, except by the restrictions they themselves might impose. It nevertheless remains a fact that the consensus of opinion supports the thesis that nowhere else is the awareness of His presence so abundantly vouchsafed as at the Breaking of Bread. Such meetings become anticipative of coming glory, when the saints, gathered Home, will enjoy His presence without hindrance and swell the Song, already begun on earth, of worthiness to the Lamb (Rev. 5. 9, 12).

6. **It is essentially a family gathering,** from which unbelievers are morally excluded. It is, of course, not contended that unbelievers should be altogether excluded. Just as the Passover Feast and the setting up of the twelve

stones from Jordan in Gilgal were memorials designed to furnish occasions for children to ask questions as to their meaning (Exod. 12. 25-27; Josh. 5. 6), so the witnessing of the Lord's Supper by the children of believers to-day may well be the occasion of spiritual enlightenment. Indeed, Scripture contemplates the possibility of godly order in an Assembly bringing conviction to a stranger who might chance to come in (1 Cor. 14. 23-25). It is, however, essentially a family gathering. Of its institution we read that "when the hour was come, He sat down, and the twelve Apostles with Him" (Luke 22. 14). In what followed, the world had no part. From John 13. 30, it would appear that Judas Iscariot did not partake of the Lord's Supper; it was unfitting that an unbeliever should do so. From Acts 2. 42, we learn that only those who believed and were baptised "continued stedfastly in . . . the breaking of bread," whilst from Acts 20. 7, only "the disciples came together to break bread." What the Lord had to reveal, at the institution of the Supper, was only for those who were to enter into blood-relationship with Himself, members of that great family owning Him as their Head.

7. It makes use of the Lord's Day in such a way as to witness to faith. The Sabbath was given to Israel as "a sign" between Jehovah and them (Exod. 31. 13, 17). In its observance they might be readily distinguished from the surrounding nations, in devoting it as a day of rest. Of course, it cannot be said that the Lord's Day is one of compulsory observance, or even one of rest. Nevertheless, it has this feature in common with the former Sabbath : it is "a sign" by which God's people can be distinguished in a pleasure-loving world. How we should embrace this divinely appointed opportunity of witnessing to our faith!

"The Whole Duty of Man."

(Ecc. 12. 13).

IT was, I think, John Wesley, who summed up the "whole duty of man," somewhat as follows:

"God undertakes the care of the man who obeys Him. It follows therefore, that the man who obeys God must never be afraid of anything. It follows, also, that such a man is left free to love his neighbour as he loves himself. Love, in this, the Scriptural sense, is the deliberate purpose to forget oneself in the interests of others. This is what the Apostle means when he prays for his readers, that the Lord might "direct (their) hearts into the love of God," that is, into loving as God loves (2 Thess. 3. 5). To love others as God loves us is, then, the whole duty of man."

C. F. HOGG.

The Fire of God

By FREDK. A. TATFORD, Editor of "Service."

"ARE you very united in your Assembly?" a brother was once asked. "United?" was the reply, "Oh, rather! We are absolutely *frozen together*."

One of the vital needs of the Christian is spiritual warmth and fire. The cold, listless individual has no attraction for others in natural things, but a man with fire and enthusiasm attracts and inspires. It is precisely the same in spiritual matters. The icy Christian only repels, but the soul which is filled with warmth and love attracts others to Christ. Our Lord baptises with the Holy Ghost *and with fire*.

The Scriptural references to the fire of God make an interesting study. It is, says Scofield, "essentially a symbol of God's holiness," and "it expresses God in three ways: (1) in judgment upon that which His holiness condemns; (2) in the manifestation of Himself and of that which He approves; and (3) in purification."

The first Biblical mention is to be found in Genesis 15. God entered into a covenant with Abraham and, in token of divine ratification, passed, as a burning lamp, between the pieces of the animals. The basis of the covenant was death, and this was subsequently confirmed in Genesis 22. Divine holiness would only consume the sinner, but the death of the Substitute meets the sinner's need, and the God of fire can then hold communion with His creatures.

In Exodus 2, God again made Himself known in the fire of the burning bush—this time as the One Who equipped, endued, and empowered His servant.

The consuming character of the divine fire is repeatedly emphasised. The glory of the Lord appears as a devouring fire (Exod. 24. 17, see also Ezek. 1. 27), and God Himself is described as a consuming fire (Deut. 4. 24; Heb. 12. 29). His holiness is of such a character that it consumes with fire everything which is opposed to it. In the Levitical sin-offerings, the whole of the sacrifice was burnt outside the camp. The idols of the heathen defeated by Israel were always burnt. The fire consumed everything savouring of sin, carnality, and idolatry. In the consuming fire of Calvary also, not only was man's need fully met, but his sinful flesh was dealt with. The Adamic nature, with its carnal desires and appetites, is regarded as completely dead—consumed in that awful flame of holiness at the Cross.

The fire, which burns up every combustible element, also purifies everything which is capable of enduring the flame. The people of God are thus purified by trial and chastisement, as silver is refined in the furnace (Mal. 3. 2). The fire of God will yet destroy the wicked, but it will

also try the works of the saints (1 Cor. 3. 13). Chaff and worthless material will be burnt up, and only gold, silver, and precious stones will remain.

As the heat of the furnace reduces the metal to a molten stream, so the divine fire melts the soul in love and devotion. A heavenly warmth fills the bosom and touches the heart. Fire was always upon the tabernacle altar (Lev. 6. 12, 13), the token of the undying devotion of Christ, and the fire of God consumed the sacrifices presented at the consecration of the temple (2 Chron. 7. 1). Is there not a picture here of the devotion of heart which that fire produces in the believer?

Again, that fire is a source of inspiration. It is recorded in Matthew 3. 11. that our Lord baptises with fire (not merely a reference to future judgment surely?). The presence of the Holy Ghost on the day of Pentecost was manifested by cloven tongues of fire (Acts 2. 3). The Psalmist writes: "While I was musing, the fire burnt" (Psa. 39. 3), and the prophet felt the constraint "as a burning fire shut up in my bones" (Jer. 20. 9). The divine fire not only melts the heart in love and warms the soul, but also impels and inspires to service and victory.

Original Outlines

FOR PREACHERS. TEACHERS, AND ALL WORKERS.

GOD'S "SHALLS."

1. Of PROTECTION, ... Phil. 4. 7
2. Of POSSESSION, ... Phil. 4. 9
3. Of PROVISION, ... Phil. 4. 19

—*T. Carnthwaite.*

JOHN 3. 16—A GOSPEL ADDRESS.

Love's **Origin** "For God
,, **Object** "so loved the world
,, **Overflow** "that He gave His . . . Son,
,, **Offer** "that whosoever believeth . . everlasting life."

—*Alex. Soutter.*

FOUR GREAT POINTS.

2 Samuel 14. 14

1. Sin Universal—Compare Rom. 3. 19-22.
2. Strength Non-existent—Compare Rom. 3. 20; 5. 6.
3. Sentence Impartial—Compare Rom. 2. 2; 3. 22
4. Salvation Effective—Compare Rom. 3. 26.

—*W. P. Austin.*

CHRIST UNDER THE LETTER "L."

The "LOFTY" One, ... Isa. 57. 15
The "LOWLY" One, ... Matt. 11. 29
The "LEARNED" One, ... Isa. 50. 4
The "LISTENING" One, ... Isa. 50. 4
The "LIVING" One, ... Rev. 1. 18
The "LOVING" One, ... John 13. 34
The "LIGHTING" One, ... John 1. 9

—*Js. Fs.*

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 229 Bothwell Street, Glasgow, C.2. Any good books promptly supplied from any publisher.

SPECIAL REVIEWS.

Prayer Secrets. By GUY H. KING. (Marshall, Morgan & Scott. 2/6 net; 2/10 post free). A series of short studies on prayer-topics, originally delivered at Keswick Convention to young people, has been expanded and amplified in this book. Mr. King's method, that of arranging his matter under a number of heads, each of which is expressed in a concise phrase associated (often alliteratively) with its companion-heads, is helpful in imparting orderly sequence to the teaching. The development of each head or division is suggestive and Scriptural, and often holds some strikingly original application or includes a luminous illustration. The reader who will, Bible in hand, work through these 26 studies, should become well-grounded in what Dr. Alex. Whyte has called "the axioms, rules, paradigms and first principles of prayer"—a great step towards becoming a man of prayer. It is a pleasure to recommend Mr. King's book to *Witness* readers. It is, by the way, handsomer in its jacket than in its binding. J.B.W.

The Histories and Prophecies of Daniel. By G. H. LANG. (Oliphants. 3/6 net; 3/11 post free). The result of prophetic research, and consequent interpretation of prophetic Scripture, should ever be regarded as tentative and subject to correction in accordance with further light received. Therefore, although Mr. Lang's book puts forward interpretations which, though not new, are less known than others which he regards as unscriptural and unsound, it should not in consequence be rejected out of hand, but should be read without bias, yet with caution.

There is a very great deal in Mr. Lang's book which is good and profitable, especially his Chapter III. There are, on the other hand, other things which are bad, and the reader should reject all in the book which is not confirmed by a direct Scriptural statement. For example, in Chapter I, Mr. Lang "assumes" that the principal reason for Daniel's rejection of the king's meat was the dedication of it to his false God, but Scripture does not say so. Further, on page 32, he considers that heathen mythology formed a part of the Thessalonian knowledge which Paul used to explain divine truth!

Mr. Lang tells us that he does not agree with "the postponed Kingdom and the interim dispensation theory," and this colours his views and explanations of Scripture. To restrict as he does, the first resurrection to only a certain class of the Lord's people is wrong: as also is it wrong to suggest that the rapture has in view the avoidance of the day of the Lord.

Mr. Lang indeed does not accept the generally believed, and I think Scriptural, outline of events which places the rapture of the saints to the Lord in the air at an unknown time without any prior indications, to be followed by a time characterized by the resumption of the Lord's dealings on earth with the Jews, and thereafter the Day of the Lord.

However, the discerning reader cannot fail to have thought provoked by a perusal of this book. If he finds therein things which do not coincide with his existing ideas, he should return to the Scripture and re-examine the matter once more, avoiding that readiness which is all too apt to embrace "some new thing" as if everything new were accurate. Well known and commonly accepted theories are not necessarily right; but less known ones, which to some may be new, are also not necessarily correct. In the full light of accomplishment, we shall all be able to determine precisely the true significance of unfulfilled prophecy, as we now can in regard to fulfilled prophecy. E. W. ROGERS.

Some Questions Concerning the Roman Empire and Prophetic Scriptures

By W. E. VINE.

QUESTION 1.—**Can the fourth Empire be identified from Scripture with the Roman Empire?**

Ans.—In the vision recorded in Rev. 17, in which a woman was seen sitting upon a beast, the symbolism of the former is thus explained: "The woman whom thou sawest is the great city, which reigneth (lit., "hath a kingdom") over the kings of the earth" (verse 18). The reference must have been clearly understood by the Apostle as applying to Imperial Rome, which was then ruling precisely as stated. A scarlet coloured beast had been previously seen in the vision as having seven heads and ten horns, and the interpretation is as follows: "the seven heads are seven mountains on which the woman sitteth, and they are seven kings" (verses 9, 10, R.V.). The seven heads are interpreted to represent seven kings. The topographical is seen to have a personal interpretation. While the seven mountains are seen to have a reference to the Imperial seven-hilled city, they are also represented as seven successive monarchs. That they are successive is clear from the statement, "the five are fallen, the one is, the other is not yet come" (verse 10). Since the symbolism of the woman connects the city with these monarchs we are surely justified in regarding them as seven Roman Emperors.

QUESTION 2.—**Is there any reason why the Roman power should not have been specifically mentioned, as the other three beasts are clearly identified in Daniel with the earlier Empires?**

The Divine wisdom is doubtless seen in withholding the definite mention in the Apocalypse, with a view to preventing the saints from becoming unnecessarily involved in political trouble, and if this is so, the fact that the Apocalypse is so closely associated with Daniel may well provide a reason why the same Divine foresight withheld the mention through the Old Testament prophet (a similar instance of this politic silence is found in 2 Thess. 2. 6). However that may be, the absence of the name affords no sufficient ground for supposing that the fourth Empire was other than that which is known to have succeeded immediately the third, especially considering what a tremendous place the Roman power was destined to occupy in its domination over Palestine and the Jews.

QUESTION 3.—**Is Babylon in Revelation a city existing in John's day or a religious system? Does the word "mystery" show that something more than literalism is implied?**

In Rev. 17 the name upon the forehead of the woman is "Mystery, Babylon the Great," the added term "mystery" indicating something more than what lies on the surface. A mystery in the N.T. signifies what had hitherto been a secret but was now to be made known to the saints. The literal Babylon was not reigning over the Kings of the earth, but Babylon is known to have been the source of the various corrupt religious systems in the world, including that which has spread so largely in Christendom and has its centre in Rome. The history of the transference of the headquarters of this system from Babylon *via* Pergamos to Rome is well known. Something more than literalism, then, is clearly implied in this 17th chapter. The great corrupt religious system as a spiritual entity, in contrast to the holy city of verse 21, seems clearly to be identified with the literal city Rome.

QUESTION 4.—**Are the seven mountains the seven hills of literal Rome?**

Ans.—It has been pointed out in the answer to Question 1 that verses 9 and 10 definitely state that the seven mountains are seven kings, and the fact that one of these was said to be reigning in John's time marks the identification of the city with Rome. As to the five, the verb *pipto*, translated "are fallen," is indicative of a violent death, and (as Govett has pointed out) it is significant that five Roman Emperors had recently been assassinated or had committed suicide. The suggestion that they point to the overthrow of various world Empires such as those of Egypt, Nineveh, etc., can scarcely be regarded as accurate, in view of what is so clearly mentioned in these verses as referring to potentates. The same applies to the suggestion that they are forms of government which have existed in Rome itself. What is indicated is a violent fall and not a gradual change of Government in a State.

QUESTION 5.—**May the "kings" be "kingdoms."**

As the Scriptures speak of them as "kings" we must regard them as such. While, however, a king cannot himself be a kingdom, he is inseparable from his realm. Hence the Scripture does apply the same symbol both to a king and to his kingdom. Cp. Dan. 7. 17: "These great beasts are four kings," with verse 23, "The fourth beast shall be a fourth Kingdom." So in Rev. 13. 1 and 17. 3, the beast having seven heads and ten horns represents, not one-potentate, but a kingdom; in Rev. 17. 11 the beast is mentioned as a person. The kingdom is the Roman, and the man is the final Roman potentate.

QUESTION 6.—**Why does the angel say to John that the beast "is not" if Rome was then in power?**

Ans.—The three expressions in Rev. 17. 8 "was," "is not," "is about to come up," indicate three conditions. The "is not" does not necessarily point to the time when the angel was speaking. With reference to the fourth kingdom (Dan. 7. 23 and Rev. 13. 1), the phrase points simply to a non-existent state. In this case the "is not" is a futuristic present, pointing to a condition future simply with reference to the past. For a striking example of this use of the present tense see 2 Thess. 2. 9, "whose coming is" (not "will be"). This non-existent condition has actually had, and still has, a fulfilment in regard to the fourth or Roman Empire. The future state will not begin until the man ascends out of the abyss. The same three conditions apply to the man himself.

QUESTION 7.—**How can the Roman power be represented by the legs of the image in Dan. 2, seeing that the Roman Empire was to have a non-existent period (as in the preceding answer)?**

Ans.—Conclusions have been formed, from the details of the legs of the image, that these could not represent the Roman power, inasmuch as the history of the latter does not correspond either to the two legs, or to their length, and that historically the Roman dominion was subdued first in its western half and later in its eastern. Such conclusions are invalid. The symbolism of the image does not involve considerations of such details. Similar deductions might equally well be formed from the symbolism of the belly and the thighs of the image, this third part representing the Grecian kingdom. That kingdom became divided into four parts. To attempt to fit such historical facts to correspond with that part of the image would be grotesque. So with the two arms, which, with the breast, represented the Medo-Persian power. Now the Persian came on the scene after the Median and proved stronger (cp. 8. 3). According to the arguments as to the legs, the arms should have been different in size, and one lower than the other! The image simply points to the immediate succession of the Kingdoms one after another. The aspect of the human form is used to portray human rule under purely human control in contrast to the Kingdom of God, and details not relative to that purpose are not to be pressed.

NOTE.—Care is needed to avoid viewing present world conditions as fulfilling those which will exist only when the Man of Sin arises.

Lord and Master—"Patrol Evangelism"

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.
Note the Number of Questions.

Answers invited to following Question:

"How far, and on what spiritual principle, may promises given to Israel in the Old Testament be claimed by Christians, in the light of 2 Cor. 1. 20?"

LORD AND MASTER.

QUESTION 2243.—**Should not "my Lord" come first, as the Saviour, when the disciples addressed Him as "Master and Lord," transposed it to "Lord and Master" (John 13. 13, 14)? Paul uses the term "Lord Jesus" (Acts 9. 6).**

Ans.—The revelation of the Person and offices of the Lord Jesus was gradual to the minds of the disciples when He was here on earth "for us men and for our salvation." Hence before the Cross they mainly regarded Him as Master or Teacher, and apparently did not grasp the truth of His Lordship as they did after His resurrection when Peter announced to the Jews "that God hath made that same Jesus, whom ye have crucified, both *Lord* and Christ" (Acts 2. 36). While they, in the upper room, emphasised His position as *Master* He gave prominence to His *Lordship*, and we do well to receive this truth in our hearts. The Lordship of Christ is a sadly neglected truth to-day. An almost sure mark of an unsaved person is the habit of calling Him "Jesus": and unspiritual and ill-taught Christians follow their bad example, and even, profanely in our judgment, speak of Him as "their elder brother." Paul recognised at once in the light of His resurrection, His place of pre-eminence as Lord. R. G. LORD.

"WITH WHAT MEASURE YE METE."

QUESTION 2244.—**How am I to understand the words in Mark 4. 24? "And He said unto them, Take heed what ye hear: with what measure ye mete it shall be measured to you: and unto you that hear shall more be given."**

Ans.—Verses 21 to 25 form an interlude between the parable of the sower who went forth to sow, and the parable of the seed cast into the ground which springs and grows in a way which is beyond the knowledge of man.

The meaning of verse 24 appears to be that the more attention we give to the teaching of God's word, the greater measure of truth we shall receive. In this way our spiritual capacity will be ever increasing. The following verse implies our Lord's confirmation of this principle: "For to him that hath shall be given: and he that hath not, from him shall be taken even that which he hath" (or "which he *seemeth* to have," as in Luke 8. 18). The Lord Jesus had just given the parable of the sower, with its clear interpretation, and He now encourages His listeners to give heed to His words by telling them that if they willingly receive His teaching of that parable, they will be in a healthy condition to receive His teaching relating to other parables.

The words "with what measure ye mete, it shall be measured to you," were spoken by the Saviour in three distinct connections:

(1) *In judging others*, as in Matt. 7. 2. If we judge others harshly, unkindly, and unjustly, the same judgment will come back upon ourselves sooner or later.

(2) *In giving freely to others*, as in Luke 6. 38. If we give of our substance to those who are in need (particularly to the members of the household of faith), we shall receive, sooner or later, spiritual blessing. "good measure, pressed down, shaken together, and running over."

(3) *In giving heed to the Word of God*, as emphasized by our Lord in the verse which has already been explained, namely, Mark 4. 24. ERNEST BARKER.

THE WITNESS WATCHTOWER—March, 1941

SPRING, 1941, approaches an apprehensive world. With four continents directly embroiled and the fifth finding it impossible to remain aloof, it is speaking in plain literalness to call our planet "a warring world." On sea, on land, and in air the bitter struggle but awaits the passing of winter to renew its fury. Thus do the nations greet the "seed-time" of a faithful God.

THE EVIL BIAS.

Nothing affords stronger proof of the bias towards evil in man's heart than the manner in which he devotes his most brilliant discoveries and inventions to destructive and devilish uses. "Some of us think," said Mr. Justice Farwell the other day, "that the world has by no means benefited from the invention of the internal combustion engine." Yet what potentialities for good it holds, had man been spiritually and morally abreast of his mechanical skill and inventive genius. "Estranged from the womb, they go astray as soon as they be born." (Psa. 58. 3). The doctrine of original sin fits the facts.

EGYPT.

In relation to the Land of Israel, Assyria is "the North," and Egypt "the South" of prophecy. Egypt, the land of storied history, the land of an eventful future; under a great military leader in the days immediately before Armageddon: blessed of God in the days of the Kingdom of Christ (Dan. 11. 36-45; Isa. 19. 23-25).

Britain's role as Egypt's protector is full of interest to those who interpret present-day events as belonging to the End-time, and seek to read the portents.

Nothing went right for Britain militarily in Europe in 1940. Nothing has gone wrong for her in Africa thus far in 1941. On the eve of the Libyan campaign the Prime Minister gave the British C.-in-C. of the Armies of the Middle East, a message on prayer from the Sermon on the Mount (Matt. 7. 7)! In a few weeks the threat of invasion has been rolled back from the borders of Egypt, and all Italy's African Empire placed in jeopardy.

WATCH OR SPECULATE?

At the beginning of the war the sudden friendship of Germany and Russia set prognosticators talking about the formation of the Northern power of prophecy. Then the entrance of Italy threw the expected alignment of nations into confusion, for Italy is the heart of the Roman Empire, whilst Germany is outside it altogether. At the moment Egypt is in the centre of the stage, but the "infiltration" of German power into Italy and the Balkans creates fresh intricacies for "sign-readers."

Let us watch for "the Lord Himself," and not affect to interpret the kaleidoscopic changes of these bewildering times. Prophecy was not written to turn us into prophesiers. "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3. 26).

COMPULSORY FIRE-WATCHING.

The recent Fire-watchers Order will have the effect of throwing thousands of the Lord's people into fresh contacts with unconverted neighbours and workmates for spells of two, three, or more hours of patrol duty. We met recently the term, "Doorstep Evangelism"; may a fresh one be suggested—"Patrol Evangelism?"

Let these vigils be taken as opportunities to bear witness for Christ, and let us be alert to use the openings that present themselves for such witness.

IT IS CHRIST THAT DIED . . . .

Thank God for the realities which not all the alarms of our days can shake. Most of all the Christ of the Finished Work, yonder for us at God's right hand.

"Look, Father, look on His anointed face,
And only look on us as found in Him."

Here is the secret of a quiet heart in an unquiet world.

J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

March, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up Feb., 15th.

PERSONALIA

Our brother W. Barkshire (c/o Mrs. Reeves, 13 Eastfield Rd., Andover, Hants.) is very weak in body, suffering acutely, but rejoicing in the Lord, and will value prayer..Mr. and Mrs. Walter Ainslie (34 Pulford Rd., Bebington, Wirral, Cheshire) will value prayer for their son who has had another bad turn.

ENGLAND

FORTHCOMING.—Bristol. Abingdon Rd. Hall, Fishponds, Mar. 1, at 3.15 and 5.45. J. M'Cready and George Harpur..**Exeter**. Half-Yearly Meetings, in Gospel Hall, 179a Fore Street, Mar. 12, at 2.30 and 6. Correspondence to A. J. Townsend, 83 Monk's Rd... Burnt Oak. Woodcroft Hall, Mar. 15, at 3.30. H. St. John, H. P. Barker, A. M. Redwood..**Stockton-on-Tees**, in Baptist Tabernacle, Mar. 15, at 2.30 and 6. H. Steedman and H. F. Wildisb..**Littlehampton**. S.S. Workers', Apl. 10-15. Stuart K. Hine and Edwin Lewis. Particulars, C. F. Kennedy, Belgrave House..**Glossop**, Derbyshire. Y.P. Holiday, Kingsmoor School, Apl. 10-15. Particulars. A. Pickering, 10 Abbey Grove, Stockport..**Boston**. Trinity Hall, Apl. 11, at 2.30 and 6..**Ware**. Gospel Hall, Collett Rd., Apl. 14, at 3.30 and 5.45. H. Wildish..**Bournemouth**. S.S. Workers', in Norwich Avenue Hall, Apl. 16, at 3.15 and 6.30. F. A. Tatford and Harold Wildish..**Bournemouth**. St. Peter's Hall, May 20-22, at 11, 3, and 7.30. G. Goodman, H. P. Barker, H. St. John and C. Dyer.. **Axminster**. Gospel Hall, Mar. 19, at 3 and 6..**Bedhampton, Hants**. Gospel Hall, Apl. 11..**Barkingside**. Victoria Hall, Victoria Rd., Apl. 19, at 3.15. J. B. Watson and S. K. Hine.

LONDON.—East Sheen. Anniversary in Sheen Hall was a refreshing time. J. M. Shaw and Dr. G. Lim gave encouraging messages from "Daniel."

NOTES.—Walter Ainslie expects to give help at Liverpool, Bebington, Manchester, New Ferry, and Wallasey..G. K. Lowther gave a series of addresses on "Nehemiah," to appreciative gatherings at Eastbrook Hall, Wimborne.

SCOTLAND

FORTHCOMING.—Busby. Gospel Hall, Mar. 1, at 3. Jas. Hislop, Geo. Murray, F. Whitmore..**Clydebank**. Victoria Hall, Mar. 1, at 3.30. R. D. Johnston, R. Balloch, J. R. Rollo, Geo. Westwater..**Glasgow**. Summerfield Hall, Mar. 1, at 3.30. H. German, Jas. Milne, John Currie, Robt. Cumming..**Pollokshaws**. Greenview Hall, Mar. 1, at 3.30. Jas. Malcolm, John M'Calman, Wm. King, W. D. Whitelaw..**Springburn**. Sisters' Missionary, in Gospel Hall, Hillkirk Pl., Mar. 8, at 3.45. Mrs. Wilding, Mrs. Bell, Mrs. Smith.. **Blantyre**. Bethany Hall, Mar. 8, at 3.30. E. H. Grant, J. Currie, J. Harrison..**Dundee**. Women's Missionary, in Hermon Hall, Mar. 15, at 3. Mrs. Wilding, Mrs. M'Gregor, Miss Barclay, Miss Stirling..**Bishopbriggs**. Gospel Hall, Mar. 15, at 3.45. R. Cumming, J. Hislop, E. Rankin..**Greenock**. Cruden Hall, Mar. 15, at 3.30. R. Hopkins, J. Wilson, J. L. Barrie, J. Wallace.. **Kirkcaldy**. Mar. 22, at 3. A. M'Gregor, D. M'Murdo, others..**Hamilton**. Gospel Hall, Low Waters, Mar. 22, at 4.30. A. Borland, E. H. Grant, Jas. Hislop.. Brechin. Jubilee Conference, Apl. 5, at 2.45. Dr. A. T. Duncan, E. Heath, J. M. Cordiner..**Glasgow**. Half-Yearly S.S. Teachers', Apl. 5..**Motherwell**. Shields Rd. Hall, Apl. 5, at 3.30. A. Borland, J. Douglas, T. A. Kirkby, J. Malcolm..**Glasgow**. Half-Yearly Meetings, Apl. 12-15. L. W. G. Alexander, Dr. Heron, G. C. D. Howley, H. St. John, W. D. Whitelaw, C. Catton, A. H. Charters, F. E. S. Olford, A. Young.. **Portobello**. In Baptist Church, High St., Apl. 19, at 3. A. Borland, T. J. Smith, W. F. Naismith, Wm. M'Alonan..**Glasgow**. Young Women, in Elim Hall, Apl. 26, at 4. Mrs. M'Gregor, Mrs. Sloan, Miss Mona Laird.

REPORTS.—Carnelon. Falkirk. Hall packed on Feb. 1, when interesting and edifying ministry was given by T. Richardson, R. Cumming, R. Prentice, R. Scott..Renfrewshire Missionary, in **Johnstone**, Jan. 25, was well attended. Ministry and reports of a high order by W. D. Bell, C. M'Kinnie, D. M'Murdo, R. J. Wilding..**Overtown**. Hall filled, Jan. 25, when ministry was given by J. Malcolm, J. Brown, A. M'D. Redwood.. **Kilmarnock**. About 300 in Elim Hall, Feb. 1. Ministry and reports from Geo. Murray, R. Hopkins, Geo. Westwater, J. W. Wiles..**Shettleston**. Shiloh Hall, Feb. 15, well attended. Helpful and inspiring ministry from T. A. Kirkby, R. J. Wilding, R. Balloch.

GLASGOW.—Harold German will commence Gospel Campaign in Summerfield Hall, **Whitelnch**, Mar. 2..Edward Rankin hopes to have Special Effort following Conference in **Bishopbriggs**, Mar. 15.

NOTES.—Fred. Whitmore commences a series of Gospel Meetings in **Busby**, Mar. 1..A. M'D. Redwood had a few meetings in Overtown during Jan., when he spoke on "The Epistles." Also gave help in other parts of Scotland..**Meetings for Men of the Forces** held throughout the country are proving most encouraging. Many of the men attend regularly and show a keen interest in the Word..A. K. Philip is preaching the Gospel in the County of **Caithness**..Jas. Lees had a week's contact with **Norwegian soldiers**. There is a group of believers, fairly scattered. An officer, a remarkable Christian, seeks to keep them together. Half a dozen have accepted Christ..Alexander Philip has been giving help at Ballater, Huntly, and other places in Aberdeenshire.

IRELAND

REPORTS.—Quilly. Believers' Meeting, Jan. 1, was well attended. Ministry by Captain Hill, W. M'Cracken, D. Leatham, T. Lyttle, R. Hawthorne and others.

NOTES.—Dublin. W. Gilmore and W. A. Kimber gave help in Merrion Hall early in Feb. W. E. Tocher expected for special meetings later in month..**Belfast**. E. E. Rankin had large meetings, with blessing, in Victoria Hall, now in Templemore Hall, with interest.. Mr. Bunting at Apsley St. Hall. D. Leatham finished at **Tullylagan**. A couple confessed Christ..Mr. Curran at **Rathfriland**..F. Knox at **Omagh**..Bingham at **Magherafelt**..Craig at **Banbridge**..Hawthorn and Beattie at **Letterkenny**..Stewart and Johnston at **Edenderry**.. Fleming and Hewitt at Clanroot..M'Kelvey and Wallace at Clough..J. Finegan in portable wooden tent at **Drumurcher**, Co. Monaghan..Lyttle and Duff

THE WITNESS should be ordered in advance, or you may be disappointed and miss its articles of comfort and consolation. March to December for 2/6 post free. PICKERING & INGLIS LTD., Glasgow and London.

THE BELIEVER'S PATHWAY for March gives an appreciation of the late Mr. Hy. **Pickering** from the S.S. Teacher's standpoint. Also Sunday School Lesson Notes. 1d. (by post 2d.). PICKERING & INGLIS LTD.

at **Ballymacheson**..Love near **Portadown**..Hutchison at **Cookstown**..Baillie at **Limavady**..R. Craig at **Drumaloor**, Co. Cavan. Fair numbers..Messrs. Magowan and Foster had 9 weeks at **Ardmore**, when a number professed..M. Bentley gave powerful and practical messages to believers in the Gospel, in Mallow St. Hall, **Limerick**. Saints encouraged; interest on part of unsaved.

AMERICA

CANADA.—**Guelph**. A. G. Simpson gave refreshing ministry in Yorkshire St. Hall for a few nights..**Girardville**, Que. The Christians in the Assembly here, who established a "separate school" a few years ago, have found it impossible to secure a qualified Christian teacher capable of speaking and teaching French to the children. A Roman Catholic girl had to be engaged, and her parents opposed her taking the position, fearing she would become a "heretic" by receiving the Gospel. There is a definite opportunity here for a devoted Christian girl to serve Christ..**Toronto**. G. Gould and R. Crawford carried on a Gospel campaign for several weeks in Brock Ave. Hall. Attendances good. New Year's Day special meetings, in Markham Tabernacle, addressed by F. Peer and F. Q. Guthrie, were enjoyed. Mr. Peer followed with a few meetings. N.Y. Conference, in Ascot Gospel Hall large. Many young folks present. Helpful ministry by J. Smart, E. Tatham, and C. Innes. C. E. Tatham took regular meetings in Maranatha Hall during January..**Arkona**. Two weeks' meetings by H. Harper were fruitful, in spite of stormy weather..**Lakefield**. Believers are encouraged by interest amongst saved and unsaved..**Tillsonburg**. Conference for two days was well attended. Ministry by A. Douglas, H. K. Downie, T. Wilkie, J. Rankin, A. Stewart, J. Gilchrist, J. Gunn, R. M'Crory, G. Shivas, J. Blackwood, F. Nugent and others. A refreshing time..**Careys Hill**, Que. Ministry of S. Taylor was much enjoyed at New Year Gatherings. A happy time... G. O. Benner spent 7½ months visiting Assemblies in the **Okanagan Valley**, B.C., and the three Prairie Provinces. He went on to Orillia, and spent a month there, encouraged by seeing some profess. Now visiting Assemblies on Vancouver Island..L. J. Germain, **Deseronto**, who seeks to reach French-Canadians, reports bright cases of conversion..H. K. Downie had well-attended meetings at **Springbrook** on "The Coming of the Lord." Also had encouraging time in Bancroft, where larger numbers attend the Gospel Hall than any other place of worship in the town. Expected to visit Toronto, Tillsonburg, etc.

UNITED STATES.—Andrew Craig gave 10 days' addresses in North Side Hall, **Pittsburg**, using chart "Egypt to Canaan." Good attendances in spite of severe weather. Interest amongst saved and unsaved. W. Logan of Africa also paid appreciated visit..F. C. Coombs, formerly of Sarasota, has moved to **Sebring**, Florida (P.O. Box 573), where a new Gospel Hall has been opened at 132 Lemon Ave. Mr. Fell, of Bahamas, had good meetings.

OTHER PARTS.—**West Indies**. **TRINIDAD**. W. J. Paterson, S' Grande, writes of a 100 miles trip to the North Coast villages, accompanied by 3 native brethren. Many tracts were distributed and splendid opportunities of personal work were granted..**CUBA**. T. Smith, Havana, is greatly encouraged at interest manifested in visiting from door to door..**Argentina**. G. M. J. Lear had special meetings for saved and unsaved in Cordoba. Hall packed, ministry much enjoyed..J. Russell, Buenos Aires, writes that the woman delivered from Demonism is growing in Grace. The class for young men gives much joy, many are already good preachers of the Gospel. Pray for blessing on the open-air testimony in the Park..Miss H. Moore, Junin, writes that when called to visit a sick woman she has had a splendid opportunity of explaining the Gospel to many who seem ignorant of it, as the room is usually full of friends and relatives..S. A. Williams, Lanus: "We are being much encouraged in the Lord's service. In the last fortnight 10 have confessed the Lord, between the tent and the hall."

AUSTRALASIA

AUSTRALIA.—Eric Phoenix, being unable to go to Ceylon at present, is seeking to reach needy country places in **West Australia**..T. Spencer has been giving help on **King Island**, which has a population of 2000. Gospel and Sunday School work is carried on and an Assembly has been formed. 6 believers were recently baptised in the sea..T. Braidner has been seeking to reach **Service Men** in camp..A. Campbell is labouring in **Cairns** and Babinda districts, being encouraged in house-to-house visitation. There is an opening for work amongst Italians in the district..Workers among **Aborigines** at Wallace are finding real interest. Every one on the Reserve is now under the sound of the Gospel daily.

NEW ZEALAND.—Three country Assemblies united in a Conference on the King's birthday, at **Pukekohe**, nr. Auckland. Local Christians were much encouraged by the attendances and profitable, pointed messages delivered by T. Menzies, F. Bush, Forbes Macleod, T. H. Salmon, J. Clarke, J. Spottiswoode, R. Auld. Good meetings..Forbes Macleod had meetings at **Onehunga**, a suburb of Auckland, with increasing interest..J. W. Clapham was 9 weeks in **Wairoa**. Several were saved, saints helped, blessing continues..H. C. Hewlett spent 4 weeks in **Hastings**..E. Lynn, of India, had meetings in and around **Wellington**..D. Burt, of India, was visiting Assemblies in the **South Island**..T. H. Salmon plods on quietly in his work among Jews in **Auckland**.. S. Burnham gave help in **Oamaru**..Several workers are seeking to reach **Service Men** in different camps, not without interest..Workers in **Bible Carriages** also report encouragement and blessing..Franklin Ferguson is able to take more part in meetings in **Palmerston North**.

THE WORLD FIELD

ASIA.—**India**. Dr. G. Henderson, Sankeshwar, writes: "The work among the lepers has been very fruitful and is full of promise regarding the future. We always have a group of enquirers, and it is a joy to see so many of them turn to Christ."..Mrs. Noel, Kumbanadu, reports the baptism of 19 believers in a place 7 miles away..Dr. R. S. Churchward, Timvalla, writes that the new hospital is full up, and that several of the in-patients have professed conversion. In visiting surrounding places, in the large gatherings, many are present who have attended the hospital..A. Soutter, Irinjalakuda, writes that interest in the open air is an encouraging feature of the work. At a village where R.C.'s predominate, people listened eagerly to native preachers in spite of continuous rain..E. C. Adams, Chagallu, reports that during the past year more than 206,770 tracts and other items have been printed, and that during the past 12 years over 2¼ million Gospel tracts have been issued. These are sent to all parts of the

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THE CARAVANGELIST, by MURIEL COLLINS, which tells of Gipsy Camps and a Caravan Preacher's Romance, is *Lily* for March. 2d. net (by post 3d. or 3/ for a year). PICKERING & INGLIS LTD., Glasgow and London.

Telugu country and reach many thousands of people.. H. Avery, accompanied by Dennis Clark, has reached India, and hopes to give help in the City of Delhi until the return of Mr. and Mrs. M'Kenzie..Pray for workers in Kollegal. Miss Lynn expected to hire a houseboat for itinerating in the villages, with Bible women.

AFRICA.—**Angola**. T. Wilson, Vila Luso: "Our hearts have been rejoiced to see some of the lepers making a profession of faith in the Lord recently."..N. Rhodesia. N. S. Arnot, Calunda, sends interesting account of visiting out-stations, and adds: "Last Sunday was spent at an out-station which is worked by some natives who have been baptised here. They earn their own living. Their leader is very gifted. We felt refreshed in ministering to them."..J. Caldwell, Kabulamema, writes that numbers are coming for treatment, some from great distances, and all hear the Gospel. Baptised believers number 5, and those who have recently professed come to the Breaking of Bread every Sunday..Natal. Dr. W. Barton, Plains, writes that a monthly Gospel meeting has been started at Margate, a watering place 20 miles away, where the Public Hall has been taken. Pray for this special effort..Miss F. Geyden-Roberts, Elim, writes of blessing following a special week of prayer..S. Rhodesia. E. J. Peake has settled at Bromley (address: Ebenezer, Mission P.O. Bromley) hoping to carry on work commenced by casual visits. It is on the boundary of a native reserve..South. W. J. Coleridge, Johannesburg: "Last year, well over half a million tracts were printed in 7 languages, and we have heard of many cases of the Lord blessing the printed page."

"WITH CHRIST"

Oct. 24, **Maxwell Dunnett**, Canisbay, Caithness, in his 93rd year. For many years identified with Wick Assembly..Dec. 8, **Mrs. Sanders**, aged 69. For many years in Shrewsbury Hall, Harlesden. Well known to many of the Lord's servants at home and abroad..Dec. 15, **Thomas Connell**, Gillespie, Illinois. Saved 44 years ago; many years in Kirkintilloch Assembly; well known in West of Scotland. Bore a faithful and fruitful testimony throughout..Dec. 24, **George Reid**, aged 77. Converted 60 years ago in Westray, Orkney. Was connected with Assembly there; afterwards in Chicago with Assembly at 86th and Bishop, last 10 years in Laflin Street. A man of prayer..Jan. 12, Ronald B. **Calder**, Wanstead, aged 84. Converted during the mission of Moody and Sankey in Glasgow 60 years ago. Moving to London shortly after, he became identified with Malden Hall, where he gave much help in "open-air" work. For many years was Missionary Secretary at Leyton Hall and later at Grove Green Hall, Leytonstone. Entertained many of the students from Livingstone College. His deep interest in the Lord's work at home and abroad continued to the end..Jan. 15, Walter Dean, aged 85. For many years in Hermon Hall, Kilburn, London. Went to Ashdown Forest in Sussex in 1921, to labour with Mr. Moorcock, among the people of the Forest, continuing until 1932, then moved to West Mersea, returning to London in July last. Wherever he went his life and labours were a blessing to many.. Jan. 16, John L. **Cairns**, Ardrossan. Saved over 45 years. Associated with Assemblies in Ardrossan and Largs. A valued helper. A faithful witness, patient in suffering. Will be greatly missed..Jan. 17, **H. Hare**, Niagara Falls, Ont., aged 76. Saved 45 years ago in Kilmarnock, went to Canada in 1912. Connected with Willmott St, Assembly. Ill health prevented bis being out during last few years, but his testimony was bright to the end..Jan. 17, **Mrs. Margaret M'Cartney**, Kirkmuirhill, aged 56. Saved when 10, baptised later, and met with saints in Old School Room. Will be remembered by many of the Lord's servants who enjoyed her hospitality..Jan. 18, **Mrs. Collins**, wife of the late James T. Collins of Guernsey, aged 79. Well known in Croydon and afterwards at Reigate. Totally blind, she escaped from Guernsey with her son's family 6 days before the Germans occupied the island. She never fully recovered from the shock..Jan. 19, **Mrs. Bedford**, wife of A. G. Bedford, of Malden Hall, London, after much suffering..Jan. 19, **Mrs. McDonald**, wife of the late Findlay M'Donald, of Larkhall, aged 92. Saved 70 years ago; a faithful minister of the Word in her sphere, and a succourer of many and a mother in Israel. 48 years in Larkhall Assembly, later in West Kilbride and Shotts..Jan. 27, **George Kiff**. Converted in a cottage meeting at 18; for past 37 years associated with Drummond Hall, Boscombe. A godly, consistent brother, whose life and lip proclaimed a love of the old Gospel.. Jan. 27, at Infirmary, Glasgow, **Mrs. William Jones**, aged 76. For many years connected with Gospel Hall, Bridge St., Dumbarton..Jan. 28, **Mrs. A. Wagland**, Sen. Met with believers at Paragon Hall, Hackney, for 27 years. Will be greatly missed by all. Kept an open house for all the Lord's people, especially young Christians..Jan. 30, **Mrs. Janet Hyslop**, Bridgend, S. Wales, aged 64. A God-fearing sister, entertained many of the Lord's servants. Her sons and daughters are all saved..John **Gregg**, of Lisdoonan. 54 years in Christ; belonged to the Lessons Assembly. A good man who feared God. A man of peace and of help to God's people. All his family are in Assembly..**Mrs. Matthew Kennedy**, aged 50. Saved about 28 years ago, in Ormeau Rd., Belfast, through the late John Ferguson. Has met with the Assembly in Bridgeport, Conn., about 15 years. Bore a bright testimony..**Mrs. Harvey** (Meikle Wartle), late of Rothienorman. Met with saints at Lethenby and New Deer; for many years an invalid, but through much suffering has borne a bright testimony..Feb. 2, W. T. Howell, for many years in East Ham Assembly Hall, where he did worthy service for the Lord. Since 1922 at Ranelagh Hall, Felixstowe, where his wise counsel and happy fellowship are greatly missed..Feb. 2, J. **Smith Todd**, aged 48. One of the pioneers of Haltwhistle Assembly, and helped to found the Sunday School 20 years ago. A very godly and reliable brother. Will be greatly missed..Feb. 9, **Alfred Nightingale**, Shrewsbury, aged 78. Saved in 1880 and active in the Lord's work ever since..Oct. 29, **Jas. S. Wood**, Clydebank. Well known in surrounding Assemblies. In fellowship in Kilmarnock and Paisley. Last 20 years in Victoria Hall, Clydebank..Nov. 30, **Margaret Gemmell**, aged 83. Saved in early life. Many years in fellowship in Dalmellington, last 36 years in Victoria Hall, Ayr.. Feb. 3, **Wm. Wyper**, of Altadena, California, aged 66. Converted in Galston, Ayrshire, 50 years ago. For many years a great help in the Assembly. Interested in Open-Air Work, Kitchen Meetings and Bible Class Work. Last 17 years in California..As result of a road accident, on Jan. 17, **Mrs. Mitchell**, aged 66, widow of A. J. Mitchell Dorking..July 31, **Patrick Russell**, Ballywatermoy, aged 96. Saved over70 years..Jan. 15, **Mrs. John Page**, aged 58. In fellowship for many years. Last few years in Shrewsbury Hall, Redhill. Will be greatly missed.. **Robt. Montgomery**, aged 73. Converted in Paisley 43 years ago, and baptised in Old Cumberland Hall. 10 years in Masher Hall, Philadelphia before returning to Paisley..Just as we go to Press we learn with regret of the Home-call, on Jan. 3, of **Edward Fairbairn**, of Buffalo, New York. Details next month..Jan. 20, **Miss Hollis**, aged 74. One of the first members of Abingdon Hall, Partick, Glasgow. A lover of the Word.. Feb. 7, **P. L. Dodington**, of Cardiff, aged 85, after a long life of quiet but arduous service for the Lord and His people. Exacting claims of business in earlier years were not allowed to prevent the cultivation of pastoral art.

The Wondrous Cross

A Study in the First Epistle of Peter. By E. W. ROGERS, Wallington.

THE believer who is intelligent in the ways of God does not observe days, months, or seasons. They were but shadows of good things then to come, and the substance having now come, the shadow has passed away. Nevertheless, at a time when very many will be thinking of the sufferings of our Lord Jesus Christ, nothing but good can result from once more pondering them, and their meaning.

This, moreover, becomes increasingly profitable, seeing that we are living in a troubled world, and the people of God who are scattered abroad in its various regions are experiencing much suffering, either as the result of the world's strifes, or, in some cases, distinctly "for Christ's sake."

It was to help such that Peter wrote his first Epistle, in which he makes many allusions to sufferings in general, and the sufferings of Christ in particular, calling attention to the latter so that the tried believer might have comfort and hope.

The sufferings of the Lord Jesus culminated in death, and that "a death of a Cross." The world that crucified the Lord has not grown better or wiser since it committed that crime. It will not be kinder to God's sons than it was to God's Son. A world that has cruelly rejected the Son of God inevitably must be in a state of confusion, and those few who accept God's Son are exposed inescapably to its scorn and opposition.

The death of Christ, however, is unique, for by it God, consistently with His own righteousness, has laid the basis of the eternal blessing of all who believe.

Peter was a witness of those sufferings (chap. 5. 1): they made an indelible impression on his mind. They formed the central plank in the subject-matter of his preaching (vide his discourses recorded in Acts 2 and 10). In his first Epistle he gives an inspired exposition of their meaning. To Peter those sufferings were a gem of many facets, each conveying a precious truth. The following are some of them.

THE CROSS IS THE MEANS OF CLEANSING (1. 2).

The believer is "elect according to the foreknowledge of God, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." All three Persons of the Godhead are engaged with a view to his spiritual blessing. The term "blood of Jesus Christ" denotes Christ's suffering a violent death. "The sprinkling" of His blood denotes the application of its beneficent power to him on whom it is sprinkled. The effect of such sprinkling is stated elsewhere thus: "Having the heart sprinkled from an evil conscience." The sprinkled blood thus becomes the means of removing the sense of guilt, because it is the means of "cleansing from all sin."

The Priests were sprinkled with blood at the time of their consecration (Lev. 8). No doubt the writer of the Epistle to the Hebrews had this in mind when he invited his readers to draw nigh into the Holy Place (a priestly privilege), having had the heart sprinkled (a perfected condition) (Heb. 10. 22). Each believer having been sprinkled with the blood of Jesus Christ is *ipso facto* a priest (chap. 2. 5). There is no priestly caste in the church: that is an unauthorised innovation of Christendom.

Further, sprinkling with blood is the means by which Israel was bound to obedience to God (Exod. 24. 8 and Heb. 9. 19). Both that people and the book were sprinkled. Blood-sprinkling is to-day the means by which the people of God, who initially obeyed the truth contained in the Gospel message (1. 14) are bound to a life of future obedience to the will of God (chap. 4. 2, 3). How can one, who loves Him whose blood was shed and sprinkled, wittingly disobey His word? There is not enough exercise of conscience in this direction. Were there, many would amend their ways.

THE CROSS IS THE WAY OF SALVATION (1. 9 and 10).

While the Old Testament is predominantly marked by the intervention of Divine power for the salvation of the body from temporal danger, the New Testament is marked by the intervention of that same power for the salvation of the soul, not only from eternal perdition, but also from its present sin-malady. Nevertheless, the Old Testament did not altogether ignore this latter, and its references thereto became the subject of search on the part of the ancient prophets.

Their prophecies told of grace for sinners, but sufferings for Christ. They spake of those sufferings as the cause, and God's grace as the effect. These prophets perused their own writings with the view of ascertaining who were the specified beneficiaries, and of identifying the time and its characteristic, to which they referred. To them it was revealed that they themselves did not live in the dispensation of Gospel grace (which should be the characteristic feature of "the time"), but their prophecies related to others. They referred to those living subsequent to the days of the

suffering in the flesh of our Lord Jesus Christ, to whom would be preached the Gospel by men in the energy of the Holy Spirit.

Thus the Divine programme was: Old Testament prophecies pointing on to Christ; next the sufferings of Christ, to be followed immediately by the declaration of the Gospel of God's grace to sinners, which in turn is to be followed by Christ's manifested glory on earth. They are the salient items: Peter does not go into finer details.

Christ's sufferings thus become the means of our salvation, and the precursor of His own glory.

The evidence of the soul's salvation, both to oneself as well as to others, is the living manifestation of freedom from the influence and domination of sin. Where that is lacking, the salvation of the individual may be justly questioned. It is to be feared not a few affirm they are "saved," who give no evidence of the truth of their claim.

THE CROSS IS THE PRICE OF REDEMPTION (1. 18).

Israel was redeemed from Egypt with a lamb, and in the wilderness they were instructed to pay the half-shekel for the "ransom of their soul." The believer, however, has not been redeemed with any such corruptible things as silver and gold (wrought precious metals!), nor indeed by means of animal sacrifices. He has been redeemed with precious blood (who can tell how precious?). It is the blood of Christ, who is the "Lamb of God." That Lamb was without blemish as viewed by the searching eye of God, and without spot as seen by the eye of man. He was held in reserve by God before the foundation of the world for this very purpose. He was manifested for our sakes at the appropriate moment (Gal. 4. 4 and Heb. 9. 28).

Our former bondage was worse by far than that of Israel to Pharaoh, and therefore our redemption (or liberation) once effected when we believe, is all the greater. "He gave His life a ransom for (*anti*—instead of) many," which "many" are they who believe. But "He gave Himself a ransom for (*uper*—on behalf of) all," so that none is excluded from the possibility of redemption.

THE CROSS IS THE GROUND OF FORGIVENESS (2. 24).

The closing verses of chapter 2 are an inspired commentary on Isaiah 53. That chapter spake of One Who did no sin, neither was guile found in His mouth: Who was led as a lamb dumb before His shearers: Who bare the sins of many: by Whose stripes we are healed. Peter, in this chapter, identifies that One as "Christ" (see chap. 2. 21-25).

Isaiah 53 spake of those who had gone astray as lost sheep: Peter identifies those straying sheep as his addressees—it was "ye who were going astray": to them Isaiah alluded (though of course, not exclusively).

Isaiah spake of His bearing "the sins of many"; Peter identifies the place where this was accomplished as the "tree," a Roman stake, on which the Lord Jesus hung, and there became a curse. *On* that tree (not *to* it) He bare our sins as a sacrifice to God in order that we, having been separated from such sins, might live unto righteousness. Thus the Cross of the Lord Jesus is the place where God dealt with the believer's sins in the Person of a sinless Substitute Who as the scapegoat of old, bore them away in His own body, so that they never will be found again. That "tree," though but a dead stake, now becomes a "tree of life." As the result of His death, we live.

A life lived in the consciousness of forgiveness of sins is not given over to a reversion to such sins (see 1 Peter 2. 22).

THE CROSS IS THE METHOD OF RECOVERY (3. 18).

Sin is a separating force: "Your sins have separated between you and your God." If, therefore, the sinner is to be brought to God, sin must be removed. "Nothing that defileth" can ever enter His holy presence. For this purpose Christ suffered (or, as the R.V. *margin* has it, "died"). He died *once*—it was final. *"Concerning sins"*—it was judicial. *"The Just One for unjust ones*—it was vicarious. *"That He might bring us to God"*—it was purposeful.

By His death the prodigal may find a righteous welcome home. By it "we have access by One Spirit to the Father." It opens up "the new and living way." The distance no longer exists. He, against Whom we had sinned, no longer forbids us His presence, nor indeed, do we any longer dread to come thither. There is no fear of our being destroyed as were Nadab and Abihu. The blood of Christ has righteously dealt with the disturbing factor, removed the obstacle, and made recovery a joyful experience.

How strange if the straying sheep, once restored to the Shepherd, should wander again. Yet, who does not feel the truth of the words:

> "Prone to wander, Lord, I feel it:
> Prone to leave the God I love.
> Keep my heart from wandering, keep it
> Till I'm perfected above."

THE CROSS IS THE GUARANTEE OF GLORY (4. 13, etc.).

In each of the passages, 4. 13; 4. 14; 4. 16; 5. 1; and 5. 9, 10, Peter links suffering with

glory. These are two things which God has joined together, and man should not put them asunder. The glory follows suffering as surely as day follows night, and spring follows winter. The cross precedes the crown, which thing is true of the Lord Himself (see Heb. 2. 9) and the believer. "If we suffer with Him we shall also reign with Him." Paul could say: "I have fought . . . henceforth there is . . . a crown." Conflict first, reward later. Partnership in His sufferings now is the guarantee of partnership with Him in His glory. The one is but temporary (for a "little while," 5. 10), the other is eternal. Seeing, therefore, that the suffering is the guarantee of coming glory, it is not unreasonable to "rejoice" when we are counted worthy to suffer for His Name (4. 13). It is a "blessed" experience, and is no cause for "shame." The believer is not alone in such suffering; his brethren scattered among all nations through the earth are having accomplished in themselves the same sufferings, thus making sympathy a real, and not a mere nominal thing. For them all, the "God of all grace" is sufficient to maintain and strengthen, until the trial ceases. This, indeed, is being proven in these unprecedented days as never before.

THE CROSS IS THE DISPLAY OF SUBMISSION (2. 23).

"He left us an example" (a copy writing) "that we should follow His steps." It was the will of God for Him that He should suffer. He manifested His submission to that will when He said in the garden, "Not My will, but Thine be done." He did not retaliate when persecuted. Although inherently He possessed power to carry into effect any threat, He did not threaten: it was not then the day of His power. He rendered not evil for evil, but left the issue of the whole matter with God. In His utterance, "Father into Thy hands I commit My Spirit," He committed both His cause and Himself to God Who judgeth righteously.

This constitutes the Divine standard by which the people of God should order their behaviour to-day. They are "called" to display patience in the midst of suffering; albeit the suffering is oftentimes because of conscience towards God, and wrongfully inflicted.

His sufferings are an example for us believers. Let all others first believe in Him before they attempt to imitate Him.

Why We Prize the Morning Meeting

By T. A. KIRKBY, Edinburgh.

WE prize the Morning Meeting because of

Its Scriptural Nature.

In its Inception. The basis of the morning meeting (variously called the Lord's Supper, Breaking of Bread, Communion) is found in the following Scriptures, amongst others:

"This do in remembrance of Me" (Luke 22. 19).

"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" (1 Cor. 11. 23-25).

"And upon the first day of the week when the disciples came together to break bread" (Acts 20. 7).

There is therefore abundant authority found in the Holy Scriptures for this gathering, and every Christian must deeply value a meeting which has its roots so deep in the Word of God.

In its Arrangements. The New Testament lays down in the clearest language the order for this meeting. The arrangements are of the simplest possible character, and leave no room for sacerdotalism or ritualism. There is no requirement demanding posturing priests, linen vestments, and gold and silver vessels. Every devout and simple believer in the plenary inspiration of Holy Scripture may delight in carrying out the New Testament instructions.

In its Simplicity. The essential elements required are a loaf of bread and a cup of wine. Having these, nothing further is needed save redeemed and worshipping hearts. The heart of every true believer rejoices week by week as he shares in carrying out the simple Scripture ordinance. Finding no set form of words or complicated system of rules laid down for this feast, the Christian is delighted to be linked in simplicity with that upper room where, "on that same night," the Lord Jesus instituted it. In a world where outward show counts for so much, it is a source of satisfaction greatly to be prized to find a little corner where human pride and vainglory has no place.

Its Liberty.

For the Holy Spirit. The Spirit of God can operate where men do not stand in the way. Here at the morning meeting He has freedom to work in the souls of those present, to lead the praises of the Assembly as He may choose. True worship can only be prompted by the Spirit of God. How important therefore to find a sphere where He has freedom.

"For we are the circumcision, who worship by the Spirit of God" (Phil. 3. 3, R.V.).

For the Christian. At the morning meeting the Christian godly in life and sound in doctrine (see 1 Cor. 5. 11 and Gal. 1. 9) is free to take part. There is no rigorous exclusion of a spiritual man because he has not been ordained, is not highly educated, or holds no academic qualifications. There is no pressing forward of the highly educated man because of scholastic qualifications, but all have liberty as the Lord leads to pray, praise, and worship. If the soul of the believer is full of praise he may praise freely, if of worship he may worship freely, if of thanksgiving he may give thanks freely. What a privilege to find a place where the soul can enjoy liberty of expression.

"Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus" (Heb. 10. 19).

For the Visitor. What a joy for the godly when away from home to find a place where he is welcomed and may share in the praise.

"By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Heb. 13. 15).

If the visitor comes to the morning meeting occupied with Christ he may present his worship unfettered, though he may not previously have known a single person present. If full of the Holy Spirit, of the joy of the Lord, of thanksgiving, he may be guided to lead the Assembly in worship. If God should direct him to minister suitably he is free to share with the Assembly the riches of His Truth.

Its Fellowship.

With the Saviour. Here the saint draws close to the Saviour. "For where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20). The Saviour did not say, "There I will come," but "There am I." Here intimacy of communion with Christ is known as He presides at the remembrance table. The story graphically portrayed in the broken bread and outpoured wine melts all hearts with gratitude and love, and the realisation of the Saviour's presence fills all hearts with adoration. Little wonder we greatly prize this sweet hour of fellowship with one another and with Christ.

With the Saints. There is no place like the morning meeting for fellowship with the saints. Differences of rank and station are forgotten. The members of the Body of Christ meet as purged worshippers, bound in one, to obey the request of the Lord Jesus Christ, "This do in remembrance of Me." Here is found the true basis of the fellowship of the saints, when all recognise one another as members of one Body, having equal access as priests.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood" (1 Pet. 2. 5).

With the Stranger. On holiday or business, when away from his home Assembly, the accredited Christian may come and share the privileges and liberties on common ground with the members of the local Assembly. He is welcomed and accepted and becomes a sharer in the fellowship. He is taken to the hearts of the believers and takes them to his, and finds a ground where as members of a great family all can share Christ-exalting thoughts.

Its Links.

To the Past. It was "On that same night" on which He was to suffer that the Saviour began the blessed chain of remembrance which continues until this day. The morning meeting links us to the Upper Room. Right down nineteen centuries we are linked, through people of various nations, to that scene where the Lord Jesus Christ gathered His Apostles round Him and made His request, "This do." Willingly we recognise and continue the links in this glorious chain of remembrance.

To the Present. The ten thousand Assemblies meeting in similar fashion at the present day, one vast company delighting to respond to the Saviour's expressed wish, link with us as we meet. We find ourselves part of this great congregation and raise our note of praise, worship and thanksgiving to the worthy One.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 12).

To the Future. But we meet only "Till He come." The Apostle writes: "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). This sacred chain binds us to the time when "The Lord Himself shall descend from heaven" (1 Thess. 4. 16), and we shall rise to meet Him. Then the morning meeting shall fade away into the meeting of endless mornings, when the day breaks and the shadows flee away. Then, and not till then, will we gladly exchange our much-prized gathering for the presence of the Saviour.

Its Message.

Of Love. Who can be at the morning meeting and not hear the message clear, plain, and heart-stirring: "Having loved His own which were in the world He loved them unto the end"? (John 13. 1), and again, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Here "the dear old story of the Saviour's love grows sweeter as the days go by." We cannot miss the message which tells of a Saviour dying on the Tree, scourged, bleeding, and suffering, and we cry, "He died for me."

Of Mercy. Why are we here? Because we have

been permitted to visit a blood-sprinkled mercy-seat (Rom. 3. 25). Not because we are holier than others, but because God's mercy from on high hath visited us. We recall at the morning meeting that at Calvary our sins were punished; the judgment they deserved has been executed, and we are free, the recipients of the mercy of God.

Of Hope. There are human hopes which may be foiled, but here we have a hope "Sure and stedfast, and which entereth into that within the veil" (Heb. 6. 19). The blessed hope of the return of the Lord Jesus Christ personally, physically, imminently, is before us at the morning meeting, and that hope cannot fail. Our presence, if we are entitled to be there, assures us of our blessed future. We hear the message that the Victor of the Cross is going to take us one day to be with Himself.

Its Power

Over Our Lives. We cannot come from the morning meeting untouched. Its joys and privileges colour our lives, and the fragrance of it is carried away into a world which groans under heavy burdens. We realise what a terrible thing it would be to forfeit its liberties and therefore we take heed for our lives "Lest we fall" (1 Cor. 10. 12).

Over Our Thoughts. Our minds are directed to think heavenly thoughts. The thronging world and its busy marts are far away from our minds, and here we are shut in and the things which interest heaven interest us. We live for a time under the direct and impressive power of a world not seen, and lofty and exalted thoughts absorb us.

Over the Enemy. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." We "show forth" that Calvary was a mighty victory, that from Gethsemane springs gladness, from Golgotha glory. We learn the power of the Christ Who died, Who rose again, and Who lives on high to hear our praises and accept our worship, and from whence He will come again to reign as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19. 16).

Gems from Half-Yearly Meetings

GLASGOW.—Section III.

E. H. BROADBENT, Gislingham.

"The Lord's guiding and leading is a precious practical truth."

"The last Trumpet, and surely now there is every indication that His sure return is not far off."

"There is nothing in this world to compare with the treasures and riches of Egypt, but Moses made his choice to suffer affliction with the people of God, having respect unto the recompense of the reward."

Our Kinsman—Redeemer—Avenger

By W. E. VINE, M.A., Bath.

THE Hebrew word *Goel* has three meanings attached to it, namely, kinsman, redeemer, avenger. The last mentioned is not always present in the context where the word occurs, but it is so in some cases. Job uses this word in a remarkable testimony of faith when he says: "But I know that my Redeemer (*Goel*) liveth, and that He shall stand up at the last upon the earth" (R.V.). The margin states that the Hebrew word rendered "earth" means "dust." What Job is referring to here is not the Second Advent of the Lord, when His feet will stand upon the Mount of Olives, but the power which He will exert in raising him from the dead when the time comes for the resurrection of the saints who have fallen asleep. The context in the following verses confirm this.

Further, the word which the R.V. renders "stand up," signifies to stand in a position of power. It here has a metaphorical reference to the mighty power of the Redeemer when He raises the dead. Job's faith grasped the fact that He Who would become his Kinsman-Redeemer was the living One, Who would eventually partake of flesh and blood and accomplish the work of redemption. But he also realised that, in virtue of His *Goel's* Incarnation and redemptive work He would be his avenger of death. In the despair which filled him at the time, through the disaster which had befallen his death-doomed body, giving him the expectation that there was no hope of his physical recovery, he says: "And after my skin hath thus been destroyed (a reference to the dust of his corruptible remains), yet from my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not as a stranger" (*margin*). He is not referring to his spirit state, as the rendering "without my flesh" suggests, for he is remarking upon what will take place at the time of the resurrection. Accordingly, his Kinsman-Redeemer would act as his Avenger in regard to death. "The last enemy that shall be abolished (brought to nought) is death." "Death will be swallowed up in victory" (1 Cor. 15. 26, 54).

The same threefold meaning of the word *Goel* is strikingly indicated in Heb. 2. 14, 15. That the Son of God became our Kinsman is declared in the statement, "Since the children are sharers in flesh and blood, He also Himself in like manner partook of the same." The children whom God has given Him He calls His "brethren." He is not ashamed to do so (vv. 11, 12).

Secondly, that He is our Redeemer is intimated

in what is stated as the second object of His partaking of flesh and blood, namely, that He "might deliver all them who through fear of death were all their lifetime subject to bondage." Deliverance in this respect is the work of the Redeemer.

Thirdly, He is the Avenger, not merely in the matter of death, but of "him that hath the power of death, that is, the Devil." Having by His own death on the Cross already accomplished a victory over the adversary, He will yet, as the Avenger, in the fruits of that triumph, bring him to nought. The Devil is doomed to the destruction of eternal inactivity. His being will become absolutely inoperative, and that in the place of his appointed destiny (Rev. 20. 10).

What a glorious Gospel lies in that single word *Goel!* Perhaps there is no word which, in its single compass, contains so much of Gospel truth. May our hearts increasingly exult in Him who for our sakes became Man, accomplished our redemption at Calvary, and will yet avenge us of our Adversary.

Identification With Christ

By J. HUDSON TAYLOR.

IT is a wonderful thing to be really one with the risen and exalted Saviour; to be a member of Christ! Think what it involves. Can Christ be rich and I be poor? Can your right hand be rich and the left poor? Or your head be well fed while your body starves? Again, think of its bearing on prayer. Could a bank clerk say to a customer: "It was only your hand that wrote that cheque, not you," or, "I cannot pay this sum to your hand, but only to yourself"?

The sweetest part, if one may speak of one part being sweeter than another, is the rest which full identification with Christ brings. I am no longer anxious about anything, as I realise this: for He, I know, is able to carry out His will, and His will is mine. It makes no matter where He places me, or how. That is rather for Him to consider than for me; for in the easiest positions He must give me His grace, and in the most difficult His grace is sufficient. It little matters to my servant whether I send him to buy a few cash worth of things, or the most expensive article. In either case he looks to me for the money, and brings me his purchases. So, if God places me in great perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that His resources will be unequal to the emergency. And His resources are mine, for He is mine and He dwells in me. All this springs from the believer's oneness with Christ. And since Christ has thus dwelt in my heart by faith, how happy I have been.

Reconciliation

By JOHN HOWE (Oliver Cromwell's Chaplain).

THUS (through the offering of Christ on the Cross) God becomes reconciled to sinful men in a just, regularly, and orderly way, most becoming to His excellent majesty. For though He forgives sinners that had affronted Him, yet it is not without a sacrifice, and that of His own Son, a sacrifice of infinite value. Most becoming His grace and mercy, for the sacrifice was of His own providing. Most becoming His justice, for though sin be forgiven, it is punished too: forgiven to us, but punished in His own Son Who consented to bear our sins in His own body on the tree. Most becoming the truth of His Word, for as that said, "Without shedding of blood is no remission," the most precious blood was shed that ever was in order to our remission. Most becoming His infinite wisdom that found this way of answering all purposes, that both He might be glorified in the highest degree, and yet sinners be saved. Grace hath herein abounded towards us in all wisdom and prudence.

Rule Thou in Majesty Divine

By ROBERT RENDELL. (Sent by C. F. HOGG).

WISDOM, strength, and praise unending
Be Thine, O God, all worlds transcending
In Thy high glory's holiest height.
Mighty angels bow before Thee:
The hosts of Thy redeemed adore Thee,
Who dwellest in eternal light.
By Thy right arm alone
Death's kingdom is o'erthrown.
Hallelujah!
Forth from the dead
By Him, our Head,
Captivity is captive led.

Worship, thanks, and adoration
Be Thine, since Thou for our salvation
Hast love's divinest purpose crowned.
Praise to Him Who by Thy pleasure
Is made of Thy rich grace the measure,
E'en Him in Whom our peace is found.
Before Thy throne we fall,
O Thou Who fillest all.
Hallelujah!
Now Thine are we,
Alone to Thee
We lift our song exultantly.

Honour, riches, power, and blessing
Be Thine, O Lord, all things possessing.
Be glory and dominion Thine!
Thou, in Whom all fulness dwelleth,
Whose handiwork Creation telleth,
Rule Thou in majesty divine.
We laud Thee, and adore,
God blessed for evermore.
Hallelujah!
Thy Name be sung
By every tongue,
To Thee the golden harps be strung.

The New Editor to "Witness" Readers

WE take up our new service in momentous days, and confess, as we contemplate both the responsibility and the opportunity of our task, to a sense of "fear and trembling."

It is good to remember, however, that when entering on a new sphere of service, with its fresh problems and shining possibilities, even so great a servant of God as the Apostle Paul knew fear and trembling. His experience of the Lord's encouragement as he began work in Corinth (1 Cor. 2. 1-3; Acts 18. 9, 10) is a tonic still to all lesser men who reach up weak hands to God's strength.

One boon is asked of readers:—Your prayers that God may give the help needed to maintain and extend the usefulness of *The Witness* to Christians everywhere, continuing to use it as a means of ministering "all the truth of God for all the people of God." J.B.W.

Original Bible Studies.

FOR PREACHERS, TEACHERS, AND ALL WORKERS.

FOUR THINGS PAUL GLORIED IN.

1. In the Lord, ... 1 Cor. 1: 31
2. In the Cross, ... Gal. 6. 14
3. In his Infirmities, ... 2 Cor. 12. 9
4. In the Saints, 2 Thess. 1. 4 or 1 Thess. 3. 20

—*John Hannay.*

THREE GREAT OPENINGS.

HEAVEN, ... Acts 7. 55; Rev. 4. 1
HELL, ... Isa. 5. 14
FOUNTAIN, ... Zech. 13. 1

—*W. B. Husch.*

"PRECIOUS PROMISES"

(2 Peter 1. 4).

Here are some of the heirs of promise, who were cheered in their pilgrim path:

1. **Jacob.** When nearing the end of his journey, is seen resting on God's promise of everlasting possession of Canaan (Gen. 48. 4).
2. **Moses.** As God's mouthpiece, assures Israel that the Eternal God is their Refuge (Deut. 33. 27).
3. **David.** On his deathbed testifies to the completeness of God's Everlasting Covenant with him (2 Sam. 23.).
4. **Jeremiah.** Is consoled with the promise of everlasting love (Jer. 31. 3).
5. **Isaiah.** As a chosen vessel, loaded with God's promises, tells of: "Everlasting joy" (Isa. 35. 10). "Everlasting salvation" (Isa. 45. 17). "Everlasting kindness" (Isa. 54. 8). "Everlasting light" (Isa. 60. 20).

—*Jas. Forbes.*

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 329 Bothwell Street, Glasgow, C.2. Any good books promptly supplied from any publishers.

It Happened at Easter. By GRACE PETTMAN. (Pickering & Inglis Ltd. 2d. net; 3/ a year post free). The April No. of the *Lily* Series, is a good Gospel story as well as a happy romance.

The Airman's Gulde. By Capt. E. G. CARRE. (Pickering & Inglis. 7d. net; 7/6 per doz. post free). The books have been a God-send to us. It is extraordinary how eagerly the Airmen receive them, and come and ask for them for their mates. We have already given away 250 in the Hospitals, to the men in detention, as well as to those who have asked for them, after Church service, etc.; and the reception is the same everywhere! On several occasions the reading of the "Guide" has come as a valuable point of contact, and has led on to a conversation on the things that really matter. I might add that in no case have we thrust the books at the men, but they are so keen to have them that they come for them of their own free will. We have now received 100 "Sailor's Guides" for our Naval ratings, and I anticipate that these will be as popular as the "Airmen's."

MELVILLE SCUTT (R.A.F. Station).

Can God Save That Man? By ERNEST W. JEALOUS. Paper covers, 126 pages. (Published by Hodder & Stoughton for the Open-Air Mission). Records of the Grace of God in the conversion of many whose lives showed that grace alone could change them. Helpful for illustration. 1/3 post free.

Samuel Marsden. (Pickering & Inglis, London. 1/3 net; 1/6 post free). To Britishers, a knowledge of the original condition and people of British Colonies should be a matter of absorbing interest. There is, for example, New Zealand, where, when the Maoris held sway, cannibalism was the order of the day. Through the pioneer, heroic labours of Samuel Marsden however, light dawned upon the darkness. Prophetically he wrote in his journal after witnessing a terrible orgy: "The time will come when human sacrifices and cannibalism shall be annihilated in New Zealand by the Gospel of our blessed Lord." And A. H. Reed in his delineation of "Greatheart of Maoriland" proves anew the conquest of the Gospel. Without doubt this missionary classic is a notable addition to the Memoir Series, and will serve to incite many a young believer to lay his best at the feet of the Crucified. DR. HERBERT LOCKYER.

Our Bible and the Ancient Manuscripts. By Sir FREDERICK KENYON, G.B.E., K.C.B. (Eyre & Spottiswoode. 10/6). This fascinating work which this year has reached its fourth edition (revised, rewritten and enlarged), provides a mine of information as to the way in which the text of the Scriptures have come to us. Every one has of late become more or less familiar with the extremely important Codex Sinaiticus, which a few years ago was obtained from Russia and is now in the British Museum. Sir Frederick's book gives a full account of this and other ancient versions, and his volume and final chapters are given on the English Manuscript Bibles and the printed texts. The whole book is beautifully illustrated. A new appendix is added, by which the author hopes that the reader will be able to appreciate the meaning and the character of the various MS. readings, and to realise that, "interesting and important as they are, they do not affect the fundamental doctrines of Christianity, nor the general authenticity and integrity of the records, which, on the contrary, have been notably confirmed by the discoveries of the last 43 years." We recommend the book to all lovers of the Word of God. W. E. VINE.

Morning Meditations, by F. W. PITT. A choicely got-up booklet of Texts and suitable Poem appended for each day of the month. Should prove helpful for its purpose. (B. M'CALL BARBOUR. 7½d. net; 9d. post free)

The Inspired Singing Lesson.

By GEORGE GOODMAN.

SINCE the Scriptures supply teaching on all things necessary to life and godliness, we are not surprised that instruction in singing is included. For we are so often bidden to "Sing unto the Lord," and we need to be taught how to do this acceptably. Moreover our singing is not to be "unto the Lord" only, but a means of mutual edification.

There are three Scriptures that have instruction upon the subject and these we may fairly call "An inspired singing lesson."

They are Eph. 5. 18-19; Colossians 3. 16, and I Cor. 14. 15. Let us gather from these the following points:

(1) **The Character of the Singers.** It is not everyone who can sing for joy of heart. It is "My people" only, who have been redeemed. We do not read of singing in the Bible until redemption from Egypt, culminating in the passage of the Red Sea—"Then sang Moses and the Children of Israel." A singer for God must be one who has the ASSURANCE OF SALVATION through the BLOOD OF THE LAMB.

BUT HE MUST BE MORE THAN THIS. It will be observed from Eph. 5. 18, 19, that singing is the first result of being FILLED WITH THE SPIRIT. No effort of the flesh, however charming to the natural ear, however "Soulish" (æsthetic) in quality, will effect the work of God. We must be led by the Spirit in this as in all our other activities for God. Our singing must be spiritual, and not merely "soulish." Again from Col. 3. 16 we find the exhortation as to singing preceded by the command, "LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM." Our singing must be Scriptural—the real truth of God. Sir Robert Anderson was once asked what was the greatest hindrance to the Gospel in England. He replied brusquely: "The ——— (I omit this out of charity)—and Sankey's Hymns."

Now I for one admire and love the collection known by that name, but I cannot fail to note that many of those hymns give an impression of the way of salvation that is unscriptural—an "only believism" that has led many into a false assurance, while yet in their sins.

The choice of our songs should be matters of earnest prayer. Our singers must be those loyal to the Word of God—hating every sentiment, however pleasing to the ear, that is unscriptural.

(2) **Next we will observe the means used.** There are three expressions employed: SPEAKING TO, TEACHING, and ADMONISHING ONE ANOTHER (Eph. 5. 19; Col. 3. 16).

These are most interesting. They suggest that our singing is to be for mutual edification, for instruction in the truth of God, and for admonishing, that is, warning and provoking to love and good works. The Good News should be accompanied by loving entreaty and solemn warning. There are, thank God, many such pieces in our language.

(3) **Then let us notice the matter.** Again three terms are employed: PSALMS, HYMNS, and SPIRITUAL SONGS (Col. 3. 16; Eph. 5. 19). These may be distinguished as follows: PSALMS would refer to the inspired poems we have in the Book of Psalms, that have been the solace and the light of all saints down the ages since the "Sweet Singer of Israel" indicted them. Who can hear a rendering of the 23rd Psalm to suitable music without holy joy? HYMNS are in the nature of ascriptions of Praise to God. Songs addressed to sinners or exhortations to saints, are not properly hymns, although often mingled with praise. SPIRITUAL SONGS allow a wide range. The song, "THERE WERE NINETY AND NINE THAT SAFELY LAY," may be taken as a good example of this class.

(4) This brings us to the last, but perhaps most important of all our points—**The Manner of the Singing.** Anything like display or affectation is detestable as drawing attention to the singer instead of the song. The singer of the world may affect long hair or a negligent or strange dress, and more or less artistic motions and strange intonations known as "stage mannerisms," but then he is acting, and this is the last thing a singer for God will do. Let us see how the Holy Spirit desires us to sing.

(*a*) WITH GRACE IN THE HEART (Col. 3. 16), or, MAKING MELODY WITH YOUR HEART (Eph. 5. 19, R.V.). This means that your heart must be in your singing. Every word must be backed by a heartfelt desire for the blessing of the hearers. Grace in the heart means a tender sympathy with those to whom you sing—A love going out even to the unloveable and defiled, longing that your words may find a response in them as the Spirit uses them to convict and convert.

(*b*) MAKING MELODY WITH YOUR HEART TO THE LORD (Eph. 5. 19). In order that your singing may be melodious in the ears of the Lord, it must be free from all that makes discord or disturbs the harmony. Therefore all pride, self seeking desire of praise must be eliminated from our singing.

I was once shown a lake in the Highlands of Scotland, the waters of which were believed to be among the purest in the world. Water with no admixture of lime, irons, salts, or other ingredients that are generally found in wells, streams and springs in other parts. An analysis discovered no foreign matter; it was pure water.

Such let our singing be, pure melody to God because no jarring note of sin or self is mingled with it.

(*c*) IN ALL WISDOM (Col. 3. 16). Wisdom is the principal thing in this, as in all else (I Cor. 14. 15 calls it "understanding").

Wisdom from above, pure, peaceable, given liberally to all who ask. The Lord grant it abundantly in all their service to our singers for God.

The Steadfastness of Faith.

HISTORY repeats itself. No trial visits us but which has before been faced, endured, and overcome by our forbears. The situations of life are covered by the prevision of Scripture. We understand better than we could aforetime the true bearing of the passage in Isaiah 7, in which the hearts of King Ahaz and his people, at the prospect of invasion, were "moved as the trees of the forest are moved when shaken of a mighty wind." And the word of the Lord to them, is the word of the Lord to us still. This is its message: "In returning and rest ye shall he delivered: in quietness and confidence shall be your strength."

Alas! of the people of that day it had to be recorded: "And ye would not." Let us see to it that we fall not as they did. Rather let us commend to a fretful and apprehensive world the solid reality of trust in our God, by the smoothness of our brows and the calmness of our deportment.

Protest and Challenge.

"I PRAY you leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul (I Cor. 3) would not that anyone should call himself of Paul or of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all and let us call ourselves only Christians after Him from whom our doctrine comes."—*Martin Luther.*

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the Editor of *The Witness*, 229 Bothwell Street, Glasgow, C.2.

Note the Numbers of the Questions.

Erratum.—Question 2242, February. In last paragraph for "discerning" read "domineering."

DAY OF SALVATION.

Question 2245.—Will the Day of Salvation end when our Lord comes for His Church?

Ans.—The present mission of the Holy Spirit will end when the Church, Christ's body, is complete and glorified. The Coming of the Lord for His own will clear the earth of all believers. W. W. Fereday.

INDEPENDENCE OF ASSEMBLIES.

Question 2246.—In what sense are churches independent of each other? Is Christ Head of each independent church?

Ans.—It appears that each church was autonomous, *i.e.*, was not subject to the decisions of any council, presbytery, synod, or convocation outside itself. In this sense the churches were independent; but in the sense of their relation to the Lord and the authority of His Word, they were both dependent and submissive.

J. B. Watson.

ANIMALS IN THE ARK.

Question 2247.—Please explain the apparent contradiction in Genesis 7, verses 2 and 3 and verses 15 and 16.

Ans.—There is no contradiction involved in the two Scriptures referred to. In chapter 6, verses 19, 20, Noah was commanded to take the animals, etc., in in pairs, male and female. Chapter 7. 8, 9, and 15, 16, show that he did this, the reason being (6. 20 and 7. 3) to preserve seed in the earth.

Chapter 7, verse 2, shows that of the clean beasts he was to take in seven pairs of each kind, and of the unclean only one pair. The R. V. makes it a little clearer. Thus 7. 2 is really complementary—certainly not contradictory. P. James Poole.

EMMANUEL'S ORPHAN CRY.

Question 2248.—A statement was recently made in a Morning Meeting that Matt. 27. 46, "My God, My God, why hast Thou forsaken Me," was the first time the Lord ever doubted. Is this correct?

Ans.—In considering this solemn utterance of Christ and the circumstances of His atoning sacrifice, we must ever take the shoes from off our feet; the place whereon we are standing is holy ground. We shall never be able to fathom the mystery of this utterance, seeing that He who uttered it was not merely man, but was Himself possessed of Godhood. We must deny most emphatically that they conveyed any suggestion of lack of trust. The very words of His appeal, "My God, My God," are sufficient to exclude such an idea. The statement was true then, as previously, "He trusted in God." Indeed that trust, so far from ceasing for a moment, then reached its perfection. We may not place the question on a level with the utterance of a mere man in the darkness of despair. The fact that He "who knew no sin" was "made sin for us," with all that the righteous judgment of God upon sin involves, should not only humble us to the utmost, but prevent us from forming conclusions which detract from His glory. We are safe, in the light of Scripture, in saying that His lamentation was at the same time one of supreme trust. W. E. Vine.

"The Witness" Watchtower.

Easter, 1941. Whether the birth of Christ took place at the Christmas date is dubious; but that the Death, Burial, and Resurrection of Christ took place at Passover-time is certain. Though times and seasons are not laid upon the Christian for observance, yet we must be thankful, in such a world palpitating with anxious fears, for any custom or anniversary which invites men to turn their thoughts towards Him. May our musings on His work at this season heighten our appreciation of Him at all seasons.

ETERNAL REDEMPTION.

How good it is to be calmly aware, with an awareness not drowned by the noise of battle or shaken by the clamour of war, that the great facts on which redemption rests *still stand*. "Christ died . . was buried . . and rose again." Better still, to have the unruffled assurance that upon the Rock of Ages grace has set our feet. These are among "the things which cannot be shaken."

CHRISTIAN KNOWLEDGE AND THE CHILD.

The religious leaders of the nation recently put forth a statement embodying a demand for Christian instruction for all school-children. What political wrangling there has been over this question in the past! How to give effect to the demand is still a problem complicated and aggravated by sectarianism and modernism.

Yet with the appalling proof before our eyes of the effects of a single generation of deliberate, nation-wide anti-Christian training in Germany and Russia, no serious-minded person can treat this issue with indifference. As for the Christian, whatever view may be taken of participation in political matters, it is beyond dispute that mere passivity here does not discharge his obligations. Whatever, with a good and enlightened conscience, can be done to check the paganisation of youth and to give instead a background of Christian knowledge to the minds of the children—that, to the limit of his opportunity, the Christian should seek to do.

IT HAS BEEN NOTICED:

That despite the gravity of the days, few come together to the prayer-meeting.

That there is but little real inclination for intercession.

That God is much more often asked to get us out of this trial than to teach us His will and convey to us His blessing by means of it.

That much more is heard of the enormities of "enemy" peoples than of our own sins against light and privilege.

That seldom, consequently, is there any expression of confession, contrition, or repentance.

Have you noticed these things? Are you doing anything about them? And have you meditated in the first nineteen verses of the 9th of Daniel of late?

We are glad to learn that our gracious King has again appointed a National Day of Prayer. May humble confession mark not that day only but all our days!

REMEMBER.

"Remember them that are in bonds, as bound with them; them that are evil entreated, as being ourselves also in the body" (Heb. 13. 3).

This is a word to the Lord's remembrancers (Isa. 62. 6). We are apt to forget the tens of thousands who languish in internment camps, and those who endure the living death of the concentration camps. Include these more and more in your prayers and active sympathies.

WHO CATCHES GOD'S EYE?

"Saith the Lord: To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word" (Isa. 66. 2). J.n.w.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

April, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up March, 15th

ENGLAND

FORTHCOMING.—Acton. Y.P. Conference at Berrymead Hall, Apl. 5, at 4 and 6. R. S. Code and F. A. Tatford..**Nottingham.** S.S. Workers', in Clumber Hall, Apl. 5, at 3 and 6. John M'Alpine and Edwin Lewis..**Littlehampton.** Owing to new order banning coastal belt to pleasure visitors, S.S. Workers' Conference Apl. 10-15, has had to be cancelled..**Glossop,** Derbyshire. Y.P. Holiday, Kingsmoor School, Apl. 10-15. Particulars, A. Pickering, 10 Abbey Grove, Stockport..**Boston.** Trinity Hall, Apl. 11, at 2.30 and 6..**Weymouth.** George Street Hall, Apl. 11, at 2.45 and 5.45. H. Wildish and W. J. Wiseman..**Woodchurch,** nr. Ashford, Kent, in The Christian Association Rooms, Apl. 11, at 3 and 6. R. F. Carpenter and W. D. Sweeting...**Windsor.** Gospel Hall, Garfield Place, Apl. 11, at 2.45 and 5.30. E. F. Walker and J. E. Wilday..**Bedhampton,** Hants., Gospel Hall, Apl. 11..**Manchester.** Apl. 11 and 12. Messrs. Ellison, F. M'Laine, A. Fallaize...**Newcastle-on-Tyne.** Apl. 11, in People's Hall, Rye Hill; 12th and 14th, in Bethany Hall, Park Rd. R. R. Guyatt, G. C. D. Howley, W. F. Naismith, G. J. P. Price, A. M. Redwood..**Winchester,** in Congregational Church, Apl. 14, at 11, 2.45, and 6. A. Burr and J. Harrad..**Colyton.** Gospel Hall, Apl. 14, at 3 and 6..**Stretford,** Manchester, Apl. 14..**Port Talbot.** Ynys St. Gospel Hall, Apl. 14, at 2.30 and 7.30. A. Fallaize and another..**Leeds.** Joseph St Hall, Apl. 14..**Gloucester,** in Ebenezer Hall, Apl. 14, at 3 and 5.45. Conversational Reading on "The Local Church in the New Testament." L. J. Vallance..**Tutbury.** Gospel Hall, Hatton, Apl. 14. L. Rees and W. Bedford..**Ipswich.** Foundation St. Annual, in Gainsborough Hall, Bolton Lane, nr. St. Margaret's Church, Apl. 14, at 7, 11, 2.30 and 6.15..**Stoke-on-Trent.** Gospel Hall, Bowstead St. (adjoining Potteries Bus Depot), Apl. 14, at 3 and 6. H. Steedman and Ellis Harrison..**Blackwood,** Mon. There will be no Conference on Apl. 14..**Ware.** Gospel Hall, Collett Rd., Apl. 14, at 3.30 and 5.45. H. Wildish..**Bournemouth.** S.S. Workers', in Norwich Avenue Hall, Apl. 16, at 3.15 and 6.30. F. A. Tatford and Harold Wildish..**Barkingside.** Victoria Hall, Victoria Rd., Apl. 19, at 5.15. J. B. Watson and S. K. Hine..**Bradford.** Yorkshire S.S. Workers, in Girlington, Apl. 19. John C. H. Fiske..**Wallington.** Y.P. Rally, in Ross Rd., Hall, Apl. 19, at 6.30. H. L. Jacquier..**Quenington.** Gospel Hall, Apl. 26, at 2.30 and 5.45. D. Hill and H. L. Ellison..**Chalfont St. Peter.** Apl. 26, at 3.15, 5.30, and 7.30. T. B. Harding and E. W. Rogers..**Altrincham.** Apl. 26. A. Fingland Jack and W. Ainslie..**Bristol.** Missionary, in Stokes Croft Chapel, May 17-20. Ladies' Meetings, 20th, at 3 and 6.45..**Bournemouth.** St. Peter's Hall, May 20-22, at 11, 3, and 7.30. G. Goodman, H. P. Barker, H. St. John and C. Dyer..**Horncastle.** Gospel Hall, Prospect St., June 2, at 2.30 and 6..**Cardiff.** Missionary Conference in Cory Hall, Apl. 30 and May 1. H. St. John, D. Wilson Beattie, W. D. Bell, A. Fallaize, T. B. Harding, W. J. Wiseman. Home Workers in Ebenezer Gospel Hall, May 10. A. H. Boulton, W. E. Banfield, I. A. Elias, George Grant, P. Mills, L. H. Tranter..**Heathfield,** in Rest Gospel Hall, Three Cups, Apl. 11, at 2.30 and 6..**Nutley.** Forest Hall, Apl. 11, at 3 and 6..**Dursley,** Glos., in Gospel Hall, April 11, at 3 and 6 p.m.

REPORTS.—Nottingham. Open-Air Mission Annual, Mar. 1, was very well attended. Ministry by H. Wildish and E. H. Needham was practical and helpful for difficult days. A time of spiritual uplift..**Stretford.** Messrs. Woodhouse and Ainslie gave addresses to believers..**Wallington.** Good company at Y.P. Rally, in Ross Rd. Hall, Mar. 8, when Ernest F. Walker gave appreciated help.

NOTES.—W. Ainslie to be at **Poulton,** Wallasey, New Ferry, Bebington, etc. Has been much encouraged in meeting several who were saved at children's meetings many years ago..**Guildford.** M. Kagan visited Manor Rd. Hall, Mar. 2-4. Good attendances, ministry appreciated..C. W. F. M'Ewen gave help in Cheeke St., Exeter, and **Whipton.** To be at Exeter district and work amongst H.M. Forces.

SCOTLAND

FORTHCOMING.—Brechin. Jubilee Conference, Apl. 5, at 2.45. Dr. A. T. Duncan, E. Heath, J. M. Cordiner..**Glasgow.** Half-Yearly S.S. Teachers', in Abingdon Hall, Apl. 5, at 4. W. A. Thomson, J. Hislop, F. Whitmore..**Motherwell.** Shields Rd. Hall, Apl. 5, at 3.30. A. Borland, J. Douglas, T. A. Kirkby, J. Malcolm..**Glasgow.** Half-Yearly Meetings, in Christian Institute, Apl. 12, at 4; 13 at 2.30; 14 at 11, 2.30, and 6; 15 at 11. Sisters' Missionary, 2.30; Missionary Report, 6. Harold St. John, Dr. Heron, G. C. D. Howley, W. D. Whitelaw, C. Catton, A. Young, F. E. S. Olford, A. H. Charters..**Kilmarnock.** Women's Missionary, in Elim Hall, Apl. 12, at 3.30. Mrs. Bell, Miss Frazer, Miss Foden, Miss Kelly..**Kilbirnie.** Sisters' Missionary, in Gospel Hall, Apl. 19, at 3. Mrs. Wilding, Miss Stirling, others..**Motherwell.** Women's Missionary, in Roman Road Hall, Apl. 19, at 3.30. Mrs. M'Gregor, Miss Foden, Miss Barclay, Miss Fraser..**Portobello.** In Baptist Church, High St., Apl. 19, at 3. A. Borland, T. J. Smith, W. F. Naismith, Wm. M'Alonan..**Troon.** Ayrshire Youth Conference, in Bethany Hall, Apl. 19, at 3.45. John Douglas, John Lightbody, James Moffat..**Edinburgh.** Gorgie War Memorial Hall, Apl. 16, at 3. J. Wilson, R. Prentice, others..**Glasgow.** Young Women, in Elim Hall, Apl. 26, at 4. Mrs. M'Gregor, Mrs. Sloan, Miss Mona Laird..**Musselburgh.** In Congregational Church, Links St., Fisherrow, May 10, at 3.15. John Douglas, G. Westwater, J. Currie, Wm. King..**Largs.** Bible Readings for Brethren, May 5-10. W. W. Fereday, H. St. John. Particulars from R. G. Taylor, Notherhall..**Glasgow.** Quarterly District Visiting Meeting of S.S. Teachers, in Porch Hall, May 17, at 4..**Tillicoultry.** Gospel Hall, May 10. G. C. D. Howley, others.

GLASGOW.—Large gathering of S.S. Teachers, in **Bishopbriggs,** Feb. 15. Encouraging and helpful messages from Jas. Moffat, J. H. Caldwell..About 300 present at **Porch Hall** Conference, Feb. 8. Practical and profitable ministry from A. Borland, T. Richardson, R. D. Johnston, Jas. Milne..**Summerfield Hall,** filled Mar. 1, when practical and profitable ministry was given by R. Cumming, J. Caldwell, J. Milne, H. German, Mr. German continued with special Gospel Campaign. Meetings well attended and interest good..**Greenview Hall.** Conference, March. 1, was well

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attended. Ministry by M. M'Calman, W. D. Whitelaw, W. King..E. Rankin commenced Special Gospel Meetings in **Bishopbriggs**, Mar. 16..**Elim** and **Albert Halls** have arranged a series of Saturday Night Gospel Services, to be conducted by H. Wildish during Oct. and Nov.

REPORTS.—**Hebron Hall, Glengarnock**, Feb. 8, well attended. Stimulating and helpful ministry from Jas. Milne, W. Harrison, J. Lees, R. Kennedy..Conference of Young Men and Young Women, in Larkhall, Feb. 22, well attended. Ministry suitable for these difficult times from W. W. Fereday, G. Murray, E. Tainsh.. **Blantyre**, Mar. 8, a time of real profit. E. Grant, W. Harrison, R. Scott ministered suitably to the 200 present. ..**Bishopbriggs**, Mar. 15, a time of blessing. Searching and stimulating messages by J. Hislop, R. Cumming, E. Rankin..Good attendance in **Greenock**, Mar. 15. Helpful and instructive ministry by J. L. Barrie, A. Wallace, J. M. Wilson, R. Hopkins..**Busby**. Conference for introduction to Gospel Effort, Mar. 1, well attended. Ministry by Jas. Hyslop, Geo. Murray, F. Whitmore.

NOTES.—Fred. Whitmore conducting special meetings in **Busby** with much blessing..Edward Rankin commenced Gospel Services in **Bishopbriggs**, Mar. 16.. R. W. Broadbent visited **Rankinston**.

IRELAND

NOTES.—**Dublin**. E. E. Rankin preached in Merrion Hall early in March. Dr. Heron followed for remainder of month..J. Finegan continuing Gospel effort in wooden tent at **Drum**, Monaghan. Some interest manifest..Edward Hill having special effort at **Ardmillan**. Attendances small, a little interest..R. Craig at **Tinary**, Glenbrook. Numbers fair..J. Lennox and D. Leatham holding Gospel meetings in a vacant house near **Battleford**, with fair interest..M. Bentley continued meetings in **Lurgan**, with good attendances and interest.

AMERICA

CANADA.—Conferences in Central Hall, Toronto and Brantford, Apl. 11-13..**Toronto**. Y.P. Monthly Rally, in Markham Tabernacle was large. Helpful message by C. E. Tatham..R. M'Crory had special meetings in Bracondale Hall, with interest. Assembly in Highfield Hall greatly helped by ministry of John Gunn. Messrs. Irwin and Joyce continue to give help in Broadview Hall. C. E. Tatham gave help in Maranatha Hall. From Feb. 23 to end of Apl., a group of the Lord's peoples from Assemblies have been allotted the period from 9 to 9.30 each Sunday evening by Radio Station CFRB, for broadcasting of the Gospel. Pray that God will bless this testimony..**Guelph**. Wallace Logan gave reports of work in Africa, in Yorkshire St. Hall..**Tilsonburg**. H. K. Downie and T. A. Wilkie had well attended Gospel meetings..**Hamilton**. C. E. Tatham ministered the Word to Lord's people in M'Nab St. Hall, in Jan. Winter Reunion of Guelph Summer Bible School, held in Bethany Hall, largely attended by young people from Detroit in the west to Montreal in the east. H. G. Lockett, C. E. Tatham, and John Smart took part. Dr. Northcote Deck gave helpful ministry in Bethany Hall..David Kirk had several weeks' meetings in **Stirling**, Ont., with the Lord's blessing. Saints stirred, began to work, and thus souls were saved..W. E. Belch is working in the vicinity of Stirling, Belleville, and Springbrook. Interest good.

UNITED STATES.—**Old Orchard Beach**, Maine, Annual Summer Convention, Aug. 10-17. Details from H. F. Stultz, 819 Main St., Westbrook, Maine..**Detroit**. Work amongst Italians carried on by Rocco Cappieto is very encouraging. The Lord is blessing the brethren Nottage amongst coloured people..**Colorado**. F. W. Schwartz had time of blessing in Denver and other centres..**Florida**. R. T. Halliday is giving considerable help in Southern States in east..D. Kirk had blessing in the Gospel in Westbrooke, Maine.

OTHER PARTS.—**West Indies**. A. G. Ingleby, Paget, Bermuda, writes of many openings amongst Portuguese, who number several thousands. He adds: "One was deeply impressed by the spiritual potentialities represented by hundreds of young lives, held, thus far, within the influence of the Gospel. The Portuguese work here is like a vine which has run wild."..L. Bewick, Cedar Valley, Jamaica, reports that about 45 were baptised during last year and a much larger number professed faith in Christ. In the Sunday Schools, the average attendance for the year was 875, although over 1100 attended one Sunday..**Argentina**. S. A. Williams sends most interesting account of a time of blessing at Aroa. It was intended to have 3 weeks' meetings, but our brother had to continue preaching nightly for 9 weeks. Over 50 were saved. At Lanus, 17 were baptised at the end of the year. 57 have been baptised in 5 Assemblies in and around Buenos Aires..J. Russell, Buenos Aires, writes that the man who was training to be a Priest, now a business man, and the young woman who was a victim to Demonism, both go on well since conversion, and desire baptism..**Brazil**. W. Maxwell, Sao Paulo, has rented a shop at the other end of the town and reports interest. Priestly opposition is strong.

AUSTRALASIA

AUSTRALIA.—**New South Wales**. Walter Sim has commenced to give Scripture home lessons to nearly 300 different families in outlying parts of the district. It is encouraging to see children so keen. Meetings are held at Tamban and Cedarbutt..E. T. Austen gave helpful message at Young People's Rally, in St. Kilda, Victoria..Workers amongst Aborigines continue with interest and some encouragement..A. S. Wannan, of Adelaide, S. Australia, reports nearly 17,000 Gospel Messages sent to homes during the year, plus hundreds posted regularly to those who replied. The Lord has blessed to saint and sinner.

NEW ZEALAND.—Messrs. Auld and Clark had blessing amongst service men at Papakura, when some professed..L. Taylor had an encouraging time at **Trentham** Camp..J. Spottiswoode had a month's meetings at Eden Hall, **Auckland**. Good attendances, ministry much appreciated..Messrs. Howland and Petrie, with Otago Gospel Car, were encouraged in visiting Sheep Stations in the **McKenzie Country**..Messrs. Graham and Collings, with Nelson Gospel Carriage, report more opposition than usual..Other Carriage workers report interest..S. Burnham gave help at Nelson, going on to Dunedin and Invercargill.

THE WORLD FIELD

ASIA.—**Malaya**. L. J. Donaldson, Singapore, writes of encouragement in various branches of the work. Good opportunities have been granted amongst soldiers and airmen. It was hoped to baptise several Chinese believers, including some blind men from a hospital where a weekly service is held by a local brother..**INDIA**. F. Rowat, Bangalore, writes: "Pray for blessing on distribution of God's Word among the Forces. Officers received copies ere leaving for various parts. 5 were

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Christian workers. 30 Mohammedan children come to my Sunday School."..W. A. Morrison, Ambajipeta, writes that in a place where caste feeling has kept the believers from observing the Lord's Supper for a long time, the table has again been set up. The feeling was not among the believers themselves, but unsaved villagers violently opposed the saved leather workers breaking bread with those from their community. There has not been the same opposition this time..Miss R. Lynn, Tanuku, writes of interest on tour in a hired houseboat, with 6 Indian helpers, when many villages and hamlets were visited.

AFRICA.—Congo Belge. A. J. Ellis, Bunkeya, writes of encouragement, on return from furlough, to see the Christians going on well. It was hoped to have the evangelist-teachers for a course of Bible study before carrying the Gospel to the villages through the village schools..E. J. Spargo, Luizi, writes that two young men, who have sat long under the Word, stood up after a Gospel Meeting and professed faith in Christ. Several desire baptism..**N. Rhodesia.** Mrs. D. A. Barnett Chavuma, reports Gospel meetings well attended. 5 girls recently professed, also a young man who was staying at the hospital with a sick relative..**Natal.** Miss Geyden-Roberts, Elim, writes of blessing among boys and girls, also of helpful times in the Christian Women's Class.. **South.** W. J. Coleridge reports that 3 Basuto people were baptised in a river near Johannesburg and received into the nearby native Assembly.

"WITH CHRIST"

Nov. 18, **Hugh B. Wylie**, Detroit, U.S.A., aged 42. Saved in Roman Road Hall, Motherwell, at the early age of 11. In fellowship in Central Hall, Detroit. Will be much missed..Dec. 19, **Mrs. Florence Tuck**, of Malden Hall, London, aged 64. An active worker in Assembly, Sunday School, and Women's Meeting. Will be remembered by missionaries in all parts, as for many years she had laboured with a few fellow-helpers making thousands of garments, etc., for schools, orphanages, etc...Jan. 3, **Mrs. Marks**, wife of Dr. L. Freeman Marks, Mumbles, aged 68. A member of a well-known Swansea family, her parents were means of the local Assembly being formed. An outstanding personality, associated with Assembly since her girlhood. She was an indefatigable worker, leader of a successful Women's meeting, Married Women's Bible Class, a true Mother in Israel, whose home was ever open to the Lord's servants. Laid aside for 12 months. She has left behind a fragrant testimony..Jan. 3, **Edward Fairbairn**, of Buffalo, New York, after a short illness, aged 87. Born in Edinburgh, he went to America at the age of 19, travelling on a sailing schooner, and entered the dry goods business, continuing with the same firm in an executive position for over 68 years. Led to Christ soon after his arrival in 1876, was associated with Assembly Hall for more than 50 years—becoming a tower of strength to the people who meet there, and also taking a large interest in the Christian activities of the city. Will be missed for his timely ministry as well as his evangelistic and missionary zeal. His was a life of steadfastness and devotion to the Lord, making it the rule of his life to be present at all meetings unless illness should prevent. Highly esteemed among business associates and friends in all walks of life, he possessed a rare Christian influence among those with whom he came in daily contact. For over 60 years he taught Bible Classes in the city, and for over 25 years he visited Erie County Jail Sunday after Sunday, with results that still abide. He had a constraining desire to spread the Gospel to the regions beyond, giving him a missionary interest in nearly every part of the globe. The missionary interest in the Assembly was deep, quite a number of its members having gone forth to various parts of the harvest field. He was known to a large number in Britain, which he had visited on 22 occasions. ..Jan. 14, **Harold Jones**, of Albany, New York. Born in Ross, Herefordshire, 56 years ago; converted when 18; spent 9 years in Bible Coach associated with John Coates; went to Canada in 1914, later located in Albany, New York. Devoted his time to the Lord's work, particularly in pioneering efforts from Canada to Southern Florida. His one motive was to reach the unsaved with the Gospel, which he loved so well..Jan. 16, **Albert J. Simmonds**, Los Angeles, Cal., aged 95..Jan. 29, **Alfred Jones**, aged 78. For many years in Abbey Rd. Hall, Barrow-in-Furness, where he devoted himself whole-heartedly to the Lord's work. Will be remembered by large numbers of saints scattered over a wide area, and be greatly missed locally. Associated with what in early days of Assembly witness was known as "The Old Tent."..**James Sneddon**, aged 58, Saved 35 years ago. In Assembly in Haggs, then for many years in Alloa; last few years in Linthouse and Townhead, Glasgow. A lover of the Word..Feb. 6, **Peter Gray**, Glasgow. Was with Assembly in Eglinton Hall, later Wellcroft Halls. In business was a Director of the City Bakeries. A quiet, consistent brother, who gave generously to the Lord's work..Feb. 11, **Miss Elizabeth Delves**, eldest daughter of late William Delves, Maynards Green, Sussex. 40 years in Assembly. Gave long and devoted service in ministering to, and care of, visiting saints. Her place will be difficult to fill..Feb. 13, **Mrs. Golden**, wife of Harry C. Golden. Brought to the Lord in her early 'teens, and served Him zealously both in this country and for the 26 years she and her husband were in India. A real mother to many young missionaries in South India. For about 20 years connected with Ascupart Hall, Southampton; latterly in Norwich Avenue Hall, Bournemouth. A succourer of many..Feb. 15, **John Tannock** aged 84. For many years in Parkholm Hall, Glasgow, latterly in Shuttle Street, Paisley. Took a deep interest in missionary work, and was a ready helper of those in need..Feb. 16, **Wm. Church**, Greenock, aged 62. Saved about 40 years ago. In Caledonia Hall (now Cruden Hall) for 32 years, where he was an overseer. A quiet, consistent brother, whose home was ever open for the Lord's servants. Led the praise for many years, and will be missed. Leaves his wife, 3 sons, and 2 daughters, all in happy fellowship. Was ever ready to assist in all things pertaining to Assembly life..Feb. 19, in a Glasgow Nursing Home, **Robert Austin**, of Maybole, aged 83. Saved in early life; many years in Maybole Assembly..Feb. 20, **Matthew McConnell**, Glasgow. Met with believers in the Tabernacle, Shettleston, for 40 years. Long a sufferer. Will be missed..Feb. 23, **Mrs. Alex. Bruce**, aged 76. Bore a consistent testimony until the last. Associated with Buckie Assembly for 37 years..Feb. 23, **James Wood**, Birmingham, aged 79. Saved in America over 60 years ago. Associated with Lichfield Assembly for nearly 30 years. Bore a faithful and consistent testimony..Feb. 26, **Mrs. A. Jones**. For 28 years associated with Forster St. Gospel Hall, Warrington. A succourer of many..Feb. 26, at Minehead, **Mrs. H. E. Iles**. Converted at 11 at Doddington Grove Hall, Battersea, under the preaching of Major Whittle; baptised when 13; in fellowship there, afterwards at Haydon Hall, Wimbledon, in 1897 removed to Southend-on-Sea, and served the Lord there, first at the Medical Mission, then in High St., and since at Colman St.

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The Care of an Assembly

By W. R. LEWIS, Bath.

IT will be in "the cloudy and dark day," yet to come, that Jehovah will manifest His shepherd care towards His people Israel. He will search for and seek out His sheep; He will deliver the scattered flock and feed them with good pasture; He will make them lie down in a good fold; He will seek that which was lost and will bring again that which was driven away; He will bind up that which was broken and strengthen that which was sick (Ezek. 34. 11-16). It is in similar conditions that He deals thus with His "other sheep" to-day, and it is in like circumstances that His under-shepherds manifest that they have been truly made such by the Holy Spirit. Shepherd work is a work to be eagerly desired, for it is Christ-like work (1 Tim. 3. 1). It is an unspeakable honour to be set "in" (not "over") the flock as an overseer by the Holy Spirit, to feed, to guard, to guide, to instruct, reprove, rebuke, and exhort the church of God "which He hath purchased with His own blood" (Acts 20. 28, R.V.).

In days of persecution it was a post of physical danger, but it is at all times one of temptation and great responsibility, calling for sobriety and faithfulness, by constant taking heed, first of all, to themselves, and, then, to all the flock, every member of which is equally precious to Christ. The true overseer cannot walk light-heartedly in such a path; it leads to the Judgment-Seat of Christ. There each day and hour will be brought under the survey of the Lord, to whom account will have to be given by those whom He has charged to watch (lit., to be sleepless) on behalf of souls. It is of their own conduct, not that of others, they must then give account (Heb. 13. 17). The Chief Shepherd will require His sheep at their hand if they neglect their charge (Ezek. 34. 7-10).

In the recoil from traditional Episcopacy there is a danger of overlooking the gracious provision in pastors or elders which the Holy Spirit still continues to make for the well-being of the saints. No human ordination for this is provided for in Scripture, still less are the flocks supposed to appoint their shepherds, but fifteen features are given in 1 Tim. 3. 1-7 (R.V.) of a God-given overseer, so that the flock may be in no doubt as to the persons to be recognised. There are no apostles or their delegates now to point them out, but the Holy Spirit who appoints them has done this for us very clearly.

The work they are called to do is a "good" (or beautiful, noble, honourable) work and it is to be done by beautiful or honourable characters. Shall we recall

Their Spiritual Features?

It is noticeable that personal and relative moral qualities rather than exceptional gifts are necessary. An overseer, then, must be (1) *without reproach*. There must be nothing in the past or present of his Christian life that could be laid hold of as inconsistent with the position of a spiritual guide to others. (2) In an age when polygamy was prevalent, he must be *the husband of one (not a) wife*. Any laxity in marriage relationships, and lightness with the opposite sex, would bring havoc into the Assembly, and would totally debar one from the work of oversight. (3) He must be *temperate*. His spirit will affect others more than his advice. There must be self-restraint not only in bodily, but also in spiritual impulses, no running to extremes, but walking in the midst of the paths of judgment (Prov. 8. 20).

He must be (4) *sober-minded*, of sound discretion. Cheerfulness of spirit is, indeed, a blessing, but lightness of spirit is the reverse. The gravity called for must be natural and simple; (5) *orderly* (decent, modest, or decorous); he may have overcome the love of the world, and yet overlook an evil temper, a proud and stubborn will. It is these things that bring disorders in their train; (6) *given to hospitality*. "Be not forgetful to show love to strangers (those away from home), for thereby some have entertained angels unawares" (Heb. 13. 1). If it is one of His little ones, he entertains Christ Himself.

He must be (7) *apt to teach*; he may not have the public gift to labour in word and doctrine, but at least he must be able to impart instruction, in private, through his knowledge of God and His Word. He ought to be able to know how and when to give "milk" to babes and "strong meat" to those who need it; (8) *no brawler* (or given to wine) and (9) *no striker*. In those first days the most elementary virtues had to be insisted on, but we have not got beyond the need of warning against self-indulgence and combativeness. We may not strike with our fists, but it is easily possible to wound more deeply with our lips. He must be (10) *gentle*, reasonable, anxious to show consideration and forbearance and not unduly rigorous or manifesting a readiness to take offence. Someone (was it H. Dyer?) once said that an overseer needs the wisdom of a father, the affection of a mother, and the skin of a rhinoceros; (11) *not contentious*, quarrelsome, aggressive, disputatious. He is to avoid disputes in which

he may easily lose his temper. "The Lord's servant must not strive" (2 Tim. 2. 24).

He must be (12) *no lover of money*, but generous and large-hearted; (13) *one that ruleth well his own house*, having children in subjection with all gravity (propriety of demeanour), for "if a man knoweth not how to rule his own house, how shall he take care of the church of God?" It is possible to be a coward in his family while heroic enough in public. As head of his household he is responsible for the conduct, dress and manners of his wife and children as well as of himself. His family is to be a picture of what he wishes other families to be. The character of his family, then, may be either a great help or a grave impediment to his exercise of oversight. If his wife cannot keep his counsel, if his home becomes a place where the failures of saints are discussed, who is likely to confide in him for help and comfort when experiencing secret trials?

He must be (14) *not a novice*, or recent convert, "lest being puffed up he fall into the condemnation of the devil." A novice cannot occupy the delicate position of an overseer. (15) He must have *a good testimony from them that are without*, "lest he fall into reproach and the snare of the devil." Men of the world have a shrewd judgment of what we ought to be. What a disgrace for an Assembly if an elder becomes discredited in their eyes by falling into debt or by slackness in business methods, or if he cannot be relied upon in word or work!

It would be well, perhaps, if those of us who attend what are called "oversight meetings" were to read more often than we do these verses. It might help us to ascertain from the Lord Himself our true place in His Assembly and save us from trying to occupy a position for which we are manifestly unfitted. If we prayerfully ponder them we shall have little cause to boast of the Scripturalness of our conduct, and if an Assembly lacks those who aspire, and earnestly strive, with God's help, to fulfil these conditions, let them cry to Him to provide such guides. Yet, how seldom do we hear a prayer for "pastors."

The chief part of

Real Oversight

is carried on altogether outside the "oversight meeting," which often might, more suitably, bear the name of a "business meeting." Nevertheless the fact that Scripture always assumes a plurality of elders necessitates their meeting together for prayer and deliberation on all matters relating to the care, the rule, and godly order of the Assembly and the spiritual welfare of those who compose it. It is all important that they should be united in their judgment, for a divided oversight means a divided fellowship. Such meetings should consist of overseers alone, of those who are in the fullest confidence of each other and of the Assembly (Acts 15. 6; 20. 17). A meeting of all the brethren in an Assembly for this particular object has no Divine sanction. To suggest that the teaching of the Acts and Epistles relating to "elders" is of no permanent application is a dangerous principle and would provide ground for abandoning other Assembly truths. It is those who are doing the work that alone are to be recognised. Their steps will be marked as they walk before the saints, their voice will be listened to with respect by the godly. The position can never become a sinecure, and while they do the work those who needlessly oppose them rebel against the Lord.

When truly performed it is an arduous and humbling work and often a thankless one. There is no earthly inducement or way of gain or worldly distinction attaching to Scriptural oversight. But when the Chief Shepherd shall be manifested there is "a crown of glory that fadeth not away" to be bestowed on those who have taken up the work," not of constraint, but willingly, according to God; nor yet for filthy lucre but of a ready mind; neither as lording it over the charge committed to them, but making themselves ENSAMPLES TO THE FLOCK" (1 Pet. 5. 1-4).

Unchanging Love

"He will not always chide; neither will He keep His anger for ever" (Psa. 103. 9).

OUR Father will not always chide,
Nor keep His anger long;
When faith in measure has been tried,
The grief is turned to song.

His changeless love remains the same
To those who in Him trust:
For He who knows our mortal frame
Remembers we are dust.

When the dark cloud the noonday shades,
It is in mercy sent;
When pain the sorrowing heart invades,
It has a wise intent.

A rainbow smiles in every tear
Illumined from above:
And every grief we suffer here
Is ruled by tender love.

For He who gave His only Son
To suffer for our sake,
Will never leave His work undone,
Nor His own covenant break.

WILLIAM WILEMAN.
(Over 90 years of age).

Thus Shall ye Eat It

OR, HOW WE SHOULD PARTAKE OF THE LORD'S SUPPER.

By ROBERT LEE, Manchester.

EVERYTHING connected with the Passover is of interest to the follower of the Saviour, for it was at His last Passover that He inaugurated the Lord's Supper, and what the Passover Feast was to the godly Jew, and much more, the Lord's Table is to present-day believers. "And THUS shall ye eat it" (Exod. 12. 11) clearly shows that there are table manners connected with the Lord's Table. Scripture and the old Jewish Rabbis have much to say, not only on WHAT to eat, but HOW.

But before we deal with the question HOW, let us ascertain WHEN.

WHEN WAS THE FEAST TO BE EATEN?

After the sacrifice had been made (Exod. 12. 7). The Passover Feast was not the sacrifice. The sacrifice was made when the Passover Lamb was slain, at least four hours before the Feast was eaten. For the Passover Lambs (always spoken of as one—"IT") were presented in the Temple at 1.30 p.m.; slain at 2.30. Four hours afterwards, when the sun was beginning to decline, the Lord Jesus and His disciples made their way to the Upper Room to partake of the Feast, the last the Lord observed on earth. It was not the eating of the Feast that saved, but the sprinkling of the blood. To call the Lord's Supper a sacrifice is quite wrong, and certainly unscriptural. Have I come under the shelter of the precious Blood of Christ? If so, then that gives me the right to partake of the Feast, to go to the Lord's Table. Furthermore, it had not to be eaten till fire had done its work. How can I feast upon His flesh? How can I eat of His body at the Feast? How can the breaking of the bread be a spiritual feast and communion? The Holy Spirit, the fire of God, can make that possible.

HOW WAS THE PASSOVER EATEN?

and how are we to partake at the table of the Lord?

1. **As Pilgrims.** "With your loins girded, your shoes on your feet, and your staff in your hand" (Exod. 12. 11). The Lord's people must never forget that salvation makes us pilgrims, because strangers (1 Peter 2. 11). The moment we are born again, we discover that we are now citizens of another country, and we become foreigners to the world. Let us ever remember that we are true pilgrims by faith in the Lord Jesus. The Lord's table is for pilgrims.

2. **As Worshippers.** "And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment" (v. 35). And why? When Orientals go to their festivals they put on their best garments and jewellery. To go before their God unadorned is considered an insult. "O worship the Lord in the beauty of holiness," is in the margin "In beautiful array." Clothed in the spotless robe of righteousness, and with spiritual jewels, jewels which are His gift by grace, we are to come to His table in a worshipping mood, not to get something, but to adore Him, to pour out our hearts in loving adoration.

3. **As the Lord's Freemen.** Seated. In arranging how the Passover was to be eaten, the Rabbis insisted that part of the Feast at anyrate should be eaten either recumbent or seated, for, say they, it is the manner of slaves to eat standing, therefore to eat sitting is a sign of freedom. At the first Passover the guests had to be ready for instant departure, therefore had to partake standing; but afterward because freed by God's marvellous grace, were able to sit. How we love to sit around the Table of the Lord partaking, in memory of the broken body and shed blood of our Saviour. Sitting, because we have been freed from the slavery of sin, in the glorious liberty of the Gospel.

4. **In Blissful Leisure.** "Ye shall eat it in haste," was said of the first Passover (v. 11). And we can quite understand the reason for the haste. But now we have leisure to enjoy it in holy meditation. How blessed it is to have a meeting specially for this purpose, and not one tacked on to another in which there is not that leisure necessary for worship. And how wise to hold that meeting on the Lord's Day morning, when we are fresh after our night's rest. Unhurried, without a programme, in quietness and confidence we wait upon Him. Oh, what blissful leisure.

5. **As Reflective Folk.** The Passover had to be eaten "with bitter herbs" (v. 8), symbolising the bitterness of the Egyptian bondage. As we sit at the Lord's Table we cannot forget our sin which nailed Him to the tree, and the sad past, which He has so wonderfully blotted out. We do not rehearse to the Lord the sad particulars of the past, for He has forgiven and forgotten, thank Him. Nor do we allow the memories of the sad past to depress us. He has forgotten.

6. **As Sanctified Ones.** "Unleavened bread" was to be the order at the Feast. We know why that was necessary at the first Passover, for, as verse 34 shows, their kneading troughs were bound up in their packs ready for the pilgrim journey. But afterward a deep spiritual truth was seen in this observance, the leaven symbolising the old evil nature and sin. Oh, we must never sit down at the Lord's table knowingly practising sin. The old leaven must be purged out. We must examine ourselves before leaving

home, asking the Lord to show us if there be any evil way in us, and to cleanse us. The Table is for pardoned and cleansed sinners.

7. **As Satisfied Ones.** A whole lamb for every household, and a whole Christ for every believing soul. Oh, He does satisfy the soul! A whole Christ—think of that beneficence!

8. **As Expectant Ones.** For as oft as we eat this bread and drink this cup we do "shew the Lord's death till He come." When the Jewish family partake of the Passover Feast, there is an empty chair at the table, and an extra cup of wine. Both the chair and the cup are for Elijah, according to Malachi 3. 1, and Mal. 4. 5. It is believed that some year at this Feast, Elijah, the forerunner of Messiah will come.

When they reach the fourth cup of wine, called the cup of the kingdom, the eldest son is commanded by the father to go and see if the expected guest is coming. He opens the door, when all seated at the Passover table stand, saying with a loud voice, "*Baruch Habah*," that is to say, "Blessed is he that cometh." On opening the door, the son shades his eyes, looking toward the east. Seeing nothing, he returns, saying to his father: "I see no signs of his coming." The father says, "Go, look again, my son; perhaps he delays his coming." Once more he goes. Again it is repeated, when the father sorrowfully admits that for another year the Messiah delays His coming.

Is it not impressive to know that every year, for at least two thousand years, this ceremony has been repeated?

How precious and sacred must be the truth of the Lord's Second Advent if so emphasised at, and on so sacred an occasion as the Lord's Table! Never talk as if this blessed truth is of little consequence. At the table of the Lord we not only take a backward look to the suffering of our Lord at Calvary, the cost of our redemption, but a forward look, to the Glory. From the deepest depths He calls to the heights. The Supper begins under the Cross; it is completed before the Throne in Glory.

This is to be noted, that the aspect the Lord associates with His Supper is not the Day of the Lord, but the Day of Christ, not the terror and the judgment as in Malachi, but the feasting and the blessed fellowship with Him.

THIS thing I know, it is never well with me except in Thee; and that not only without but within myself also: and that all abundance which is not my God, to me is only poverty.—*Augustine.*

GOD, of Thy goodness give me Thyself: for Thou art enough for me, and I may nothing ask that is less that may be full worship to Thee: and if I ask anything that is less, *ever me wanteth*—only in Thee I have all.—*Juliana of Norwich* (1373).

The Gospel Threefold

By E. H. BROADBENT, Gislingham.

"MOREOVER, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 1-4).

The Gospel reaches men by way of three stages. It is first apprehended as something that is declared or preached. It is

Doctrine.

From its earliest preaching it has been effectual. Paul writes to the Corinthians—you received it, you stand in it, you are saved by it—and its transforming energy has continued unabated to the present time. "It is the power of God unto salvation to every one that believeth." The working of this doctrine has brought inestimable blessing to the world. It has given inward peace wherever it has prevailed, with righteousness and holiness of conduct and the practice of the love of God toward men. It has peopled heaven with an innumerable multitude of the redeemed. The forms which the preaching take are varied. Not only what is usually called preaching, but also conversation, writing, distribution of what is written, especially the Scriptures, the practical example of life and behaviour in those that believe; all these and many more are forms by which the doctrine of the Gospel reaches the ears and hearts of men.

Where does this wonder-working doctrine come from? What is its source, its origin? Its source is

History.

It springs from facts, from events that have taken place. "Christ died for our sins." "He was buried." "He rose again the third day." This is history, a relation of facts, and of those historical events which are the source and foundation of the doctrine of the Gospel. From these it flows, on these it is built. The four Gospels relate the essential history. This history is a supreme revelation of God and immediately takes its place as the centre of history. All the past leads to it, it fills the present and all the future flows from it. He Who "was God," by Whom all things were made, "was made flesh, and dwelt among us," Christ Jesus, Who, "being in the form of God," "took upon Him the form of a servant," and, "being found in fashion as a man," "became obedient unto death, even the death of the cross."

He "bare our sins in His own body on the tree" and "put away sin by the sacrifice of Himself." While the four Gospels relate the history, the Epistles trace the doctrines or consequences which flow from this history. The Gospels are the source, the fountain head, the Epistles the streams of life-giving water which flow from that source. Drawing from these streams our souls' thirst is quenched. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement." No doctrines are taught in the Epistles of which the germ and beginning is not to be found in the Gospels.

So doctrine has its origin in history.

But is no source to be found from which the history is developed? Might not events have happened in a way different from that which actually took place? The origin of the history is

Prophecy.

It is not only true that Christ died for our sins, but that He died for our sins "according to the Scriptures." Not only a fact that He rose again the third day, but that He rose again the third day "according to the Scriptures." The Old Testament constantly reveals the purposes of God, which afterwards are, or will be, fulfilled in actual fact, or history. After His resurrection the Lord Jesus said to His disciples: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Not only what might be called direct prophecies have their fulfilment, but histories of people are found to be types of the One Who was to come, as Joseph or Melchizedek. The details of sacrifices reveal the atoning work of Christ. "Even Christ our Passover is sacrificed for us," writes Paul. When the Lord read the history of the serpent lifted up in the wilderness He saw, not only an account of something that once happened, but saw in it also a prophecy of the manner of His own death and its consequences. The use made by the Lord and the Apostles in the New Testament of the Old Testament Scriptures shows that the latter are prophecy throughout. So Peter writes that we do well to take heed to the sure word of prophecy, that it did not come by the will of man but by the moving of the Holy Spirit in those men through whom the prophetic word has been given to us.

Thus doctrine has its source in history and history in prophecy.

This is the order in which the Gospel comes to men, but the reverse of this is the Divine order. The will of God, the Father, is revealed in prophecy. The work of God, the Son, results from this. His history is the fulfilling of the will of the Father. The doctrine is that of God, the Holy Spirit, of Whom the Saviour said, "He shall teach you all things," and Whose power and unction alone make the preaching effectual. Yet these are one, and "the Gospel of God" is seen to be of the nature and character of God.

Perpetual Youth

By Dr. ALEX. MACLAREN.

"A house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

THE faithful dead shall live in a body that cannot grow old. Scripture assures us that the dead in Christ are now in full, conscious enjoyment of His presence, and of all the blessedness that to dwell in Christ can bring to a spirit. . . As concerning toil and trouble they take rest in sleep, as concerning contact with an outer world they slumber untroubled by its noise: but as concerning their communion with their Lord, they, like us, "whether we wake or sleep, live together with Him." But we know, too, from Scripture, that the dead in Christ wait for the resurrection of the body, without which they cannot be perfected, nor restored to full activity of outward life in connection with an external creation.

We venture to enforce the familiar teaching of Scripture as to that body of glory—that it

Cannot Decay, nor Grow Old.

Here we have a bodily organisation which, like all other living bodies, goes through its appointed series of changes, wastes in effort, and so needs reparation by food and rest, dies in growing, and finally waxes old and dissolves. In such a house, a man cannot be ever young. The dim eye and shaking hand, the wrinkled face and thin grey hairs cannot but age the spirit, since they weaken its instruments.

If the redeemed of the Lord are to be always young in spirit, they must have a body which knows no weariness, which needs no repose, which has no necessity of dying impressed upon it. And such a body Scripture plainly tells us will belong to those who are Christ's at His coming. Our present acquaintance with the conditions of life makes the great promise seem impossible to many learned men among us. And I know not that anything but acquaintance with the sure Word of God and with a risen Lord will make that seeming impossibility again a great promise for us. If we believe it at all, I think we must believe it because the resurrection of Jesus Christ says so, and because the Scriptures put it into articulate words as the

Promise of His Resurrection.

"Ye do err," said Christ long ago, to those who denied a resurrection, "not knowing the Scriptures nor the power of God." Then knowing the Scriptures leads to belief in the resurrection of the dead, and the remembrance of our ignorance of the power of God disposes of all the doubts which are raised on the supposition that His present works are the pattern of His future ones, or the limits of His unexhausted energy.

We are content, then, to fall back on Scripture words, and to believe in the resurrection of the dead simply because it is, as we believe, told us from God.

For all who accept the message, this hope shines clear, of a *building* of God imperishable and solid, when contrasted with the *tent* in which we dwell here—of a body "raised in incorruption," "clothed with immortality," and so, as in many another phrase, declared to be exempt from decay, and therefore

Vigorous with Unchanging Youth.

How that comes we cannot tell. Whether because that body of glory has no proclivity to mutation and decay, or whether the perpetual volition and power of God counteracts such tendency and give, as the Book of Revelation says, "to eat of the tree of life which is in the midst of the Paradise of God," matters not at all. The truth of the promise remains, though we have no means of knowing more than the fact that we shall receive a body, fashioned like His who dieth no more.

There shall be No Weariness

nor consequent need for repose—"they rest not day nor night." There shall be no faintness nor consequent craving for sustenance—"they shall hunger no more neither thirst any more." There shall be no disease—"the inhabitant shall no more say, I am sick." "Neither can they die any more, for they are equal unto the angels."

And if all this is true, that glorious and undecaying body will then be the equal and fit instrument of the perfected spirit, not as it is now, the adequate instrument only of the natural life. The deepest emotions then will be capable of expression, not as now, like some rushing tide, choke the floodgates through whose narrow aperture they try to press, and be all tossed into foam in the attempt. We shall then seem what we are, as we shall also be what we ought. All outward things will then be fully and clearly communicated to the spirit, for that glorious body will be a perfect instrument of knowledge. All that we desire to do we then shall do, nor be longer tortured with tremulous hands which can never draw

The Perfect Circle

that we plan, and stammering lips that will not obey the heart, and throbbing brain that *will* ache when we would have it clear. The ever young spirit will have for true yoke-fellow a body that cannot tire nor grow old, nor die.

The aged saints of God shall rise then in youthful beauty. More than the long vanished comeliness shall on that day rest on faces that were haggard with anxiety, and pinched with penury and years. There will be no more palsied hands, no more scattered grey hairs, no more dim and horny eyes, no more stiffened muscles and slow throbbing hearts. "It is sown in weakness, it is raised in power." It is sown in decaying old age, it is

Raised in Immortal Youth.

His servants shall stand in that day among "the young-eyed cherubim" and be like them for ever. So may we think of the dead in Christ.

But do not forget that the Christian faith may largely do for us here what God's grace and power will do for us in Heaven, and that even now we may possess much of this great gift of perpetual youth. If we live for Christ by faith in Him, then may we carry with us all our days the energy, the hope, the joy of the morning tide, and be children in evil while men in understanding. With

Unworn and Fresh Heart

we may "bring forth fruit in old age," and have the crocus in the autumnal fields as well as in the springtime of our lives. A Christian life on earth solves partly, a Christian life in heaven solves completely, the problem of perpetual youth. For those who die in His faith and fear, better is the end than the beginning, and the day of one's death than the day of one's birth. Christ keeps the good wine until the close of the feast.

"Such is Thy banquet, dearest Lord;
O give us grace, to cast
Our lot with Thine, to trust Thy word,
And keep our best till last."

Faith and Goods

"The Poor . . . Rich in faith" (Jas. 2. 5).
"The Rich . . . Rich in good works" (1 Tim. 6. 18).

ONE way in which faith acts is to lift the soul above both the loss or gain of mere material things. By faith Abraham, when offered much spoil by the King of Sodom, refused, saying: "I have lift up my hand to the Most High God, the possessor of Heaven and Earth, that I will not take from a thread to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abraham rich" (Gen. 14. 22, 23). It was by faith, likewise, that David standing among the ruins of Ziklag, where all his possessions lay charred and smouldering, "encouraged himself in the Lord his God" (1 Sam. 30. 6).

Faith, sure of the "Possessor of Heaven and Earth," is not tempted to reach after some tiny fraction of the things He possesses, nor to mourn

over the removal of material things from present grasp. She recognises the constancy of God's favour, and is able to rise above being too much affected by either the increase or decrease of "uncertain riches." If God bestow them, well: if not, their possession is not a good but an evil. To be made rich by the King of Sodom were a reproach to God's pilgrim. But if the Lord bless Abraham in all things (Gen. 24. 1) faith will accept the riches as a stewardship large in obligation as brief in tenure, and will walk humbly in pilgrim character as much in temporal prosperity as in adversity and leanness.

Wherein then lies the danger to the child of God of much earthly possession? Here. That our foolish hearts are easily tempted to transfer their trust from God to His blessings. To do so is the folly of leaning on the uncertain, the temporary and the altogether insufficient, and ceasing to rely on the faithful, abiding El Shaddai —the God Who is Enough. It is the overthrow of faith, it is to walk by sight as do "men of the world who have their portion in this life." Wherefore the Holy Ghost saith, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the Living God, Who giveth us richly all things to enjoy" (1 Tim. 6. 17).

The rich after the world's idea are those who acquire much. The rich, after the Divine thought, are those who give much. The true opportunity which riches present to their holder is that of being "rich in good works, ready to distribute, willing to communicate" (1 Tim. 6). How few are rich in this heavenly sense. It was said of one parsimonious professor of religion that his "good works" were so few and far between that nobody would have missed them. "See that ye abound in this grace also," pleads the Apostle with carnal Corinthians; as though to say that to be rich in eloquence, tongues, knowledge, and like gifts, and with it all to be poor in giving is to have a conspicuous deficiency in what would otherwise be rounded and balanced Christian character. The writer recollects a description given him by an old sister of a prominent and active elder: "He's a zealous, diligent worker, a God-fearing man an' a'—but it's a pity he's *sae near*." There was the blemish, he did not "abound in this grace also," and the paucity of his good works in this direction lessened the value of his witness and took the bloom from all his other activities.

So, we repeat, faith lifts the soul above either the loss or gain of material things; and to this let it be added: It enables the soul to realise that the value of earthly possessions lies in the opportunity they confer of being "rich in good works."

J. B. W.

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 229 Bothwell Street, Glasgow, C.2. Any good books promptly supplied from any publisher.

SPECIAL REVIEW.

The Anchorage of Life, by DANIEL LAMONT, D.D., Professor of Practical Theology in the University of Edinburgh. Published by the Intervarsity Fellowship, 39 Bedford Square, W.C.1. (3/6 net; 3/11 post free). We can all remember days at school and college when the class or lecture room was no more dull and "stuffy." The hour was suffused with animation, the subject lived, freshening breezes blew upon it from all directions. There is a great deal in presentation, as the Sultan told the Grand Vizier whose head he did *not* cut off: "But I have reported the same thing as my beheaded predecessor? "Yes, Grand Vizier," replied the Sultan, "only in a very different way." With sustained reverence and inmost heart loyalty to Him Who is the Truth, Dr. Lamont brings lucidity, animation, and a delightful freshness to the treatment of his great subject—for it is a great subject. Mankind has come into a situation where "things are in the saddle and ride mankind." It began with wrong *thinking*, yet what a harvest of woe it has entailed for us all. From the opposite side, however, there have been those who have devoted themselves almost exclusively to impersonal concepts, but this preoccupation leads only into a misty and dowdy street with a fatal block at the end. When personality gets its right of way in thought, an avenue is cleared for giving Christ the central place which God has once for all given Him in man's universe. Our explanation of anything must depend upon our explanation of everything. Unaided science is after all only provincial; for science investigates the relations *between* things within the universe. Yet Man's restless mind demands to know whether the universe as a whole, and his own life along with it, has any meaning. Yes, in Christ "it means intensely, and means good," and in a profoundly experimental sense (for the Apostle Paul could never have written it, if he had not himself experienced it) "all things are ours." To ignore our limitations is folly, but to ignore the fact that beyond our limitations is God—that would be greater folly, since the idea of a limit implies a consciousness of something beyond that limit. In Christ, the soul's experience embraces both sides of the line of limitation, though in different ways. In short, while we cannot have the whole of experience, we may yet enjoy an experience of the whole. Does God care? Does God love us, or hate us, or is He indifferent? Neither Science nor Philosophy can even begin to answer that question. But God has spoken, and Revelation can answer it. And this revelation comes in amazing grace to the individual. Coming by the Spirit of God, it comes in Love, warm, intimate, personal. To enthrone anyone or anything else than the Living God Who has spoken to mankind in Jesus Christ, is to court ruin both in this world and in that which is to come. The depths of God's love we know to be ample for our present need—ample both for days in time and for eternal years.

Are you at the University? Were you at the University? Are you sorry you never went to the University? Anyhow and anyway, read thoughtfully this book.

J. W. WILES.

WESLEY ON PARTY NAMES.

"WOULD to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgotten, and that we might all agree to sit down together, as humble, loving disciples at the feet of our common Master, to hear His Word, to imbibe His Spirit, and to transcribe His life in our own."
—*John Wesley.*

"Thy Son Liveth"

ADDRESSED TO GODLY PARENTS WITH UNSAVED SONS AND DAUGHTERS.

By H. P. BARKER, Weymouth.

"Still trustful be, though anxious care
Doth on thy spirit press;
For those who in thy Well-beloved
Can see no loveliness;
Still trust thy God, whose love for them
Is greater far than thine;
Plead on till every one is saved
By power of grace divine."

OF all the trials through which the people of God have to pass, perhaps none is greater than that of seeing their dearly loved children turning from the ways of God, finding no attractiveness in the Saviour, and seeking their pleasures and companionships in the world. When this is the case it is a grief so sore that the burdened heart of the parent can only find relief in the sympathy and help of our great High Priest.

But is this trial one in which we *can* know His sympathy? Has He tasted of this sorrow? By way of answer let His own words speak: "I have nourished and brought up children and they have rebelled against Me" (Isa. 1. 2). Remember that He whom we know as our Saviour was the great Jehovah of the Old Testament. He it was who nourished and brought up children, and who had the sorrow of seeing them unmindful of His love, and pleasing themselves in the children of strangers (Isa. 2. 6).

We may be sure there was nothing lacking in the way that these ungrateful children were brought up. What could have been done for them that was not done? Yet, in spite of all the patient forbearance and gracious training, they turned out as they did, a cause of grief instead of joy. So the Lord knows well how to sympathise with us when we have to mourn over the worldliness and indifference of the children of our love. He has Himself known, but in a deeper degree, the same sorrow.

Some of the most shining saints have had children who did not walk in their ways.

Samuel was a man so unique in his life of service to God that mention could be made of him after the manner of Psalm 99. 6. Yet his sons "turned aside after filthy lucre." Think of David, the sweet singer of holy and wonderful psalms. What sons he had! Amnon, Absalom, Adonijah. Even his beloved Solomon became an idolater, and "his heart was turned away from the Lord."

Hezekiah "clave to the Lord and departed not from following him, but kept His commandments . . . and the Lord was with him." Of his son Manasseh we are told that "he did wickedly above all that the Amorites did," and "shed innocent blood very much." Think of this vile man being the son of such a saintly father!

All this may seem very mysterious to us. We may think: "Surely in the case of these wicked sons there must have been some defect in their upbringing. Is it not written: 'Train up a child in the way he should go, and when he is old he will not depart from it'?" But it is not necessary to assume this. It is more than doubtful whether this verse (Prov. 22. 6) bears the meaning which it has in the words of our A.V. Bibles. It is thought with good reason that it should be read thus: "Train up a child according to the tenor of his way, and when he is old he will not depart from it." That is, if you bring up a child in the way he wants to go, he will still pursue that way when he is a man. To allow a child to walk in the way of his own will is thus to inflict on him a life-long injury.

No one can imagine that there was any defect in the way that the Lord "brought up" His children (Isa. 1. 2), yet they turned out to be corrupters. So let us not conclude, when we find the children of godly parents walking in evil ways, that the parents are necessarily to be blamed. Such a conclusion, in the face of Isa. 1. 2, would be to impute blame to the Lord Himself.

On the other hand, not one of us can claim divine blessing for our children on the ground of our own faithfulness. Those whose sons and daughters are happily found walking in the way of the Lord would be the first to acknowledge that this is through God's sovereign mercy, and not because of their training. At the same time, much depends on whether we give ourselves to earnest prayer for our children. *God hears and answers prayer.* And He bids us pray for them. "Lift up thy hands toward Him for the life of thy young children."

"No mother's cry to Thee is lost,
Howe'er her hopes and plans are crossed:
Then trust Him still, whate'er it cost."

"But," says one, "this is what I am doing; I cry to God day and night for my dear ones. I can truly say of them: 'My heart's desire and prayer to God . . . is that they might be saved.'" Yes, many a mother is praying with all the earnestness of her soul for her unsaved boy. "Master, I beseech Thee, look upon my son" (Luke 9. 38) is the substance of her constant entreaty. If the Saviour were here on earth, and her boy were young again, as in the days when he loved to sit on her knee and be fondled, she would assuredly be like the "mothers of Salem" who took their little ones to Him to be blessed. Happy mothers when they saw their children, so dear to their hearts, in the arms of Jesus!

Perhaps the days when teaching and pleading would be heeded are long gone by. Those opportunities of bringing your boy to the Lord are past. You feel, perhaps, that you did not make the most of them. You might have been more earnest, more prayerful. You cannot claim God's blessing on the ground of your own fidelity. But you can plead the *mercy* of God, exceeding great and free as it is. You can cry, like the man in Matt. 17. 15, "Lord, have mercy on my son."

In this way you can even now bring your loved one to the Saviour's feet. You can carry him in the arms of faith and prayer. Knowing something of His love and sympathy, you can tell out into His listening ear the tale of your disappointment, your grief, your anxiety for the child of your heart. You can look up into His face and say: "Master, I have brought unto Thee my son" (Mark 9. 17). What will the Lord reply? Will He not say, even as He said to one similarly concerned: "Go thy way; thy son liveth"? (John 4. 50). Be it yours to follow the example of the nobleman of Capernaum: "The man believed the word that Jesus had spoken unto him, and he went his way." Do thou likewise, praying mother. Maybe others will soon meet thee, as they met the nobleman, saying, "thy son liveth," and the "friends and neighbours" shall share thy joy over him that was lost but now is found. And thine own joy, like the joy of God Himself, will express itself in words of glad thanksgiving: "This my son was dead and is alive again; he was lost and is found."

It is not every mother, however, to whom it is given to see an immediate answer to her prayers. Some do not *see* the desired result at all. They are called home while their dear ones are still in the thraldom of their evil ways. It was so with Hezekiah, to whom reference has been made. It was after his death that his son broke out into such utter vileness. Then in great mercy God allowed grievous affliction to fall upon Manasseh, with the result that he "humbled himself greatly before the God of his fathers, and prayed unto Him." And during the remainder of his life Manasseh showed the reality of his repentance by a complete transformation of character, and became the instrument whereby the hearts of many were recovered for the Lord. So, though the godly father was no longer on earth to rejoice over the event, it could at last be said of the wayward and wicked son of his love: "Thy son liveth!"

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.

Note the Numbers of the Questions.

Answers are invited to the following Question:

Deut. 32. 8. Please explain the statement: "He set the bounds of the peoples according to the number of the children of Israel."

"KURIAKE."

QUESTION 2249.—**Is "lordly" a right translation of the word "kuriake" in the phrases "the Lord's Supper" (1 Cor. 11. 20) and "the Lord's Day" (Rev. 1. 10)?**

Ans.—The adjective referred to (derived from *kurios*, a lord) denotes of or for a lord. It does not describe the character or quality of that which is mentioned, but signifies that which belongs to the person. Accordingly "lordly" does not give the right sense of the term. The Lord's Supper is the Supper belonging to the Lord; the Lord's Day is the day which belongs to Him. The phrase in Rev. 1. 10 is parallel to that in 1 Cor. 4. 3, "man's judgment" (*margin*, "man's day") where *anthropinos* denotes that which belongs to man (from *anthropos*, man). There the phrase signifies the present period of man's rebellion against God; probably, therefore, "the Lord's Day" denotes that period which will bring man's day of rebellion to an end. W. E. VINE, M.A.

AFTER THE RAPTURE.

QUESTION 2250.—**Will the unsaved Gentiles have opportunity to be saved after the Church has gone?**

Ans.—During the subsequent judgments a new work of grace will take place. The fruit of it is seen in the two visions of Rev. 7. "The Gospel of the Kingdom," at first preached by Jewish witnesses, will accomplish this (Matt. 24. 14). Earth's unevangelized millions will get this new testimony. All who to-day despise "the truth" (so readily accessible) will be given over judicially to the lie of the man of sin (2 Thess. 2). W. W. FEREDAY.

MAKING KNOWN ASSEMBLY BUSINESS.

QUESTION 2251—(*a*) **Should the Overseers of the Assembly make the business matters known to the Assembly?** (*b*) **What part (if any) should the sisters take in the business?** (*c*) **Should it all be left to one man when there are only a few men?**

Ans. (*a*).—In compliance with the Scriptural principle "Let all things be done decently and in order" (1 Cor. 14. 40), the elders of an Assembly would normally acquaint the saints with the decisions made by them affecting the Assembly. Some matters, however, discussed by the elders, as shepherds, *e.g.*, the spiritual condition of individual saints, could not profitably be made known publicly to the Assembly.

Ans. (*b*).—We read nowhere in Scripture of sisters taking part in the oversight of an Assembly, and their doing so would, surely, involve a breach of the principle expressed in 1 Tim. 2. 12: "But I suffer not a woman . . . to usurp authority over the man." Nevertheless, wise elders would, doubtless, consult the "mothers in Israel" before making decisions affecting work and matters in which the sisters are specifically interested.

Ans. (*c*).—A one-man oversight is an anomaly which is not even contemplated in the Word of God. If such be the outcome of a love of pre-eminence, then 3 John 9-11 is an all-sufficient condemnation; if, on the other hand, the task is left to one godly brother, it may indicate an absence of a true sense of responsibility on the part of the remaining brethren. O. S. NYE.

"The Witness" Watchtower.

TWELVE months ago the German onset suddenly began. Blow after blow was rained upon this country's allies and friends, until France capitulated, and this island stood as the last bulwark against totalitarian power-lust. Now that the long winter is past, almost to the day, Germany strikes again, this time in south-eastern Europe. It is felt everywhere that vast and decisive events are pending. Let us maintain our confidence in God and seek the out-working of His purposes in these fateful days.

FASHIONS RUN DOWNWARDS.

In a speech made during his post-war Premiership, Mr. Lloyd George referred to the swiftness with which ideas spread from the select few who first announce them to the numerous commonalty which adopts them, remarking: "A fashion seen only in Bond Street to-day will be common in Poplar in three weeks' time."

Two generations ago the wells of Bible study were poisoned in Germany by materialistic infidelity. The fearful results of that action are before our eyes. Her philosophers then taught that the gracious doctrines of the New Testament were "weakness," and proclaimed the dawning age of the super-man. To-day the world is rolled in blood and misery and Germany is the destroyer.

What dreadful responsibility rests upon him who assumes the place and office of the teacher!

HOSPITALITY—A WORD OF PRAISE.

Pleasant echoes reach us of the ready hospitality which is being shown by Christians up and down the land to brethren serving in the King's Forces. This is a good service to render to those who have had to exchange the comforts and fellowship of home for the conditions of camp and barrack-room. It is a service, Scripture assures us, which brings present and unexpected recompenses—"angels unawares."

A PLAINT.

There is another side to this matter, as the following extract from a recent letter will show: "I am a young Christian woman transferred through the removal of my employer's business at the outbreak of war to a town 200 miles from my home. I have regularly attended the meetings of the Assembly in the town ever since, but during the whole 18 months have been asked into a Christian home only twice. If Christians only realised that we civilians who are separated from our homes and friends are just as lonely and just as exposed to temptations as are soldiers, sailors, and airmen! To spend an occasional evening in the home of a Christian friend would mean so much to us, and would help us in our fight with the world."

A PLEA.

We are sure that want of imagination rather than want of heart allows this kind of thing to happen. Let us see to it that in our readiness to entertain the man in uniform the non-uniformed stranger within our gates is not overlooked.

THE PURPOSEFUL HEART.

Daniel might have reasoned: What is the use? No one appreciates the commands of Moses here in Babylon. In Jerusalem it was different. I had best face realities and blend with my circumstances. Nazariteship was possible in Judah: it is impracticable in this court of a pagan despot.

But faith said: God is God, whether I am in Israel or in Babylon. His Word is still His Word though I am in a land ignorant of it. His truth is not less His truth here than at home. I will act out what I know to be His mind, for I am responsible to do no less.

Thus he purposed in his heart a believing, No! By faith Daniel took a stand. J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

May, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up April 15th.

PERSONALIA

Owing to advancing years and ill health, Mr. C. **Whittington Cadle** feels compelled, with great regret, to relinquish the position of Hon. Treasurer of the Retired Missionary Aid Fund, which he has held for the past 14 years, and Mr. G. W. **Bell**, of Green Brae, Highland Road, Wimborne, Dorset is succeeding him. All gifts to the R.M.A.F. should therefore, as from June 1st next be sent direct to Mr. G. W. Bell..Our brother, W. **Barkshire**, is still suffering acutely and would value continued prayer. Remembers daily the many places visited with the Gospel Van..**J. H. Hughes**, of Nutley, has so far been unable to sail for St. Lucia, W. Indies, but hopes it may be possible to go shortly, and would value prayer.

ENGLAND

FORTHCOMING.—Manchester. Missionary in Gospel Hall, Vernon St., Hightown, May 3, at 3.30, and 5.45. E. Fisk and H. F. Wildish..**Wimbledon**. Haydon Hall, North Rd., May 3, at 4 and 6..**Cheltenham**. Missionary, May 7, at 3 and 6. F. W. James, Dr. A. Bodman, H. L. Ellison..**Wallington**. Y.P. Rally, in Ross Rd. Hall, May 10, at 6.30. Edwin Lewis..**Sidcup**. Nathaniel Hall, May 10, at 4 and 6. R. W. M'Adam and A. E. Brown..**Cardiff**. Home Workers, in Ebenezer Hall, May 10. A. H. Boulton, W. E. Banfield, I. A. Elias, G. Grant, P. Mills, L. H. Tranter..**Chadwell Heath**. Missionary, in Wangey Rd. Chapel, May 17, at 4 and 6. D. M'Murdo and T. B. Harding..**Bristol**. Missionary, in Alma Rd. Chapel, May 17-20. Ladies' Meetings, 20th, at 3 and 6.30..**Bournemouth**. St. Peter's Hall, May 20-22, at 11, 3, and 7.30. G. Goodman, H. P. Barker, H. St. John and C. Dyer..**Chalford**. May 24, at 3 and 6..**Calne**. Oxford Hall, May 24, at 3 and 6. D. W. Brealey and F. Stradling..**Newton Abbot**. May 24, at 3 and 6..**Nottingham**. Willoughby Hall, Low Pavement, May 24 and 26. Particulars, A. Bowler, 84 Trent Boulevard, W. Bridgford..**New Milton**. Gospel Mission Hall, Gore Rd., May 28, at 5.15. H. P. Barker and C. Pinkham..**Bradford**. Whitsun Conference, May 31-June 2. J. M'Conway, S. K. Hine and others..**Horncastle**. Gospel Hall, Prospect St., June 2, at 2.30 and 6..**Guildford**. Annual, in Manor Rd. Hall, June 2, at 2.30 and 6. R. Scammell and E. Barker..**Camberley**. Alexandra Hall, Alexandra Ave., June 2, at 6..**Hornsey**. Y.P. Rally, in Alexandra Hall, June 7, at 6. G. B. Fyfe..**Barnstaple**. Grosvenor St. Hall, June 11, at 11.30, 2.30 and 6.. **Wallington**. Y.P., in Ross Rd. Hall, June 14, at 5 and 6. M. Goodman and H. F. Wildish..**Boscombe**. Missionary, in Drummond Hall, June 17-19. Messrs. Ginnings, Gabriel, Hine and Olford..**Birmingham**. Text Carriers, in Digbeth Institute, July 4-6..**Reading**. Annual, in Bridge Hall, Oxford Rd., July 22 and 23. H. St. John and W. H. Begbie..**Southport**. Bethesda Hall, May 31-June 2. G. C. D. Howley, A. F. Jack, W. A. Thomson.

LONDON.—Village Workers' Report Meeting, in **Bloomsbury**, Apl. 5. Encouraging gathering. Helpful ministry by M. Goodman. Would value prayer for this work carried on in increasingly difficult circumstances. Particulars from F. Bray, 8 St. Margaret's Rd., Maidenhead, Berks...**Burnt Oak**. Good attendances in Woodcroft Hall, Mar. 15, when A. M. Redwood, H. St. John and H. P. Barker gave timely messages.

REPORTS.—Stretford. Messrs. Needham and Cameron ministered the Word..**Didsbury**. Messrs. M'Laine and Porter gave helpful messages to a large gathering..At **Werneth**, Oldham, Messrs. M'Alonan and Topalian gave help in ministry..**Macclesfield**. Help given to the goodly number present by Messrs. Payne and Lewis..**Woolpit**. Apl. 11. A good muster. Helpful ministry by W. Harrison and J. B. Watson.. **Norwich**. Stuart Hall, Apl. 14. Encouraging ministry to a good attendance, by W. W. Allen, A. E. Brotherton and J. B. Watson.

TENTS AND CARRIAGES.—In spite of difficulties, Counties Workers are hoping to labour as follows: Jas. Anderson in **Herts**.. Jas. Prentice in **Bedfordshire**.. H. W. O. Atkins in **Bucks**.. R. Hadaway in **S.W. Essex**..H. Elphick in **Surrey**..J. H. Hughes in **E. Sussex**..G. Gaunt in **W. Sussex**..S. K. Glen, in **Essex**..A. E. Brotherton in **Norfolk**..Some will be seeking to reach men and women in the Services.

NOTES.—Liverpool. W. Ainslie to be at Waterloo, for adults and children, May 4-11; at Bebington and New Ferry later..**Guildford**. R. Scammell to have Special Meetings in Manor Rd. Hall, June 1-6..**Paignton**. George Goodman gave 5 Readings on "Studies in the Types," in Gerston Hall, Apl. 10-14..C. W. F. M'Ewen had children's meetings at **Exminster**; also visited Heavitree, Stockton-on-Tees and Axminster. To be at Ottery St. Mary, May 18-31..P. S. Mills and V. Cirel labouring specially among **Airmen**, report that work is yielding splendid results. Thousands of Gospels, Testaments, and Booklets have been handed to the men.. F. E. S. Olford, amongst **Service Men**, writes: "You would have been cheered to hear the lads singing in our Reading and Rest Room."

SCOTLAND

FORTHCOMING.—Dreghorn. Parish Church Hall, May 3, at 3. G. C. D. Howley, T. Richardson, R. D. Johnston, A. Borland..**Blackburn** by Bathgate. Gospel Hall, May 10, at 3.15. M. H. Grant, R. Prentice, Alex. Scott..**Musselburgh**. In Congregational Church Links St., Fisherrow, May 10, at 3.15. John Douglas, G. Westwater, J. Currie, Wm. King..**Largs**. Bible Readings for Brethren, May 5-10. W. W. Fereday, H. St. John. Particulars from R. G. Taylor, Netherhall.. **Tillicoultry**. Gospel Hall, May 10. G. C. D. Howley, A. P. Campbell, others..**Glasgow**. Quarterly District Visiting Meeting of S.S. Teachers, in Porch Hall, Millerston St., May 17, at 4. A. Barnett, R. Cumming.. **Newmains**. Gospel Hall, May 24, at 3.30.

GLASGOW.—Abingdon Hall. Half-Yearly S.S. Teachers', Apl. 5, was well attended. Helpful messages from W. A. Thomson, Jas. Hislop, F. Whitmore.. **Half-Yearly Meetings**, Apl. 12-15. In spite of a last minute change of place, meetings were well attended. Ministry was of a high and practical order. Many were the expressions of pleasure and thankfulness for the words of comfort, encouragement, and exhortation given by Harold St. John, Dr. Heron, G. C. D. Howley, W. D. Whitelaw. Accounts of the Lord's Work in other lands by C. Catton, A. Young, F. E. S. Olford, A. H. Charters..**Ellin and Albert Halls** have arranged a series of Saturday Night Gospel Services, to be conducted by H.

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COLPORTEURS, and their valuable work, are the subject of leader in *The Christian Graphic* for May. Full of articles and pictures for all members of the family. 2d. monthly; till end of year, 2/ post free.

Wildish during Oct. and Nov...**Springburn**. Sisters' Missionary, in Hillkirk Hall, Mar. 8. Encouraging reports from Mrs. Wilding, Mrs. Bell.

REPORTS.—**Hamilton**. Conference for opening of Open-Air Work in Low Waters Gospel Hall, on Mar. 22 well attended. Instructive ministry from A. Borland, E. Grant, J. Hyslop..**Brechin**. Jubilee Conference. Apl. 5, a time of real blessing. Messages suitable to the occasion were given by A. P. Campbell, J. Cordiner, Dr. A. T. Duncan, Ed. Stephen .. **Motherwell**. Shields Rd. Annual, Apl. 5, well attended. Practical and soul-stirring ministry from A. Borland, J. Malcolm, J. Douglas, T. Kirkby..Sisters' Missionary, Elim Hall, **Kilmarnock**, Apl. 12. Encouraging and interesting reports were given to a large audience by Mrs. Bell, Misses Foden, Fraser, Stirling.

NOTES.—Edward Rankin had good meetings in **Bishopbriggs**. Souls saved and saints refreshed..A. K. Philip, (37 Devanha Gdns. St., Aberdeen) has been appointed Hon. Scripture Reader, and hopes to visit Barracks in the North. Will be pleased to get into touch with anyone posted to the area..M. Grant will conduct Gospel Meetings in Assembly Hall, **Ratho**, May 11-18..W. M'Alonan was in The Tabernacle, **Shettleston**, Apl. 5-18, with much blessing.

IRELAND

REPORTS.—**Newmills**. Believers' Meeting, Mar. 19. Profitable ministry by Messrs. Stewart, Beattie, Rodgers, Curran, Leatham, Allen, Duff, Fleming, Jordan and Abernethy. A helpful time..**Tullynure**. Mar. 26. Ministry by W. M'Cracken, Capt. Hill, D. Leatham, E. Allen, G. K. Duff, was appreciated.

NOTES.—**Dublin**. W. A. Kimber was in Merrion Hall for first half of April. D. Craig to follow..Messrs. Foster and Magowan have finished at **Ballybollan**. Attendances good. Some blessing granted. Some baptized..J. Lennox and D. Leatham have finished at **Battleford**. Some blessing..Mr. Poots is in **Killykergan** ..Stewart and Johnston in **Drumaness**..Craig (of Ballymena) is in **Banbridge**..D. L. Craig in Donegal Rd. Hall, **Belfast**..F. Bingham in **Broughshane**.. Beattie and Hawthorn in **Letterkenny**, where God has given blessing..Curran and Fleming in **Rathfriland**, where the Lord has blessed..F. Knox in **Newtonstewart**, in the new hall. People coming out fairly well..J. Bunting finished in **Donaghadee**..Baillie and Cook finished in **Scrabo**..M'Kelvey and Wallace in **Portstewart**..Hutchinson in **Coleraine**.

AMERICA

CANADA.—**Toronto**. J. Gunn continues to see fruit in his ministry at Highfield Gospel Hall. R. M'Crory is holding forth the Word in Bracondale Gospel Hall. Messrs. Erwin and Joyce continue in Broadview Gospel Hall. Blessing resulting. Alfred Mace is expected in Toronto for two months' meetings in various halls..C. Bowen of Vancouver has been giving account of his rescue from the *Athenia* en route to Gt. Britain to labour amongst soldiers..**Vancouver**. A. Douglas is ministering in Cedar Cottage and New Westminster.. **Calgary**. G. O. Benner is giving help in Assembly here and Kamloops..**Tilsonburg**. Messrs Wilkie and Downie having special meetings with signs of blessing.. W. Wilson has visited **Saskatoon**. Regina, Moose Jaw, etc. Going on to Sioux Lookout, Ont., and Fortier, Man. ..**Calgary**. Conference in Penleys Academy, 620 8th Ave., West, May 24 and 25. Particulars, J. E. Reid, 218 13th Ave., E.

THE HEIR OF BROADWAY ESTATE, by G. Davies, is the May *Lily*, a Gospel story for those who might not read a tract. 3d. post free. A new story every month till Dec., for 2/ p.f. Pickering & Inglis Ltd.

UNITED STATES.—**Penllyn**, Pa. Memorial Day Conference, May 30, at Penllyn Gospel Chapel, at 10.30, 2.30, and 7.30. R. Hill, Hugh M'Ewan, and Donald Hunter..Jas. Lyttle has commenced work in a new section of N.Y. State at the borders of N.J. and Penna, in an area where there are many villages and some cities, but no Assemblies. Is reaching children and young people in Bible Schools. Quite an interest..Messrs. Glasgow and Dickson had good meetings in **Monrovia**, Cal., with blessing to saint and sinner. Went on to Fresno for meetings..Messrs. Sheldrake and Matthews had meetings in Goodyear Hall, also West Jefferson and Avenue 54 Halls, **Los Angeles**. Saints refreshed and encouraged..S. Greer is having a few meetings in Fucalpa, Cal., a new country, and desires prayer for the work.. A. Widdison was to have meetings in Goodyear, Los Angeles on "The Tabernacle."..Annual Meetings in Jersey City, N.J., were a time of spiritual refreshment. Over 750 attended the two sessions, when speakers were Peter Pell, Jun., James Waugh, John Hill, W. Logan, Richard MacLachlan..**Providence**, R.I. G. T. Pinches had 2 weeks' meetings on "Revelation," with Chart, in Rochambeau Ave. Chapel. Believers greatly helped; a number professed..

OTHER PARTS.—**West Indies**. Trinidad, W. Templeton. Sangre Grande writes that meetings have been a real encouragement..W. J. Paterson had 3 weeks' Gospel effort at Arima, a stronghold of Romanism. Work uphill, but about 8 were saved, including one or two remarkable cases. Went on to Bethesda Hall, Port of Spain..Bahamas. R. Leighton, Nassau, writes of a steady interest in special Gospel meetings..**Argentina**. Dr. G. Hamilton writes of the baptism of 7 believers at Cordoba..**Brazil**. A. Simpson, Conquista, reports the conversion of a young man in Sacramento. Some time ago he bought a New Testament and invited workers to have meetings in his house. Pray that he will be a real help in the district.

AUSTRALASIA

AUSTRALIA.—F. Toby gave help in the Gospel in and around **Sydney**..E. W. Rayner paid appreciated visits to Adelaide and **Port Augusta**..L. Cornwell gave help at **Perth**..At a Y.P. Rally at **Prospect**, E. T. Austen and others took part..W. Sims is giving Scripture home lessons to nearly 300 families in outlying parts of **Warrell Creek** district.

NEW ZEALAND.—T. R. Cameron gave helpful ministry for 6 weeks in Howe St., **Auckland**. Some blessing..S. Burnham saw a number saved at **Invercargill**, where several were baptised, also gave help at Nelson and Omaru..G. Ferguson had 2 weeks at **Caversham**..Workers in camps are finding interest amongst service men..G. Junk (of India) had meetings in **Hawkes Bay**..A. L. Goold visited **Otago** and other places in the South Island..Annual Conference held at **Fernston Junction**. Assemblies surrounding this centre well represented. Timely messages by R. Auld, J. Spottiswoode, T. Salmon, Forbes Macleod and others. Mr. Macleod remained for special meetings when there was much interest; also spent a month at Mangue, a suburb of Auckland.

THE WORLD FIELD

EUROPE.—**Faroe Isles**. J. J. Adams reports encouraging meetings in remote isles as well as in Thorshavn. At one place visited, all ceased work to attend a meeting at 3.30, the only absentee being a person who

THE SILENCE OF GOD, by Sir Robt. Anderson, K.C.B., LL.D., discusses the Greatest Mystery of our Existence, and has a special message for times like the present. 1/3 net; 1/6 post free. Pickering & Inglis Ltd.

was ill. At another place, a brother hired an empty house for meetings.

ASIA.—India. J. Stewart, Bannur, writes that at the Mysore Exhibition some 35,000 tracts were given away, and 16 Bibles, 73 New Testaments, and 779 Gospels were sold in 7 languages..Mrs. Cansick, Mihijam, reports that 7 elder girls among the orphans have been saved..Dr. R. Churchward, Tiruvalla, writes that during the convention season about 4000 gathered at Kumbanad. On the Lord's Day 25 were baptised. Similar numbers were expected at another centre.. **Malaya.** D. Angus, Kuala Lumpor, had a week's trip into the country, with good meetings in a Christian's house and on the streets..**China.** Mrs. Price has been giving help in a hospital in Kuling, and has found many openings among patients and others..Mrs. Gillan writes of being allowed to continue Gospel work at Wan-teng-hsien. Mr. Bridge faithfully plods on in the Markets, even in bitterly cold weather.

AFRICA.—N. Rhodesia. Mr. and Mrs. G. H. Mowat had a strenuous time at Balovale, where there has been some blessing; early morning Bible Class helped believers. A Gospel tour was planned to reach as many as possible of the Lovale people during the dry season.. **Natal.** Our aged brother, J. Potter, continues his work of tract distribution on the railways and finds much to encourage.

"WITH CHRIST"

Feb. 3, **Andrew Gray**, Aberdeen. For many years took an active part in Woodside Assembly, and will be greatly missed. A brother much beloved, with a true shepherd heart, a wise leader and counsellor..Feb. 9, **Ebenezer Scott**, Glen Ewen, Sask., aged 70. A brother beloved, had been in Assemblies for close on 50 years. Is mourned by an aged sister with whom he had lived for 70 years..Feb. 12, **Wm. Wilson**. For many years in Camperdown, Garscube, Round Toll, and Balmore Halls, Glasgow, ere leaving for Canada 28 years ago. Apart from a brief season in Vancouver, has since been a valued helper in Winnipeg. Had the joy of seeing his 4 sons and 5 daughters saved and in Assemblies..Feb. 15, **Joseph Moses**, aged 81, Toronto, Canada. Saved 64 years, connected with Assemblies since. A pillar, strong in the faith and a faithful servant of Christ..Feb. 19, **Mrs. E. E. Newbery**, widow of Dr. F. W. Newbery, suddenly, at Bristol. A great soul..Feb. 20, **John W. McCutcheon**, aged 80. Saved in 1882. In early days in Assemblies at Netherburn, Coatbridge, and Larkhall. Came to U.S.A., 1904, and met with believers at Rathburn and Albia, Iowa. Last 23 years at West Frankfort, Ill. His love of the Word and faithful attendance at meetings were outstanding..Feb. 20, **James M'Arthur**, aged 64. Saved in his 'teens, left Ebenezer Hall, Bellshill, in 1918 for Canada. Very active in Assembly in Nanaimo, from which he will be missed. Maintained a bright testimony..Feb. 22, **Alex. Wilson**, aged 86. Converted about 60 years ago. Spent several years at sea. Long associated with Hermon Hall, Dundee.. Mar. 2, **Thomas M'Connell**, aged 41. Saved when 13, met with believers in Uphall, then in Hamilton, Ont. Since return, has been many years in Grangemouth. A worker amongst children..Mar. 5, **Miss Lucretia C. Scudamore Robinson**, of St. Leonards-on-Sea. For well over three-quarters of a century she wholeheartedly followed her Lord, in Whom she rejoiced. Many were the souls she was privileged to lead to the Saviour. Her choice service of intercession was maintained right to the end, even when too frail to receive visitors..Mar. 6, at Combe Down, **Mrs. H. E. Pledger** aged 93. Mother of Mrs. R. Boyd Cooper and Mrs. R. W. Cooper. For many years an active worker in Assembly at Clapton Hall, London. Resided in Worthing of late years. A steadfast soul..Mar. 6, **Walter Henderson**, aged 76. For a long number of years met with Christians at Whiteinch, Glasgow, since retirement in Hebron Hall, Carlisle. A whole-hearted servant who was characterised by loyalty to his Lord, and liberality.. March 11, **Mrs. Howarth**, Rochdale. Saved 50 years. A valued helper and faithful witness. Will be greatly missed..Mar. 12, **Mrs. Martha Moreland**, Belfast, in her 94th year, widow of James Moreland, author of many hymns. Saved for over 70 years, and for most of that period in Assemblies; latterly in Cregagh St. Assembly. A happy and godly Christian..Mar. 13, **Mrs. Wm. Burgess**, Inverness. A sister beloved, will be much missed in Assembly and Sunday School..Mar. 15, **Mrs. Skillen**, wife of Robert Skillen, aged 81. Many years in Ballochmyle, Auchinleck, and Dalry Assemblies. Much given to hospitality; had special care for servant girls. Wise in her counsel..Mar. 16, **Peter Morrison**, aged 60. Saved at a Kitchen Meeting 37 years ago. Long associated with New Stevenston Gospel Hall; last 14 years at Holytown. An able minister of the Word.. Mar. 16, **Mrs. David Brown**, aged 69. For many years associated with Gospel Hall, Bellshill..Mar. 17, **John Symington**, aged 69. Converted when a young man in Muirkirk; removed to Renfrew 37 years ago; met with believers at Albert Hall; took deep interest in all the affairs of the Assembly. Knew and loved the Word of God..Mar. 19, **Mrs. Rachael Wallace**, Keady. Saved 45 years ago at meetings by Messrs. Matthews and Jamieson. In Tullyglush Assembly. A godly, gracious sister..Mar. 19, **Alexander Lyall**, Cockenzie, aged 75. Associated with Cockenzie Assembly for 50 years. Will be missed..Mar. 20, **Mrs. James Brisbane**, aged 85, at Lanark. 64 years in Assemblies. At Half-way, Cambuslang, and Roman Road Hall, Motherwell for many years. Well known to many of the Lord's people. Given to hospitality..Mar. 20, **Arch. Steel**, aged 55. Many years in fellowship in Motherwell and district. Latterly at Roman Road Hall. A quiet, consistent brother.. Mar. 20, **Mrs. Ruffles**, Ipswich, aged 68. A godly sister who will be greatly missed by many..Mar. 23, **J. Howarth**, Rochdale. Saved over 50 years ago in U.S.A.; came to Rochdale; a faithful witness who earnestly contended for the faith..Mar. 26, **Mrs. Bilson**, Buckhurst Hill, widow of Wm. Bilson, aged 82. For 50 years carried on a Women's Meeting at Leyton, continuing active in this good work until laid aside; also took a keen interest in many other Christian institutions. Greatly beloved by many at home and abroad. Last 30 years in Buckhurst Hill..Mar. 27, **J. Norman Holmes**, until recently at Bickley, Kent, aged 80. Passed away following prolonged illness brought about by enemy action, from which he never completely recovered. Well known amongst London Assemblies for his faithful ministry both to saint and sinner, and whose presentation of the truth was much valued. In his early years had to decide either for the Bar with brilliant possibilities opening up for him, or to be content with the more humble phase of legal life in order to devote his time and talent to the Lord's service. Chose the latter and with his passing there closes an almost unbroken period of 60 years of faithful service..Mar. 30, **Miss Williamson**, of Locherbank, Kilbarchan. In her 90th year. Associated with Assembly in the Memorial Hall, Kilbarchan.

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The Final Faith

By L. W. G. ALEXANDER, Forres.

JUDE tells us that he purposed to write to his brethren concerning what he terms "our common salvation," that is, the salvation which is shared in common by all who believe on the Lord Jesus Christ. The glory of this theme charmed his heart and he was about to write, but he was constrained rather to write exhorting them to contend earnestly for the faith which was once for all delivered to the saints.

He then proceeds to explain what is involved in the expression, "The faith once for all delivered to the saints." Certain men had crept in unawares among the Assemblies of God's people, ungodly men who turned the grace of God into lasciviousness, and who were denying our only Master and Lord, Jesus Christ. The first word translated "Lord" in the A.V. of this verse is one that occurs seldom in the New Testament. It means the only Sovereign Lord,

The Supreme Despot.

It is a title that, in this connection, none but God can bear. "The faith once for all delivered to the saints" therefore concerns the Person of our Lord Jesus Christ and His essential Deity, the great fundamental fact of the incarnation of the Son of God, and the Godhood of Jesus of Nazareth. These ungodly men were denying this vital truth, and Jude urges his brethren to contend earnestly for it, whilst at the same time he declares the solemn judgment which must overwhelm all who deny it.

John also in his Second Epistle, verses 7-11, writes of what he designates "The teaching of Christ." This may mean one of two things at least, namely, the teaching of our Lord in the days of His flesh, or, what is more likely, the accepted body of teaching regarding the Person of Christ. Regarded in this light, "the teaching of Christ" points to the same vital truths as Jude deals with, namely, the deity of Christ, that "Jesus Christ cometh in the flesh" (1 John 4. 2)—the truth of the incarnation of the Son of God.

John says further to the elect lady: "If anyone cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting" (2 John 10). Admittedly there are doctrines in Scripture regarding which different interpretations may exist and diverse views may be held. Here, however, is the one supreme test of Christian faith and doctrine, vital truth that admits of neither doubt nor vacillation: "No one knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him." "Thou art the Christ the Son of the living God; blessed art thou . . . flesh and blood hath not revealed it unto thee but My Father" (Matt. 11. 27; 16. 16, 17). This truth is not grasped by man's reasoning faculty merely; it comes by way of divine revelation to the soul; hence every truly regenerated soul has received the revelation of Christ as the Son of the living God. "He that hath the Son hath the life, and he that hath not the Son hath not the life." "Whosoever abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ hath both the Father and the Son" (1 John 5. 12; 2 John 9). This clearly is the foundation upon which everything connected with our most holy faith rests, the basis upon which the entire edifice of Christianity stands. It is the vital centre of all truth.

In 1 Timothy the Apostle Paul writes: "Great is the mystery of godliness: He who was manifested in the flesh . . . received up in glory. But the Spirit speaketh expressly that in later times some shall fall away from the faith" (1 Tim. 3. 16; 4. 1). What does this expression "the faith" imply? Surely the truth enshrined in the great

Mystery of Godliness

of which he has just written, embracing the incarnation of the Son of God, His atoning sacrifice, His glorious resurrection and His ascension to the right hand of God. From this truth some in later times are to fall away or apostatise. Apostasy is not the act of any who are reaching toward the truth, does not view the stumbling of men who are seeking the light. It points to the conduct of those who have stood in the full blaze of divine truth concerning the Person of Christ, as touching His essential Deity, and who have deliberately rejected the light. With the Apostle Paul, then, as with John and Jude, the faith once for all delivered to the saints is the truth that concerns the Person of our Lord Jesus Christ, His Deity, incarnation, and other vital truths.

Toward the end of the first century it appears that heresies were prevalent in the early church, especially affecting the Person of our Lord Jesus Christ. So virulent were these heresies that they threatened the entire fabric of early Christianity. It is probable that God preserved the Apostle John to a very old age so that he, with apostolic authority, might deal with this desperate assault of Satan, not only against the Person of Christ, but also against His witness on earth. He tells us that his Gospel was written that we may believe

that Jesus is the Christ, the Son of God; and it is evident that his epistles are specially designed to deal with the same fundamental theme.

Fifty years had elapsed since that night when John had lain his head upon the Lord's bosom at the last Passover. During those years his contemplative mind had dwelt much upon the Person with whom, in early days, he associated; and as he recounted the incidents in His life, and as the Holy Spirit shed fresh light upon, and revealed new glories in, every cherished utterance, one great truth crystallised before his soul, namely, that the One with whom he had walked was none other than the Eternal Word, the Son of God incarnate. This truth possessed and dominated him; this marvel mastered and moved him; boundless ocean of grace and truth as it surely is, his whole being revelled in it.

Hence when he took up his pen to write the Gospel which bears his name, he does not begin as do the Synoptists at Bethlehem, Nazareth, or Galilee, but with one great sweep he leads us back before time began or created things came to be, and exclaims: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1. 1). There, in the beginning, he beholds the Word, the embodiment and the expression of the thought of God, distinct from the Father yet one with Him, distinct in Person yet one in essence. "And the Word became flesh and tabernacled among us." Then, lost in this wondrous theme, he cries: "We beheld His glory" —His glory—glory that was native to Him, glory that ever was His, glory that emanated from Him, lit up with its heavenly rays all creation that welcomed it, and returned to Him again as the Eternal Source whence it flowed—"we beheld His glory, glory as of the Only Begotten of the Father, full of grace and truth" (John 1. 14).

Similarly, in his First Epistle the same truth predominates. There is no introduction such as Paul usually employs, he does not even name the person of whom he writes; but as if all the world should know without being told, he cries: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life" (1 John 1. 1). Who is this Person with whom our souls are so arrestingly and mysteriously confronted?

"The Word of Life,"

or, possibly, "the Word concerning life!" At last in Him the mystery of the origin of life is revealed; and He, in whom life was and from whom every form of life in the universe emanated, was found among men, a genuine partaker of their humanity. What depths are here! What mystery! What grace!

"That which we have heard"—John heard and as he listened to the words spoken they were indeed the words of a Man, but with that voice were wafted to his ear the accents of the Eternal. John "saw with his eyes," and as he gazed the features were those of a man whose eyes were lit up with the light of eternity, and he became conscious that he looked upon the face of God. Spellbound he was irresistibly drawn to that blessed Person to behold, that is to examine Him minutely or in detail. Furthermore, he would aid his senses of hearing and seeing by that of touch, he "handled" Him, and found Him a very Man, very blood and flesh—the Word of Life manifested.

Although the Apostles have long since gone to their rest and their reward, yet no unfilled gap yawns between them and us: "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us" (1 John 1. 3). Thus on the ground of unimpeachable witness it is given to us to hear what they heard, to see what they saw, to know that Person and to hear His voice as surely as they did in the days of His flesh. Thus truly our fellowship, as theirs, is with the Father and with His Son Jesus Christ. The faith once for all delivered to the saints is not merely doctrine for which we are required to contend earnestly, it centres in a glorious Person, risen from the dead, with whom and in whom we live and move and have our being, the Life Eternal who was "with the Father and was manifested unto us" (1 John 1. 2).

The Lord Sanctified in the Heart

By GEORGE GOODMAN.

LORD Jesus come and reign within my heart,
My inner man, and rule o'er every part
Where sin and passion hold their deadly strife,
Lust of the flesh and eye and pride of life.

Lord of my conscience shed Thy searching light
On each dark thought and lead me in the right
And true compass guiding all my way,
Accusing or excusing all I do or say

Lord of my mind, the restless brain that teams
" A cage of unclean birds" so often seems,
Bring, then, each thought into captivity
To Thine obedience, love and purity

Lord of my will, the rebel self subdue,
Hold Thou the reins, control, direct anew
Each plan and purpose. Strength and help afford,
In will, and do of Thy good pleasure, Lord.

Lord of my Spirit, shed Thy love abroad,
My temper gracious, kind my every word.
Lord of my Love, my heart's affections grace,
Let no unworthy object find a place.

So would I sanctify Thee "*Christ as Lord*,"
Within my secret life. Each thought and word
Yielding a prompt response to Thee above,
The Heart Obedience of true faith and love.

"There Laid they Jesus"

By REGINALD G. RUSSELL.

IN these four simple words the beloved disciple described the burial of his Master. It is fitting that we should from time to time consider not only the Crucifixion and Resurrection, but also the link between them, the Burial of our Blessed Redeemer's sacred body. It ought not to escape our notice that each of the evangelists was careful to record the historical fact that Christ was buried, and that our Lord's four biographers were all inspired by the Holy Spirit to gather us round the Saviour's grave.

Paul learnt many lessons from the tomb in the rich man's garden, for he always recognised that the Christian Faith is based on historical facts.

Thus, when defining his Gospel to the Corinthians, he insisted on the fact of

Christ's Burial.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that HE WAS BURIED, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 3, 4). The importance of this reference to the burial is obvious. Its significance arises from its proximity to the major events of the Cross and Resurrection. Because Christ was buried He must have really died, for only dead persons are buried. And the entrance of the Lord into the grave was the necessary preliminary to His exit from it in resurrection life. In short, His burial was a proof of His real death and a preparation for His glorious rising again.

But the happenings in Joseph's garden were significant not only as an incident in the earthly life of the Son of God. They were intimately related to the written Word as well as to the Incarnate Word. More than seven centuries before, Isaiah had prophesied concerning the coming Messiah: "They had appointed His grave with wicked men, but He was with the rich man in His death" (Isa. 53. 9, French translation). When that promised Messiah was hanging on a Cross betwixt heaven and earth, with a malefactor on either side of Him, what could be more improbable than that He should be buried in a rich man's grave? During His life it had been the poor who had heard Him gladly, and there was no one of high station in His band of followers. Besides, had not they all forsaken Him and fled?

Yet the funeral which the Father had planned for the Son long before the Incarnation, was carried out in

A Garden of Quiet Beauty.

Once the redemption had been wrought and the suffering Saviour had cried in triumph, "It is finished," no further indignity, except one, was permitted to befall Him. The one exception was the spear-thrust in His side. That laceration was permitted, it would seem, to make faith easier. The additional wound was proof that the Lamb had already been sacrificed. The body of Jesus was allowed to be pierced by a lance so that an unbelieving world should know of a surety that the death penalty for sin had definitely been paid.

Apart from that solitary example, the body of the slain Lamb was touched only by the tender hands of loving friends.

Bearing in mind the hostility of the Sanhedrin towards the Lord Jesus, could there be any men in the whole of Jerusalem who would be less likely to do honour to the body of the Crucified than members of the Sanhedrin itself? Yet this was the dignified office held by both Joseph of Arimathea and his colleague Nicodemus. Their unexpected friendship and post-mortem testimony to faith in the Lord Jesus were truly an amazing sequel to His earthly life.

The grave of Christ is a perfect example of how God, in His providential ordering of things, makes the unexpected to happen. Peter, James and John, the three disciples who had known Jesus so intimately and had climbed the Mount of Transfiguration with Him and shared many of His secrets, "all forsook Him and fled," and left Him hanging on a Cross. Yet, on human reckoning, they, if anybody, should have had the courage to ask Pilate for the body of Jesus. Or, when their courage failed, we might reasonably expect that Pilate would have been approached by His mother and those who had stood with her near the Cross, His mother's sister, Mary the wife of Cleopas, and Mary Magdalene. But it was not so. The Redeemer's relatives and friends would apparently have left Him unburied. Pilate must have been surprised when Joseph, a member of the Sanhedrin, so opposed to Jesus, came and requested that the body should be given to him. In his surprise, or perhaps in the troubling of his conscience, the Procurator did not demand the customary bribe, but made a gift of the body to Joseph. Thus our Lord was carried to His grave by two men from the very Council which had condemned Him. In the Sanhedrin itself Christ had

His Secret Followers,

just as later there were saints in Cæsar's household and an Antipas in Pergamos, where Satan dwelt.

We do not know how many mourners formed the funeral procession which moved from Calvary to the garden. Luke recorded that "the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid" (23.55). From Mark we learn the

names of two of these women, "Mary Magdalene and Mary the mother of Joses" (15. 47). The only other two named mourners were Joseph and Nicodemus.

So they laid Him in a borrowed tomb. He Who had not where to lay His head in life had no burial-place of His own in death. He was ever a Stranger in the world His fingers had fashioned. His infant body had been laid in a borrowed manger; He had ridden in triumph upon a borrowed ass; He had kept the Passover in a borrowed upper room, and finally He was laid in a borrowed tomb. Concerning this fact, Spurgeon has well written: "I take it not to dishonour Christ, but to show that, as His sins were borrowed sins, so His burial was in a borrowed grave. Christ had no transgressions of His own. He took ours upon His head. . . . As they were others' sins, so He rests in another's grave; as they were sins imputed, so that grave was only imputedly His. It was not His sepulchre; it was the tomb of Joseph."

And Spurgeon's spiritual application of the borrowed tomb reminds us of the deeper meaning of the Saviour's burial. He might have been taken up to heaven, like Enoch and Elijah, direct from the Cross, so obviating the necessity of burial. But the burial had its evidential value. Angels and ideas cannot be buried. The material body of a Man was laid in the grave, and it is a consolation to know:

"Christ leads us through no darker rooms
Than He went through before."

Because Jesus was buried in the grave, to a believer death is the gateway to glory, the avenue into fuller life. As Dr. Handley Moule put it: "I love to think of every Christian churchyard, every Christian grave, as linked spiritually to Joseph's garden."

All this is beautifully true and comforting, but the deeper truth is that the believer himself, and not simply his grave, is linked to Joseph's garden. When the Lord Jesus was buried, He was buried as our Representative. The believer is

Identified with Christ

in His death and burial. "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death; therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6. 3, 4). "Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, Who raised Him from the dead" (Col. 2. 12, R.V.).

The tomb of Christ was actual and symbolic. His body was actually laid in the rock-hewn cave, and in that same grave, faith reckons, was laid our "old man." This is the logical outcome of the doctrine of union with Christ. By the baptism of the Holy Spirit the believer is linked to Christ, thereby becoming a member of that body of which Christ is the Head. The body and Head are, of course, inseparable and, therefore, the believer is regarded in God's sight as having died and been buried when Christ died and was buried. Our Adam nature was crucified with Him (Rom. 6. 6). In Christ's grave the believer sees the grave of his own corrupt nature, and just as Joseph's garden is the place of hope for the resurrection of his body so it is also the place of liberation for his soul. Being dead, the believer "is freed from sin" (Rom. 6. 7), and having risen in Christ "death hath no more dominion over him" (v. 9).

Jesus Christ was buried and the place where they laid Him is hallowed ground. Over His grave, not "Death" only, but the words "Death and Resurrection" must be inscribed. So, with the believer, the burial-place of the old is the birth-place of the new. The tomb of the old life is the womb of the new life. The grave clothes of the dead become the swaddling clothes of the new-born. We pass through death into life. We were buried with Christ in order that we might rise to live in the power of His resurrection life.

Chastening (Heb. 12. 11.)

Written by one bed-ridden for twenty years.

I KNOW not why His hand is laid
In chastening on my life,
Nor why it is my little world
Is filled so full of strife.

I know not why, when faith looks up
And seeks for rest from pain,
That o'er my sky fresh clouds arise
And drench my path with rain.

I know not why my prayer so long
By Him has been denied;
Nor why, while others' ships sail on,
Mine should in port abide.

But I do know that God is love,
That He my burden shares,
And though I may not understand,
I know for me He cares.

I know the heights for which I long
Are often reached through pain,
I know the sheaves must needs be threshed
To yield the golden grain.

I know that, though He may remove
The friends on whom I lean,
'Tis that I thus may learn to love
And trust the One unseen.

And, when at last I see His face
And know as I am known,
I will not care how rough the road
That led me to my home. GRACE E. TROY

Identification with Christ

By FRANKLIN FERGUSON, New Zealand.

Everlasting Relationship.

THERE is a statement in the Book of Psalms more precious than all the treasures of earth, and sweeter far than honey or the honeycomb; it is, "I am Thine" (Psa. 119. 94). It is not, "I shall be Thine if I abide faithful." No, I am His already, according to the riches of His grace. How cheering is the thought for these weary ways and trying days. The heart can look up to Heaven from its depressing surroundings and say unto the Lord: "I am Thine." Those nail-marks in His hands and feet are the indelible evidences that I am His; for when He was crucified it was for sinners—therefore, Lord, for me. We may feel our unworthiness of such a relationship as this, and a sight of ourselves may reveal the ugliness of our deformities like Mephibosheth (2 Sam. 9); but the sweet fact remains: "I am Thine." We may indeed wonder at His infinite grace in setting His choice upon such poor and sinful creatures, and making us His own for ever; but so it is, and we will sing with the poet:

"Thine, ever Thine,
For ever to recline
On love eternal, fixed and sure;
Yes, I am Thine for evermore—
Lord Jesus, Thine!"

Strangers on Earth.

But there is another statement in the same Psalm we have quoted, which has its own particular preciousness, for it brings the soul into a special fellowship with the Lord Jesus, it is: "I am a stranger in the earth" (v. 19). He that made the world and all that therein is, trod it as one unknown to its inhabitants (John 1. 10). Their eyes were blinded that they did not know Him. And if our adorable Lord was here as a stranger, shall we be surprised when the world treats us just the same? When we received Christ we thenceforward became identified with Him; as He was, so we have become. Did He not tell us that the disciple should be as his Master (Matt. 10. 25)? Did He not forewarn us that even as they treated Him, so would they treat those who come after Him? Let us not think it a strange thing that has happened to us; for it is given unto us to be one with Him in all things—rejection here, the glory yonder. So let not dismay seize upon our hearts as the "cold shoulder" is given us, when men cast out our names as evil for Emmanuel's sake, and when they make us feel in a hundred ways that we are regarded as aliens (1 Pet. 4. 12-14). And such we are in truth. Hail, strangership! What sweet solace it doth bring, for through it we drink the cup of sweetest fellowship with the lowly Stranger from Nazareth—unknown, yet well known (2 Cor. 6. 9).

Joint-Heirs in the Glory.

This truth of our present strangership has its reverse side; for as He is in glory, so we shall be hereafter (1 John 3. 2). Both in time and in eternity is this identification with Christ. If we must needs be accounted strangers in this present world, then by the same Divine will is it decreed that in the "better country" we shall be fully conformed to the image of God's beloved Son, and joint-heirs with Him of all that the Father hath given Him, even to a seat upon His throne in the Kingdom which He shall receive (Rom. 8. 17, 29; Rev. 3. 21). Ten thousand times ten thousand will be the praises we shall give unto our God for His great grace!

Be thankful, fellow-pilgrim, for those feelings of home-sickness, when the world is to thee as some howling wilderness. Those sighs for the Homeland and the loved ones over there, bringing a tear to the eye and a quiver to the lip, have made the heart of the Saviour glad. Only a little longer, and thine eyes shall see the Lord and behold the fair landscape of Heaven, and thou shalt enter upon the eternal possessions of the redeemed (Isa. 33. 17; 1 Pet. 1. 4).

"With Him shall our rest be on high,
When in holiness bright we sit down,
In the joy of His love ever nigh,
In the peace that His presence shall crown."

Why I Value the Morning Meeting

By R. G. LORD, Guildford.

SOME reasons why I increasingly value the morning meeting are as follows:

1. It is the Lord's own gracious appointment and means for habitually reminding me of the "so great salvation" with which I am blessed.

We gather together to remember Him and to show forth His death until He come (1 Cor. 11. 24-26). Hence if we are truly led of the Spirit, we shall be occupied with the Peerless Person of our Lord and Saviour, His sufferings and sin-atoning death on Calvary's Cross, His glorious Resurrection and Ascension, and realising they were for *us*, our hearts will "dwell upon His dying love."

2. Because I desire to be obedient to the dying request and commandment of Christ my Saviour and Lord.

When we think of the great love, even unto death, wherewith He has loved us, that He loves us with the same unchanging love while still on His Father's throne and will love us throughout the ages of eternity, we feel ashamed of the feebleness of our love to Him in return. Yet from the depths of our hearts we can and do say with

Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee" (John 21. 17). "If a man love Me, he will keep My word," said the Lord (John 14. 23) after exhorting them in the upper room after the first observance of the Lord's Supper, "If ye love Me, keep My commandments" (John 14. 15). Hence, if there is any measure of real love to Him, willingness and humble desire to acknowledge His Lordship, we will not be absent from His memorial feast for trifling causes, but for serious reasons only.

3. It enables me to realise His Presence with His people as no other gathering of the saints does.

That the Lord Jesus is present with His people when they gather in His Name (Matt. 18. 20), whether for prayer or ministry, is often abundantly realised. But that His Presence is known and felt in a very special manner, more than at any other time when we gather together to remember Him in the breaking of bread is an experience few will deny. This is the Real Presence, so often a matter of dispute in the religious world. The *measure of the realisation* of His Presence will depend upon our individual and spiritual condition. These being as they should, thousands of His saints exclaim with rapturous joy as that Presence is realised, "I sat down under His shadow with great delight and His fruit was sweet unto my taste" (Song of Sol. 2. 3).

4. It enables me to proclaim to the world my faith in His death for me.

Why do we come together? To proclaim—as the word "show" means—the Lord's *death*. Men may scoff and the world deride, yet their own history books announce the fact that *Christ died*. But He died *for me*, a lost and ruined sinner; hence to an unbelieving world which still rejects the Saviour it once crucified, my attendance at the Supper proclaims my faith in Him.

5. It enables me to proclaim to the world my faith in His return.

"Ye do show the Lord's death *till He come*" (1 Cor. 11. 26). Hence, despite all voices to the contrary, this ordinance is to be observed until the Lord returns and our observance of it shows that we believe not only that Christ was delivered up for our offences, but also that we believe He was raised again for our justification; that we believe He ascended into heaven itself and sat down at the right hand of the Majesty on the Throne in the Heavens, and will, sooner or later, fulfil His blessed promise given us in John 14. 1-3: "I will *come again* and receive you unto Myself." Blessed promise!

6. It affords opportunity for collective, as well as personal worship, thanksgiving, praise, and ministry.

All are assembled for the one purpose by the same Spirit, all are priests unto God to offer spiritual sacrifices acceptable to God by Jesus Christ (1 Pet. 2. 5, 9). As we come together with hearts prepared to obey the Holy Spirit as and when He leads, we shall find ourselves led in *song*, in *speech*, or in *silent* worship (Rev. 5. 9, 12, 14), to the honour and glory of His Name and the rejoicing and blessing of our own souls. Real Spirit-led worship and God-given, Christ-exalting ministry are a joy to the heart of God and spiritually refreshing to the saints.

7. It enables me to have sweet and happy fellowship with others who know and love the same Lord.

Yes, He is Lord of *all* (Acts 10. 36). How good and how pleasant it is for brethren to dwell together in unity (Psa. 133. 1). It is a real joy to sing heartily as unto the Lord a hymn given out by one brother, to add a fervent "Amen" at the end of a second brother's thanksgiving and worship, or at the close of a third brother's suited reading of the Scriptures or ministry therefrom. These soul-refreshing exercises on the part of others lead to exercise of soul on one's own part, so that "while the King sitteth at His table, *my* spikenard sendeth forth the smell thereof" (Song. of Sol. 1. 12). Then come the personal greetings, the word of sympathy with the many tried, perplexed, sorrowing, and bereaved in these sad days. Let us "rejoice with them that do rejoice, and weep with them that weep" (Rom. 12. 15).

9. It is to me a source of spiritual strength for service to follow.

Are we sorry when the morning meeting is over? Do we mean what we sing sometimes, *"Too soon* we rise, the symbols disappear"? Well, the love is still there, though the feast be gone; the Lord our Sun and Shield is still with us, nearer than ever. As Elijah went in the strength of his Heaven-given food for forty days and forty nights (1 Kings 19. 8) so we go forth refreshed in spirit, to serve in various ways the same Lord.

Answered Prayer

By Dr. THEODORE CUYLER

THE firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon, and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers, as thickly as bright-eyed daisies cover our western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desire of thy heart.

Christ's Sympathy

By C. H. MACKINTOSH

A Message full of Comfort for Dark Days.
Selected by George Goodman.

IT is well to bear in mind that this is not the day of Christ's *power*, but it is the day of His *sympathy*. When passing through the deep waters of affliction, the heart may at times feel disposed to ask: "Why does not the Lord display His power and deliver me?" The answer is: It is not the day of His power. He could prevent that catastrophe; He could avert that sickness; He could remove that difficulty; He could take off that pressure; He could preserve that beloved and fondly cherished object from the cold grasp of death. But instead of putting forth His power to deliver, He allows things to run their course and pours His own sweet sympathy into the oppressed and riven heart in such a way as to elicit the acknowledgment that we would not for worlds have missed the trial because of the abundance of the consolation.

By and by He will display His power; He will come forth as the Rider on the white horse; He will unsheath His sword; He will make bare His arm; He will avenge His people and right their wrongs for ever. But now His sword is sheathed, His arm covered. This is the time for making known the deep love of His heart, not the power of His arm nor the sharpness of His sword.

Are you satisfied to have it so?

Is Christ's sympathy enough for your heart, even amid the keenest sorrow and the most intense affliction?

The restless heart, the impatient spirit, the unmortified will, would lead one to long for escape from the trial, the difficulty, or the pressure; but this would never do. It would involve incalculable loss. We must pass from form to form in the school; but the Master accompanies us and the light of His countenance and the tender sympathy of His heart sustain us under the most severe exercises.

Original Bible Studies

"ONE SACRIFICE FOR SINS"

Hebrews 10. 12.

No preaching is Gospel which makes little of Christ's sacrificial death:

1. The heart of God planned it—1 Peter 1. 20.
2. The Law of God required it—Gal. 3. 10; 3. 13.
3. The Word of God promised it—Genesis 22. 8.
4. The Wrath of God exacted it—Mark 15. 34; 2 Cor. 5. 21.
5. The Love of God provided it—John 3. 16.
6. The Son of God effected it—1 John 1. 7.
7. The Justice of God accepted it—Rom. 4. 25.
8. The Grace of God extends the benefits of it—Rom. 3. 24.

J.B.W.

"The Witness" Book Reviews.

Books for review should be sent to the Editor 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

Is the Young Man Safe? By J. T. Mawson. (Central Bible Truth Depot, 1d.) A timely Gospel tract tastefully produced, well written, and very suitable for judicious distribution among the many soldier-lads under arms in our country, or for enclosing in correspondence to them.

Does God Care? By J. T. Mawson. (Central Bible Truth Depot. 1d.) In the same series as the above. A message of comfort for those whose faith is tried, with which is sweetly interwoven the Gospel for such as sorrow without hope. Suitable for enclosing in letters.

SPECIAL REVIEWS.

What About Heaven? Comfort for Christians. A Meditation. By Dr. W. Graham Scroggie. (Pickering & Inglis Ltd. 3/6 net.) Dr. Graham Scroggie is known to Christian people all the world over as a theologian who, in telling and incisive phrase, unfolds the content and significance of the Scriptures, bowing mind and heart in worship and adoration before the crucified, risen and ascended Lord. One is familiar with his luminous analyses, with the geometrical symmetry and the mathematical precision of statements as to the governing tendencies of millenniums and centuries. But here in this little volume, while the author's wonted terse and gripping phrasing appears upon every page, there is an ever-pervading note of something tenderer and deeper.

Surely never more than at this present time did that question of the Scottish preacher-poet, George MacDonald, stay and knock at the human heart: "Traveller, what lies over the hill? Traveller, tell me." In order to take a comprehensive view of the whole subject, Dr. Scroggie considers it in two main parts; one attempting to answer the question from the standpoint of inference, and the other from the standpoint of revelation. In the one view we are led to consider the thoughts of men, while in the other we are asked to examine the Word of God. Such a blessed ministry of the word human and the Word Divine shall accomplish that whereto it is sent, and in answer to that challenging query, "What about Heaven?" how many a soul will say out of the depths, without any assumption of scholarship, eloquence, or breadth of learning, "Heaven shall make perfect our imperfect life." J. W. Wiles.

The Care of an Assembly, by W. R. Lewis, Bath. *The Witness* leading article for May has been re-printed in pamphlet form. A needed message for all who seek the well-being of Assemblies. Sold at net cost of production—One Penny per copy. To be obtained from the Author, 1 Widcombe Crescent, Bath.

Books reviewed in this column may be procured from any of our Depots at prices named.

"We shall not all Sleep."

(1 Cor. 15. 51). **By EDITH HICKMAN DIVALL.**

WE shall not all sleep! Some with watchful eyes.
In eager hope, uplifted to the skies,
Shall greet Him at His Coming—passing so
Into the light—as they are known, to know.

Not through the gates of death—nor from the dust,
Rising to meet the Lord in whom they trust—
Not by the path of loneliness and fear,
But waiting for His Coming, even here!

O glorious truth, that He shall come for us!
O glorious hope, that I may meet Him thus!
That any day, or any hour may bring,
Not death, but life—the Coming of my King!

Soul Nourishment First

By GEORGE MULLER.

IT has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that *the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord.* The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began therefore to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus also the Lord is pleased to communicate to me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

The difference, then, between my former practice and my present one is this: Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that He has brought before me in His precious Word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do morning by morning is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow.

Now, what is the food for the inner man? Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us.

We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually; nay, the weaker we are the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had time previously for meditation. I dwell so particularly on this point because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow-believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now about fourteen years tried this way, I can most fully, in the fear of God, commend it.

Meek and Mighty

COULD there be a greater miracle than that Christ was thirty years on earth before He performed any? We foolish men, if we have but a dream of virtue, are impatient to set it out to the best show. Thou wouldst content Thyself with willing obscurity, and conceal the power that made the world, in the roof of a human breast, in the cottage of Nazareth. The stars are not seen by day: the sun itself is not seen by night; Thy powers were not seen till their proper season. It is no small glory to conceal glory (Jos. Hall).

It Seemeth Good

"When sinners prosper while the just
Are chastened every day;
When hope lies hopeless in the dust
Through unexplained delay,
Then let my joy and comfort be
That so it seemeth good to Thee."

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the Editor of *The Witness*, 229 Bothwell Street, Glasgow, C.2.

Quote Serial Numbers for reference.

A ROD OF IRON.

Question 2252.—What class of people will our Lord rule over with a rod of iron?

Ans.—The following Scriptures teach that all nations will be ruled by Christ and His saints with a rod of iron: Psa. 2. 8, 9; Rev. 2. 26, 27; 19. 15. This means that the rule will be firm and strong. W. W. Fereday.

THE JUDGMENT SEAT.

Question 2253.—Will the Judgment Seat of Christ be public or private?

Ans.—It is of the essence of the actings of justice that its findings shall be open to view. God judges secrets (Rom. 2. 16) which therefore and then cease to be secrets any longer. This general principle is stated by the Lord to His disciples in Luke 12. 2, 3: "For there is nothing covered that shall not be revealed: neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light: and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Dread of public "exposure" is natural. Scripture does not use the term, but speaks of "making manifest."

Before the Judgment Seat takes place, "we shall be changed" (1 Cor. 15. 52) in many respects. One of these will be that we shall be brought into complete accord with the mind of Christ, and will be able to acquiesce fully in the destruction of those "deeds done by means of the body" which cannot abide the test of "the Day." That "Day" is not one of "trial in camera," but of manifestation and declaration. See 1 Cor. 4. 5.

J.B.W.

PROMISES GIVEN TO ISRAEL.

Question 2254.—"How far, and on what spiritual principle, may promises given to Israel in the Old Testament be claimed by Christians in the light of 2 Cor. 1. 20?

Ans.—God has no favourites (Acts 10. 34, 35). Israel's position was not one of privileged monopoly; Israel's exclusiveness was functional. Consequently, salvation is said to be of the Jews (John 4. 22), and it is from them, as concerning the flesh, that Christ came (Rom. 9. 5), in Whom all the promises of God are fulfilled and ratified.

But if it is upon the loom of Israel that the strands of Divine promise are worked out, the resultant blessing in Christ clothes Jew and Gentile alike. If Jesus Christ was a minister of the circumcision . . . to fulfil the promises made to the fathers, it was that the Gentiles might glorify God for His mercy (Rom. 15. 8, 9), as is proved by quotations from Law, Psalms, and Prophets. Israel was the appointed vehicle of the promises; believing Jews and Gentiles, without distinction, are the inheritors.

In so far, therefore, as the promises were a sacred trust and deposit, they belong to Israel: but in so far as their substance has been realised in Christ (how many soever they be) they may be claimed by all believers, on the principle that if we are Christ's, we are heirs according to the promise (Gal. 3. 29). We ought, however, to distinguish between promises given *to* Israel *for* Israel (*e.g.*, Lev. 26. 3-46), and promises given *to* Israel *for us*, the spiritual children of Abraham (Gal. 3. 6, 13, 14). The former are fulfilled on the plane of earthly history, the latter on that of spiritual experience.

Robert Rendall.

"The Witness" Watchtower.

WE are much touched by the warmth of the fellowship which is being shown in these days of war by our brethren across the Atlantic towards suffering saints in our hardly beset island home. We send in response our warm thanks and greetings, and assure them that we are gaining by means of our trials, experience of the loving-kindness of the Lord, deeper and more blessed than any which sunnier days provided.

THE TENDENCY TO BOAST.

In earlier days of the war there was a noticeable readiness in our public men to boast of our resources, our navies, our defences, and our qualities. Observant people soon noticed that, as surely as boasting was indulged by any national spokesman, there followed a reverse. So marked was the sequence that the wise came to shake their heads sadly whenever a boastful assertion was made by a representative man.

Hard blows have brought a humbler tone. Would God that a true spirit of humility were more in evidence in leaders and people.

A FRIEND OF THE DUCE.

Soon after the publication of his book, "The Roman Empire," its author, Mr. W. E. Vine, so well known to readers of *The Witness*, received a request for a copy from Mr. Ralph Norton, founder of the Belgian Gospel Mission. He wished, he said, to place it in the hands of Mussolini, with whom he was on friendly terms. The book was duly sent.

THE ROMAN EMPIRE—

This incident has been recalled by a statement made by Dr. Herbert Lockyer, of Chicago, in a prophetical booklet, "Russian and Romans," written recently by him. He says: "Mr. Norton wrote me that while in Italy he had a private interview with Mussolini. While talking with the Dictator, he showed him that the Bible had something very definite to say about the Roman Empire. He told how Mussolini became very interested, and said, 'If you can give me the best books on the subject I will promise you that I will read them, because, naturally, I am very interested in the Roman Empire.'"

—AND MUSSOLINI.

"Mr. Norton," continues Dr. Lockyer, "in writing to me said, 'If you can condense in something like 500 words the truth of the Bible prophecy regarding the Roman Empire, I promise you that what you write will be placed in the hands of Mussolini.' I wrote back, 'The very best thing that you can hand to the Italian dictator is the book called "The Roman Empire," by Mr. Vine, one of our English writers.' That was bought and sent to Mussolini. And so he knows, without a doubt, the Biblical background." Judging from his behaviour, the knowledge has had little effect!

HORSES AND CHARIOTS.

The chariots were there—"the chariots of Israel and the horsemen thereof." The armies of the spiritual world, in masterly disposition round beleagured Dothan, ready to act instantly, a sure shield, a Divine defence.

Elisha's young servant was afraid only because he was unable to see these hosts of God. His un-anointed eyes saw only the menacing Syrians—they were closed to the overpoweringly more numerous guardian army. "Open his eyes!" prayed the prophet, whose own heart was held in a great calm.

Two men—one in a panic, the other quiet as a mountain lake under a zephyrless sky. What made the difference? One *saw not* but the other *saw*, that *God had their situation completely in hand*. Now, which of these two is you?

J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

June, 1941. To ensure Insertion, Notes must reach Glasgow by 12th. Made up May 15th.

PERSONALIA

Friends of **Commander and Mrs. Salwey** will be glad to learn that after some months in a Concentration Camp, they and their daughter have been allowed to return home to Paris and were in good health, although the continued strain had left its mark..Our brother **Charles O.** Bowen, who has served in the Gospel for many years in lumber camps in B. Columbia and Alberta, is safe in Britain, after a perilous and eventful voyage which included shipwreck. His right leg was injured during rescue. He is being cared for by saints in Dundee. Friends in Canada please note..Dr. Northcote Deck, presently residing in Toronto (6 Castle Frank Crescent), is finding many openings for ministry..W. O. Barkshire is grateful for the prayers of believers, and although very weak, continues cheerful..The Trustees of **Belgrave House**, Littlehampton, wish to intimate that their house is now open for the reception of adult convalescent cases. Application to Secretary.

ENGLAND

FORTHCOMING.—Southport. Bethesda Hall, June 1 and 2. G. C. D. Howley, A. F. Jack, W. A. Thomson..**Bradford.** Whitsun Conference, June 1 and 2. J. M'Conway, S. K. Hine and others..**Horncastle.** Gospel Hall, Prospect St., June 2, at 2.30 and 6..**Guildford.** Annual, in Manor Rd. Hall, June 2, at 2.30 and 6. R. Scammell and E. Barker..**Camberley.** Alexandra Hall, Alexandra Ave., June 2, at 6..**High Wycombe.** Assembly Hall, Pauls Row, June 7, at 3 and 6..**Welling.** Gospel Hall, June 7, at 6. A. E. Brown and A. G. Venn..**Hornsey.** Y.P. Rally, in Alexandra Hall, June 7, at 6. G. B. Fyfe..**Barnstaple.** Grosvenor St. Hall, June 11, at 11.30, 2.30, and 6..**Wallington.** Y.P., in Ross Rd. Hall, June 14, at 5 and 6. M. Goodman and H. F. Wildish..**Four Oaks.** Sutton Coldfield, in Public Hall, Mere Green Rd., June 14, at 3 and 6. W. F. Naismith, H. Steedman, E. Harrison. (Will friends bring their eatables. Tea provided)..**Sheffield.** Joint Conference in Cemetery Rd. Hall, June 14, at 3 and 6.30. H. St. John, A. M. Redwood, W. A. Chilcott..**Boscombe.** Missionary, in Drummond Hall, June 17-19. Messrs. Ginnings, Gabriel, Hine and Olford..**Richmond.** Clarence Hall, June 28, at 3.30 and 6. J. B. Watson and E. W. Rogers..**Flockton**, in Independent Methodist Chapel, June 28, at 3. S. D. Thomas and others..**Birmingham.** Text Carriers, in Digbeth Institute, July 4-6..**Hornsey.** Y.P. Rally, in Alexandra Hall, Alexandra Rd., July 5, at 6. Stuart K. Hine..**Reading.** Annual, in Bridge Hall, Oxford Rd., July 22 and 23. H. St. John and W. H. Begbie..**Malvern.** M.S.C., at Ellerslie, *Sep.* 5-9. Correspondence to J. P. Capper, 21 Fields Park Avenue, Newport, Mon...**Bolton.** Lancashire Missionary, in Hebron Hall, Mayor St., Sep. 20-22. Particulars, W. Melling, 25 Longfellow Ave...**Bath.** Text Carriers, in Widcombe Chapel, Pulteney Rd, June 14..**Dorking.** Hampstead Rd. Hall, Aug 4, at 3.30 and 6..**Cobham.** Mission Hall, Anyards Rd., June 18, at 3.30 and 6.30. E. Tatt and A. Glen.

LONDON.—Monthly Missionary Prayer Meeting is being resumed on last Friday in each month, in the Council Chamber (1st Floor), Memorial Hall, 16 Farringdon St., E.C., at 6 p.m.

REPORTS.—Clive. Apl. 14. Much appreciated ministry by W. H. Clare and G. Foster..**Bradford.** Yorkshire S.S. Conference. Apl. 19, in Girlington Methodist Church was very well attended. Searching ministry by John C. H. Fiske and others..**Heavitree**, Exeter, May 7. Messrs. Teskey, J. K. M'Ewen, Molland, Bedford, Holmes and Gammon ministered the Word.

NOTES.—Liverpool At Saturday night meetings at Boaler St. Hall, very helpful addresses given by R. A. Laidlaw, Spencer D. Thomas. It is hoped to have a visit from S. S. Munro for Gospel Services. Halls badly damaged are Crete Hall, Donaldson St. Hall, Romeo St. Hall, Knowsley Rd. Hall..W. Ainslie had encouragement at Waterloo. Good attendances, several professed. To be at Chester, Sharon Hall, Liverpool, Latchford and Bebington during June..D. Watkin Edwards labouring in **Monmouth Town**, where need is great. Encouragement in visitation..C. W. F. M'Ewen to be at **Ottery St. Mary**, June 1-15; other parts of Devon, 16-30..**Guildford** R. Scammell to give addresses to believers in Manor Rd. Hall, June 1-6..We are glad to learn that believers in **Jersey** (and presumably the other Channel Islands) are not hindered from meeting for worship and testimony.

SCOTLAND

FORTHCOMING.—Uddingston. In Tent, June 7, at 4. George Murray, G. H. German, J. Kelly, Wm. M'Alonan..**Auchingoul.** Mosscoral Hall, June 21, at 1..**Inverurie.** In Assembly Hall, High Street, Aug. 13, at 1.30..**Glasgow.** Quarterly District Visiting Meeting of S.S. Teachers, Summerfield Hall, Whiteinch, Aug. 16, at 4.

REPORTS.—Sisters' Missionary Conference in Dundee, Mar. 15, was very well attended. Reports by Mrs. Wilding, Mrs. M'Gregor, Miss Barclay much appreciated..**Kilbirnie.** Apl. 18, a most helpful time. Reports from Miss Stirling, Mrs. Bell, Mrs. Wilding, Miss M'Kelvie..**Motherwell**, Apl. 19, well attended. Interesting reports were given by Miss Melville (late of China), Miss Foden, Mrs. Ramsden, Mrs. M'Gregor, Miss Fraser..**Musselburgh.** Congregational Hall filled May 10. Encouraging and heart-searching ministry from John Douglas, George Westwater, John Currie, Wm. King..**Dreghorn.** About 500 attended Conference on May 3. Helpful ministry from A. Borland, G. C. D. Howley, R. D. Johnston, T. Richardson..**Largs.** Annual Bible Readings, at Netherhall, May 5-10, larger than ever. Ministry of W. W. Fereday and H. St. John was of a high spiritual tone..**Troon.** 4th Youth Conference in Bethany Hall, Apl. 19, well attended. Ministry by John Douglas, John Lightbody, Jas. Moffat.

TENTS AND CARRIAGES.—Harold German commenced in Tent in Public Park, South Vennel, Lanark, May 31..W. M'Alonan will be in charge of Tent Work at Uddingston, commencing June 7..Edward Rankin with tent at **Possilpark**, commencing June 1..**Cowie.** Mid-Scotland Tent filled to overflowing at opening Conference, May 17. Ministry by Geo. Westwater, W. A. Thomson, D. Walker, who will be in charge of the work.

NOTES.—Edward E. Rankin had a good time at **Bishopbriggs**, where a number were saved. Is now in Wyndford Hall, Maryhill. People coming out well..**Glasgow.** Elim and Albert Halls have arranged a series of Saturday Night Gospel Services, to be conducted by H. Wildish during Oct. and Nov...**Alexander Philip** has been visiting men of H.M. Forces distributing Gospel Literature, which was eagerly received. Hopes shortly to visit Orkney again.

A GIFT FOR A FRIEND. If you enjoy *The Witness* send us 1/6, with the name and address, and we will post a copy from this number to end of the year to any part where there is a postal service. Pickering & Inglis Ltd.

ANNE'S AMBITION, and the happiness that followed its frustration, is the interesting story in this month's *Lily* Series, and is written by LAURIE MUNRO. 3d. post free. PICKERING & INGLIS LTD., Glasgow.

AMERICA

CANADA.—Forest. H. K. Downie had a good series on Paul's Missionary Journeys, illustrated by chart.. **London.** T. A. Wilkie had children's meetings in Pall Mall Gospel Hall. Good interest among young people..Arthur Smith had children's meetings in Argyle Park Hall. Attendances good; a number professed.. **Hawkesville.** J. Sommacal had a series of Gospel meetings; also gave help at Galt, and spoke for several Sundays on Radio..**Hamilton.** John Smart conducted Bible Readings in Bethany Hall, Tuesdays of March. Good interest..**Vancouver.** J. Pearson had Gospel Campaign for several weeks with some blessing..**Watford.** F. Watson had some meetings..**Toronto.** Easter Conferences were enjoyed by large numbers of the Lord's people. Varied and helpful ministry by R. M'Crory, H. G. M'Ewen, C. Innes, R. S. M'Laren, J. Neibor, and others in Central Hall; Brock Ave., West Toronto, and Bracondale united in Central High School of Commerce. S. M'Ewen, F. Nugent, J. J. Rouse, F. Watson, D. Miller, W. P. Douglas, J. Sylvester, G. Shivas, J. Bernard, G. Gould, O. M'Leod and others; Pape Ave., Highfield, and Broadview, in Broadview Hall. G. Thompson, W. G. Foster, Bro. Fish, W. G. Willoughby and others; Swanwick Ave. and Birch Cliff, in Swanwick Ave. Hall. T. G. Wilkie, Wm. Pell, J. Blackwood, H. K. Downie, and others..Alfred Mace gave help at Central Hall and at Markham Tabernacle during April.. R. M'Crory had a series of good meetings in Bracondale Hall..**Sardia.** Albert Joyce had Gospel Campaign during winter. A good number professed..**St. Catherines.** T. G. Wilkie began meetings after Toronto Conference..**Guelph.** S.S. Teachers', at Bible Conference Grounds, June 14. Dominion Day Conference, July 1. John Bloore and Peter Pell, Jun. For details of other Conferences enquire Secretary, Bible Conference Grounds, 485 Waterloo Ave., Guelph. J. M'Mullin paid brief visit to Yorkshire St. Hall..**Brantford.** Easter Conference well attended. Excellent ministry by Dr. Northcote Deck, C. E. Tatham, Geo. Rainey, and others. ..G. O. Benner had fortuight's Cottage Bible Readings in **Revelstoke, B.C.**, no hall being available. Prejudice and opposition strong, and meetings were small, but not unfruitful. Went on to Trail and Okanagan.

UNITED STATES.—Greenwood Hills. Conferences and Camps from July 3 until Sep. 1. Particulars from G. M. Landis, R.D., Box 36, Fayetteville, Pa... **Old Orchard Beach, Me.**, Aug. 10-17. Write H. F. Stultz, 819 Main St., Westbrooke, Me..Geo. T. Pinches had two weeks of ministry at Grand Haven. Large companies; also two weeks of profit at Bethany Chapel, **Chicago.** Radio ministry enjoyed also. Now at Centerville and Jerome, Iowa..C. Innes was expected in **Rochester** and Buffalo..Donald Hunter, of China, is having a series of Bible Readings in New England Assemblies.

OTHER PARTS.—Mexico. E. J. Harris, Orizaba, writes that the testimony is still growing and spreading. At the extra N.Y. gatherings numbers were larger than formerly. During 1940 more tracts than ever were circulated, and results were most gratifying all over Latin America. It is necessary to print 120,000 copies of each issue of *El Sembrador*, the Gospel monthly..**West Indies.** W. J. Paterson had 2 weeks' Gospel meetings in St. Georges, GRENADA. Some hundreds were present in large hall which had to be taken. Quite a number professed.. W. J. Templeton, Sangre Grande, TRINIDAD, reports splendid meetings in the open air..**Brazil.** F. W. Smith, Sao Paulo, writes of a new Assembly commenced at a place 2 miles out. Many heard the Gospel both inside and outside of the new room. A special distribution of tracts was made in the highest building in S. America, a miniature city. 1200 Gospels and large quantities of tracts were disposed of and many interesting conversations were held..J. Murray, Ituiutaba, reports that meetings continue very bright and the number of men is very encouraging..**Argentina.** W. B. Jack sends interesting account of the General Conference, held this year at Cordoba. Over 800 were present on Lord's Day morning, including Argentines, Spaniards, Italians, Russians, Portuguese, Britishers, Germans, North Americans, Hungarians, etc., truly a sight in these days. Over 1000 were present at some of the other meetings. G. M. J. Lear, G. French, and others gave valued help. A time of rich blessing..S. A. Williams, Lanus: "The meetings are going well and the Lord is blessing."

AUSTRALASIA

AUSTRALIA.—J. H. Todd gave help in ministry at Launceston, then went on to **Hobart**..Colin Ferguson and J. Hamilton purposed visiting isolated parts of **Tasmania** with Bible Van..W. A. Simms continues to visit public schools in **Nambucca River** district, Scripture home lessons being given to each family in the 21 schools..L. Cornwell, of Malaya, has given help in ministry and in the Gospel in **West Australia**..S. Burnham expected to cross from N.Z. to Australia in March.

NEW ZEALAND.—Bible Carriage workers are meeting with interest in spite of much indifference.. Much interest is being shown in work amongst **Service Men**, some thousands being under the sound of the Gospel. In one of the Huts, after 2 Territorial brethren had preached the Gospel one Sunday evening, 34 Christian men remained behind for a special prayer meeting.. H. Isaac had meetings at **North Auckland**..Messrs. Nairn and Edwards had splendid meetings with Maoris on **Matakana Island**..G. Dann expected to visit **Woodville**..W. Richards had good attendances at Wairoa, also in Maori Hall..Franklin Ferguson gave help at **Otane**..W. Burt continues visitation work in **Auckland**, and T. H. Salmon is having encouragement amongst Jews in that city..J. Clapham gave help in **Palmerston North** and Wellington..D. B. Burt has visited Rotorua, Manawatu, and other Assemblies.

THE WORLD FIELD

EUROPE.—Iceland. A. Gook, Akureyri: "We are seeking to carry on in spite of a wave of indifference which seems to be passing over the country." Hoped to visit the South where Assembly is going on nicely.. **Faroe Isles.** J. J. Adam, Thorshavn, writes that storms hindered his visiting all the places desired, but in those reached a number professed. At one place, a good number heard the Gospel preached in the Village Dancing Hall..**Portugal.** R. Molton, Caldas Da Rainha, reports cheering attendances at Bombarral. At Caldas it is hoped to instal a baptistery. Prayer valued for work in a new place where some are definitely anxious.

ASIA.—Manchukuo. A. E. T. Oliver, Chihfeng, writes: "The work has suffered considerably from the political situation. Still, there is not a little to encourage and Assembly activities give cause for praise. At a place 40 miles East, 3 meetings were held daily for 8 days, when the Lord granted blessing. The 50 believers in that part are putting up a new hall in one of the villages. Gospel services for business men were to be held..

THE ROCK, or the Story of Gibraltar, by ESTHER E. ENOCK: and **God's Salvage**, by GRACE PETTMAN, are the two chief features in this month's issue of *The Christian Graphic*. 3d. post free. PICKERING & INGLIS LTD.

THE KING'S PALACE is how HENRY E. ANDERSON, F.R.G.S., describes the **Epistle to the Ephesians**, showing its Living Messages and their special force to present-day conditions. *Buy a copy now.* 1/3 post free.

China. A. G. Clarke, Weihaiwei, writes that during a brief visit to Shihtao some 30 believers and enquirers gathered for Bible Readings. The Postmaster and a medicine seller are the two leading Christians, and the meeting is in a lively state. Brethren of Chefoo, Muping, and Weihaiwei have formed a preaching band, and God is blessing. It is stimulating to see this spontaneous effort of the Chinese to meet the spiritual needs of their own folk...India. E. Lynn, presently in N.Z., writes "Praise God for a number lately baptized in Kollegal and elsewhere, also that R. Greenfield has passed his 2nd examination in Kanarese, and is now able to preach, with Indian helpers, in towns and villages. Our brother expected to return to India in May.

AFRICA.—**Congo Belge.** W. R. Rew, Dilolo, writes that work goes on steadily, meetings are good and the teachers continue their witness-bearing in the villages. Sends an interesting account of a 600 miles' trek to Chitokoloki, visiting many stations *en route*..N. Rhodesia. Dr. D. Kaye, Kalene, reports that there are 80 in the Boys' Boarding School and 50 girl boarders.. T. H. Higgins, Mubende, writes that the class for Christians continues. It is cheering to see how keen they are to have the Word explained. W. Lammond, Johnston Falls, writes of a visit to Kawambwa. A special meeting was arranged, and those present included a great-grandson of Robert Moffat..Natal. A. N. Ferguson, Elim, writes of a wave of blessing in the district. The native evangelists have organised frequent itineraries among the kraals, 6 or 8 Gospel meetings are held daily, and many unsaved are reached. Christians are aroused..Dr. W. Barton, Plains, writes that they hope to erect a brick hospital in place of present wood and iron one.

"WITH CHRIST"

Jan. 28, **Alfred E. Gear**, Wellington, S.A. From his conversion he was actively associated with the Assembly in Salisbury, until he left for South Africa 33 years ago. During that period his life was steady and consistent, and he was held in esteem by all. His help and counsel will be greatly missed in Assembly..Mar. 23, **James Sim**, aged 85. Converted 60 years ago, for many years in Assemblies in Kilmarnock, Duke Street, Strand Street, Wellington Hall, and latterly in Elim Hall. Bore a quiet and consistent testimony..Mar. 30, **Thomas Smart**, aged 81. Born in Scotland. Saved in Grangemouth in 1880. Came to U.S.A. in 1885, became identified with Assembly in Boston, Mass., and continued in happy fellowship up to the end. A brother greatly beloved for his unique gift in ministering of the Saviour. Will be greatly missed in Assembly..Apl. 3, **T. L. Pakeman**, aged 78, for many years an elder in Alma Rd. Assembly, Bristol. Much esteemed..Apl. 8, **Miss Horn**, aged 82. Converted in early years, she continued steadfast to the end. Will be missed by many, specially in the small Assembly at Insch..Apl. 9, **J. Roy Littleproud**, Toronto, Editor of the Sunday School Teachers' Lesson Manual; Inspector of the Penny Bank of Ontario. While returning to Toronto from Paris, Ont., on Jan. 17, his automobile left the road and plunged down a 15 foot embankment, striking a tree with full force. He was extricated from the wreckage with difficulty, with a very serious fracture of the leg and badly cut. He was removed to Brantford Hospital and appeared to be making good progress toward recovery, when suddenly he passed away. Will be greatly missed by saints, as his ministry was most acceptable, particularly as applied to Sunday School work..Apl. 11, at Turriff, Aberdeenshire, **Mrs. William Gordon**, aged 71. Saved in early years, in fellowship in Assemblies in Edinburgh before coming North; of a kindly, quiet disposition..Apl. 15, **William Shields**, aged 68. Saved in his 'teens, for many years in Caledonia Hall, Greenock. Latterly in Port-Glasgow. Energetic in Gospel work..Apl. 16, at Fyvie, **William Pratt**, aged 82. Saved 60 years ago at Gowanwell. In New Deer, Millbrex and Turiff meetings. A steadfast, warm-hearted brother..Apl. 18, **Mrs. McDermid**, aged 89. Widow of John M'Dermid. In Albert and Elim Hall Assemblies, Glasgow. Passed away at Bearsden..Apl. 20, **Elizabeth Filtcroft**, Bolton, aged 88. In Assembly over 60 years. Truly devoted to her Lord..Apl. 26, **George H. Flewellen**, of Regent Hall, Swindon, aged 79. For many years in Assembly, taking an active part in ministry. Previously at Newton Abbot and Plymouth. In ill health for some time. Will be much missed..Apl. 27, **William Holmes**, in Gospel Hall, New Stevenston, since the Assembly started, and bore a good testimony. A brother beloved; known to many..Apl. 27, suddenly, **Mrs. Margaret Gray**, aged 67. Converted in early life associated with her parents in Parkholm Hall, Glasgow, afterwards in Albert Hall, Shawlands, and latterly at Gourock..Apl. 30, **Mrs. Cameron**, Aigas, Beauly. Was much loved and esteemed. Faithfully laboured, carrying on the S.S. at Aigas commenced by her late husband..May 3, **Arthur Allbright**, of Hebron Hall, Bolton, aged 76, formerly in Stoke-on-Trent Assembly, 41 years in Bolton. Served his Lord mainly in pastoral work..May 3, **Jane McNeish**, Kilwinning, after a long illness. Will be greatly missed in the little Assembly, where she laboured unsparingly..May 6, at Wallasey, result of a road accident, **J. H. Burridge**, of Birmingham, in his 86th year..**Joseph McNaught**, aged 50. Saved at 17, since then in happy fellowship in Port-Glasgow Assembly. For many years Superintendent of Sunday School. A brother beloved and a pillar in the Church..The Bible Depot at Croydon, Surrey, received a direct hit during a recent raid, and Mr. and Mrs. Pike lost their lives. Known to many..Feb. 15, **Jack Adair**, aged 34, at Leamington Spa, formerly of Mitcham. A native of Kilbirnie, met with believers in Townhead, Glasgow. Known in Ayrshire and Lanarkshire as a singer of the Gospel..Feb. 19, **Mrs. John Robertson**, Kirkwall. Kept an open door to seafaring men, specially the men of the Royal Navy.

STRIKING TESTIMONIES to God's saving power will be found in **Seen and Heard**, a record of 50 years' evangelistic service, by JAMES M'KENDRICK. 1/3 post free. PICKERING & INGLIS, Glasgow.

ADDRESSES

CORRESPONDENCE for Maberley Hall, Dalston, London, N.1., to S. H. Rogers, 166 Langham Road, London, N.15..Walton Hall, Walton St., Hull, to Geo. Ware, 33 Wilson St., Anlaby, Nr. Hull..Shiloh Hall, Shettleston, to William Hamilton, 1288 Shettleston Road, Glasgow, E.2..Bowhill Fife, to James Legge, Forthview, Wemyss Road, Fife..Rudmore Hall, Portsmouth, to Will V. Irwin, Kingswear, Mayland Rd., Bedhampton, Havant, Hants., Bridgeton, Baltic Hall, to Martin Smith, 16 Roselea Drive, Dennistoun, Glasgow.

NOTES.—Neville Hall, Kensington, London, was taken over by Authorities and later suffered damage by Air Raid, so it will not be possible to re-open for some time. Nearest Assembly, Fulham..Brook St. Chapel, Tottenham, was badly damaged by enemy action in Sept. A large schoolroom on the premises has now been renovated and is being used for Prayer Meetings, Bible Addresses, etc..Clapton Hall, London, is again being used for regular meetings.

PERSONAL.—**F. Bingham**, Mourneview, Dundrum Road, Newcastle, Co. Down..**R. Craig** (formerly Disraeli Rd., Belfast), at Hilltop, Broadmills, Lisburn, Co. Down.

Concerning Forgiveness.

By C. F. HOGG, now in South Africa.

IN the opening of his Epistle to the Romans, the Apostle declares that, in view of the works of God in creation, men refusing to know Him are without excuse. Much more are they without excuse who, while they make profession of Christianity, yet prefer to imagine God after their own likeness rather than accept His revelation of Himself in the Scriptures. One of the most erroneous ideas of God, and one of the most common and most hurtful to men, is that God is amiable, good natured, after the fashion of those unwise parents who threaten their children but never make the threatening good. Those who cherish this delusion, and they are many, expect that in the end God will "let off" all but the very worst sinners, and will at last bring all moderately "good" people to Heaven.

Let it be said at once, simply and directly, that God never lets anyone off. In proof whereof consider that when Moses asked to see the glory of God, He answered, "I will cause all My goodness to pass before thee, and will proclaim the Name of the Lord." The day following He did proclaim it in these words: "the Lord, a God full of compassion . . . forgiving iniquity and transgression and sin: and that will by no means clear *the guilty*" (Exod. 34. 6, 7). Here "clear" has the meaning expressed colloquially by "let off;" the italicised words are rightly added to complete the sense. Consider, moreover, that when the Son of God, Holy and Beloved, became the bearer of man's sin at Calvary, God did not let Him off! Where sin was, albeit not His own but ours vicariously assumed, there what is due to sin fell. Therefore, let not anyone think that the justice of God may miscarry, or that His word may be "called back," "Hath He said and shall He not do it?" or hath He spoken and shall He not make it good?" (Num. 23. 19; Isa. 31. 2). Since then God "forgives" sinners but does not "let them off," it is disastrous to confuse these two apparently identical, but in fact widely different things; we must endeavour to discover wherein the difference lies.

Cain's answer to God's judgment upon him was, "My punishment is greater than I can bear" (Gen. 4. 13). In the margin, however, a different rendering is suggested: "My iniquity is greater than can be forgiven." The ideas expressed in these translations of the same Hebrew words do not seem to have anything in common: the reason for the difference, however, will provide an answer to our query as to the difference between "forgiving" and "letting off."

The Hebrew word rendered "punishment" in the text, "iniquity" in the margin of Gen. 4. 13 is *avon*. Compare 1 Sam. 28. 10 where it occurs again with "punishment" in the text, "guilt" in the margin. But in the majority of its occurrences *avon* is rendered "iniquity." In some places both words are used to express the full meaning of the one Hebrew word, "the punishment of their iniquity," as in Lev. 26. 41, for example.

It is significant that in this very ancient language the two ideas of sin and punishment should be so closely linked, and the more that the same feature marks another ancient tongue, Chinese, where again one word represents the two ideas, sin and the punishment of sin. We are surely bound to deduce from these facts that, from the beginning, God had taught, and men had learned that punishment follows inevitably upon sin, that this is His just and inexorable law. The punishment may be delayed, but "God is not mocked: for whatsoever a man sows, that shall he also reap" (Gal. 6. 7) in this age or in that which is to come. To his undoing man lost this knowledge, as he lost the knowledge of God, preferring his own inventions to what God has revealed of Himself and of His ways in the Scriptures of Truth (Rom. 1. 28).

The other words in Gen. 4. 13, text and margin, "bear" and "forgiven," represent the Hebrew word *nasa*, which is found with *avon* in several places, such as Exod. 34. 7; Num. 14. 18; Psa. 32. 5; 85. 2; Isa. 53. 11. It is clear then that Isa. 53. 11 might properly be rendered "forgive their iniquities," and that Psa. 85. 2 would be equally well translated, "Thou hast borne the iniquity of Thy people." So Micah asks (7. 18): "Who is a God like unto Thee that pardoneth (beareth) iniquity?"

The relation between bearing and forgiving may become clearer from an illustration. The man who does not retaliate for an injury, but forgives the person who inflicted it, bears the injury himself. As, for example, the Apostle asks, "Why not rather take the wrong?" That is, why not bear it yourself and so forgive him who has wronged you? (1 Cor. 6. 7). Or, as in the parable the Lord used more than once, when the lender found that the debt could not be repaid, and forgave the debtor, he himself bore the loss involved (Matt. 18. 21-35; Luke 7. 36-50; cp. Matt. 6. 12). Only the injured person can forgive the injury, only the creditor can forgive the debt. So also with man's sin; his rebellion

against God, his transgression of the eternal laws of God, his resistance to God's Spirit, and the despite he has done to the love and grace of God, could be forgiven only when He Whom we had so deeply offended had Himself become the bearer of our sins, when, in His Son, He had endured what we deserved. Hence the words of the Apostle: "God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses" (2 Cor. 5. 19). Not reckoning them to us, but bearing them Himself that so we might be forgiven. Isaiah testified of the Servant of Jehovah that "the Lord hath laid upon Him the iniquity of us all." It was thus that the words were fulfilled, "He shall bear their iniquities." Accordingly Peter applies these words to Christ, "Who His own self bare our sins in His body upon the Tree" (1 Pet. 2. 24). In the dreadful hour of His soul's distress He endured for us that separation from God which is death, the consequence and penalty of sin. And because of what passed in those hours of darkness between the Holy God and His no less Holy Son, those who commit themselves to Him know their sins forgiven for His Name's sake (1 John 2. 12). So that when David spoke of the complete blessedness of the man whose sins were forgiven, he said in effect, that he is the happy man whose sins God had borne, or undertaken for him (Psa. 32. 1, 5).

It may be objected that David knew nothing of the death of the Son of God, and this is, of course, true. That death, however, was not an afterthought on the part of God; it was His "eternal purpose" that, at the "consummation of the ages," He Who "was foreknown before the foundation of the world" should be "manifested to put away sin by the sacrifice of Himself" (Eph. 3. 11; Heb. 9. 26; 1 Pet. 1. 20). It was, therefore, in anticipation of the offering of the vicarious sacrifice of the Son, the sin-bearing of the Cross, that, in His forbearance God "passed over sins done aforetime" and gave assurance of forgiveness to repentant men (Rom. 3. 25).

In the New Testament the words *aphiēmi*, verb, and *aphesis*, noun, are most frequently translated by forgive and remit, and forgiveness and remission. The fundamental meaning of the words may be learned from the double occurrence of the latter in Luke 4. 18, "to proclaim *release* to the captives . . . to set at *liberty* them that are bruised," and of the former in Matt. 18. 27, "*forgave* him the debt." They are also used of forgiveness of sins as in Luke 7. 47, 48. One or other of them occurs six times in Acts; in Heb 9. 22; 10. 18; in 1 John 1. 9; 2. 12; and in Jas. 5. 15, of Divine forgiveness. In Eph. 1. 7, Paul speaks of "the forgiveness of our trespasses," and in Col. 1. 14 of the "forgiveness of our sins." The only other place in which the word appears in his Epistles is Rom. 4. 7, in a quotation from Psa. 32. 1, where David's words, "Blessed are they whose iniquities are forgiven," are cited to show that David was justified not by works but by faith, thus making forgiveness the equivalent of "justification."

Another word translated forgiveness is *charizomai*, the verb connected with the noun *charis*, grace. It means to deal in grace with others, to show favour unconditionally, without respect to merit or desert. In the sense of forgiveness it occurs in the Gospels but twice (Luke 7. 42, 43). In Col. 2. 13, the Apostle speaks of "God . . . having forgiven us all our trespasses." In Eph. 4. 32 and Col. 3. 13 he makes this gracious act on the part of God (Lord in Col.) the ground of his exhortation to us to deal in grace with one another, to forgive one another "even as God also in Christ forgave you"; an appeal we too often resist, notwithstanding the ground on which it is made, and which to the Christian would outweigh every other conceivable consideration, a constraining power to which he should gladly respond. This law of the spiritual life with the consequence of disobedience thereto, was declared by the Lord when He said: "For if ye forgive (*aphiemi*) men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6. 14, 15). He who receives forgiveness receives also the Spirit of the Forgiver, two things that God has joined together indissolubly.

Christ and Common Life

By Dr. JOHN OMAN.

IN the life of Jesus nothing is more conspicuous than His meagre interest in specially sacred doings, and His profound interest in the most ordinary doings of the secular life. In His parables the only figures from a specially religious life of a specially religious time are the Pharisee praying with Himself in the temple, and the priest and the Levite turning aside on the road to Jericho—self-approving and little-approved men, solitary to their hearts' core. But what a varied secular procession of kings and slaves, bailiffs and debtors, and farmers and fisher-folk, and housewives and children, and all at their secular occupations, with more feasting than fasting, and more marriages than funerals! Yet every mortal is occupied with God, and, as he is rightly or wrongly occupied, all his life is right or wrong.

The Glory of the Cross

By E. ADAMS, London.

WE should glory in the Cross with a humble joy, a holy pride, a triumphant confidence, for:

The Cross REVEALS THE DIVINE ATTRIBUTES. It tells us what God is, always has been, and always will be. We see there Divine wisdom in causing the very act by which mankind consummated its guilt to become the means by which man's guilt is removed. We see there how much God cares for righteousness and how He hates sin. The Cross is the supreme act of God's self-giving love; it tells us how much He cares for His world, how much He suffers for it, and what it cost Him to redeem us. In the Divine purpose Calvary antedates creation. The historic Cross is the expression and out-working in time, on the soil of Palestine, of the Cross that was in the heart of God because of sin.

"Truth, wisdom, justice, power and love
In all their glory shone,
When Jesus left the courts above,
And died to save His own."

It is at Calvary that we behold, like the seven-coloured rainbow spanning the heavens with its arch of beauty, the glorious blending of the many-sided attributes of the Almighty.

The Cross SOLVES THE STUPENDOUS PROBLEM: "How can a just God forgive sin?" God cannot be merciful at the expense of His justice. The infinitely Holy One cannot excuse sin. The penalty of His broken law must be paid. His justice required a penalty, His love provided the payment of that penalty. In the person of Christ God gathered up into Himself the guilt of mankind, and by His own sacrifice satisfied the demands of His own righteousness, thus providing a basis upon which He could justly pardon us sinners. "God was in Christ, reconciling the world to Himself." And so God is "just, and the Justifier of him who believes in Jesus," for "grace reigns through righteousness."

At the Cross THE MASTER WORKER ACHIEVED HIS MASTERPIECE, the central work of redemption which He had planned and prepared from eternity. He "made peace through the blood of His Cross." Christ died *on behalf* of all, but *instead* of His people. At Calvary He rendered satisfaction to Divine justice in respect of human guilt generally. But the believer can go beyond this and say: "He was wounded for *my* transgressions; *my* name was in His mind and on His heart; He bore *my* judgment."

The Cross MEANS A VICTORY WON. There Satan and the powers of darkness brought all their forces to bear upon the Lord Jesus in the endeavour to mar the Sacrifice. But our blessed Surety's power proved equal to His love, and "it is finished" was His shout of triumph. The glorious victory was won at the Cross; it was proclaimed by the Resurrection.

"Who for the joy that was set before Him endured the Cross." Our Lord's joy was the joy of solving the problem, of achieving the work, of winning the victory that were essential to our salvation. And this was followed by the joy of exaltation to the right hand of the Father, and by the crowning joy of winning and possessing His Church, to be fully realised when "He shall see of the travail of His soul and shall be satisfied."

The Cross is the instrument of our eternal redemption, the mighty achievement of the Captain of our salvation. In the unseen world it is the symbol of power, of victory.

But the Cross of Christ is not only for our heart-felt confidence and grateful remembrance; in all its precious meaning it has a vital bearing upon Christian living.

The Cross ASSURES US OF GOD'S LOVE, in all its everlasting strength. It silences unbelief, and dispels dismay and bitterness in the face of life's puzzling, painful providences and of the dark aspects of Divine Revelation. It assures us that there is Divine love at the heart of our mysterious, glorious, and tragic universe.

The Cross REVEALS THE AWFUL EVIL OF SIN. Sin is not merely a disease; centrally it is rebellion against the Author, Sustainer, and Lawmaker of the universe. Only the expiatory Sacrifice of the Son of God was adequate to deal with the appalling power of sin.

The Cross REMOVES OUR GUILTY FEARS. A sense of guilt paralyses faith, and makes victory in the Christian life impossible. As we gaze at our Saviour's atoning death our hearts are "sprinkled from an evil conscience," and we are enabled to "draw near with a true heart in full assurance of faith."

The Cross PUTS US UNDER THE LIBERATING RULE OF CHRIST. Through identification with Him in His death the believer has been released from the authority of dictator Sin, and is brought under the sway of the Lord Christ, whose rule is liberty. This means the displacement of the old, evil self-centred life by the Christ-controlled life. Sin may tempt and annoy, but it is no longer master. This glorious truth is set out in Romans, chapter six, symbolised by baptism, and made good in experience by the reckoning of faith.

The Cross MEANS THAT WE BELONG TO GOD by right of purchase. We are His by right of creation, and now in virtue of Calvary we are eternally His by right of redemption. Tremendous thought! "Ye are not your own, for ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

The Cross DELIVERS FROM THE WORLD'S RELIGION of ritual and self-merit. It humbles our pride, but delivers us from bondage. It destroys all trust in outward privileges, ceremonies, and self-righteousness for acceptance with God, and casts us upon the Divine grace for salvation. Paul boasted in that method of salvation of which the world was ashamed, and repudiated that method of salvation which the world glorified.

The Cross SEPARATES FROM THE WORLD'S PRINCIPLES of living. It spells "death" to the world's philosophy, pride, covetousness, envy, and lust for power—that is, those motives that impelled the Jewish leaders to hurry the Son of Man to Calvary. Can we allow in our lives that which involved the death of the Lover of our souls?

The Cross UNITES CHRISTIANS. "I, if I be lifted up from the earth, will draw all to Me," said our Lord of His death. It was a ransom for all sorts and conditions of people. "He is our peace, who hath made both one, and hath broken down the middle wall of partition." The Cross reduces us all to the same level of guilt and helplessness before God, and then secures for all who believe, irrespective of race, nationality, social position or temperament, an entrance into the great society of the redeemed, the "one new man," the Church. It is as the meaning of the Cross rules the mind of believers that it allays racial, national, and social antagonisms.

The Cross HALLOWS PAIN. The fact that our Lord's supreme work was one of suffering conveys the suggestion that the best way to regard our trouble is in the light of a means, by which our salvation is helped forward. And the Cross assures us of the never-failing sympathy of the Captain of our salvation who was made "perfect through sufferings."

And the Cross of Christ CASTS ITS SHADOW UPON THE CHRISTIAN. The Christian's cross is not the trouble and pain that are the common lot of mankind, but is peculiar to the followers of the Crucified. Of this cross every true believer knows something, however slight, and the Apostle Paul knew so much.

The cross for the Christian means the refusal of sin and self-will. It means living for the spiritual and eternal at the expense of the natural and temporal, for the Kingdom of God at the expense of our own ambitions and interests, and sometimes our friendships and health. And it may even entail persecution. It is the spirit of sacrificial service. In short, the Christian's cross is the *cost* of doing God's will and serving men's highest interests.

Samuel Rutherford said: "Christ's Cross is the sweetest burden I ever had; it is such a burden as wings are to a bird, to carry me forward."

The Gentleness of God

By NORMAN S. DENHAM, London

GENTLENESS is a grace that ennobles and blesses the receiver. In these days of exceptional trial it gladdens us to turn to One Who, "though He cause grief, yet will He have compassion according to the multitude of His lovingkindnesses." We must not imagine that the gentleness of God conflicts with His righteousness. David could say: "I will sing of lovingkindness *and* justice." God is just, but, unlike man, who is so critical and hasty in his actions, in wrath God remembers mercy. "He hath not dealt with us after our sins." Judgment must be executed, but it is God's "strange work."

We see the judgment *and* lovingkindness of God in exercise in the opening chapter of man's history. God Himself was walking in the Garden in the cool of the day, calling to Adam, through whom sin had ruined His fair creation. Fearful and ashamed, the once glorious creatures of God's hand shrank in alarm at the voice of the One they had loved. An earthly potentate would have summoned his offending subjects before him or his judges, and confounded them with his wrath: but not even to an archangel did God entrust the grave and delicate task of dealing with His guilty children. God Himself descended and with solemn questions probed the hearts of the self-excusers. Their sentence would have been overwhelming, but it was made bearable by the gracious tones of the Judge, and softened by the promise of a Redeemer.

The gentleness of God is seen much in the life of Abraham. Abraham, agreeable with the hospitable custom of the East, was entertaining three strangers to a meal in the heat of the day, and one of these strangers was Jehovah. Weal or woe, God would disclose His purposes to His servant. The promise of Isaac was to be given, and the doom of Sodom pronounced. God would not commit this task into subordinate hands. Abraham was 99, and Sarah 90. Sarah herself was to hear the pledge of the promised son. She overheard within the inner tent, and laughed within herself. Her secret unbelief the Lord discerned and was

Gracious Still.

How patient God is with man's infirmities. He stayed and listened later to the pleading of Abraham, who was concerned for Lot in Sodom, and again and again acceded to the utmost of Abraham's plea.

How difficult it is for the natural man to exercise longsuffering. "Love suffers long and is kind." Let us look at the great leader Moses—Moses, of all men most meek. So provoked was he in spirit at the perverseness of Israel, that he

paid scant heed to the direction God gave him to *"speak"* to the rock. "Hear now, ye rebels," he cried, "must *we* fetch you water out of this rock?" and twice he smote it. God honoured Moses and Aaron, and the water gushed out; but He had to judge them for their sin. A beautiful type of Christ the *once* smitten Rock, was spoiled that day. Salvation has for ever been secured. For all else we need, we have only to ask. Moses was debarred from entering the promised land, and though God could not consent to alter His purpose (Deut. 3. 26), yet on a later day Moses stood within its borders, speaking with the Lord of Glory of that great Exodus upon Calvary's Cross (Matt. 17. 3).

It was to Moses, who requested to see God's glory, that God said: "I will make all My goodness pass before thee, and I will proclaim the Name—The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth."

God turns away from none who seek Him. To none but Christ does He commit the case of the one who has business with Him about his soul's salvation. David, who knew much of God's majesty, and had grievously sinned, cried: "Have mercy upon me, O God, according to Thy loving-kindness." And being forgiven, he could say: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." God has come very close to us in infinite condescension. The sinner wishes to be left alone. Like Adam, he desires to hide himself. It is an unrepentant and unwilling heart that God woos. "While we were yet sinners Christ died for us."

It was gracious of the father in the Lord's parable, to behold the miserable plight of his prodigal son, and compassionate him; but what yet kindlier grace is displayed in his entreaty to the proud elder son. There is

Mild and Gentle Suasion,

where just anger was due. Just like this is God's heart towards the sinner. Paul, describing such characters in his nation as this Pharisaical son, says, "Despisest thou the riches of His goodness, and forbearance, and longsuffering: not knowing that the goodness of God leadeth thee to repentance?" What remorse will gnaw such hearts when they see the sinners they contemned going into the kingdom, and they themselves shut out.

Gentleness marked Christ throughout His earthly ministry. It was manifest in His reception of Nicodemus, and of the outcast Samaritan woman at the other end of the social scale. Note His gracious manner with each. The accomplished rabbi was not met by any assertion of moral superiority, nor by denunciation of the evils of his kind. Gently the Lord showed him his need of new birth, and led him on to that beautiful avowal of God's love in John 3. 16. Jesus arranged that His meeting with the woman of Sychar should be private. Avoiding direct reproof, Jesus secured her interest by their common need of water. Step by step the Lord led her to the light, making manifest to her callous heart her need of cleansing. Reading the grace and truth evidenced in His tones, she avowed her guilt and confessed Him before men.

Thus the Lord deals with all who acknowledge their need of salvation, both from sin's penalty and power. With David we can say: "Thy gentleness hath made me great." God has not forced from us our worship or our love. "The love of Christ constraineth us." "God commendeth His love toward us." Does one wish to argue with God as to His ways? "Come now, and let us reason together, saith the Lord." What a great place in wooing the heart of sinner and saint, has the gentleness of God. Nor was that gentleness ever more dominant than during the

Solemn Prelude to Calvary.

Let us be sure of this, as with adoring love we witness those steadfast steps towards the Cross. With sympathy and assurance Jesus encouraged His disciples in the Upper Room, and met their disquiet by the promise of another Comforter.

Supreme in that hour of woe our Saviour stood, gracious, merciful to all. Peter, who saw Him stand before Pilate, said, "He suffered, but threatened not"; and for His persecutors Christ prayed, saying: "Father, forgive them, for they know not what they do."

"O Thou tender, gracious Shepherd,
Shedding for us Thy life's blood;
Unto shame and death delivered,
All to bring us nigh to God!"

This "body of death" needs crucifixion too, if the Spirit is to bring forth in us the fruit dear to the heart of God: "Love, joy, peace, longsuffering, *gentleness*, goodness, faith, meekness, temperance." The gentleness the Lord desires to see in us may be met with reproach by some, and even with contempt by those who have wronged us, so Peter points us to Christ, "Who, when reviled, reviled not again, but committed Himself to Him Who judgeth righteously."

"MEN ought always to pray, and not to faint" (Luke 18. 1). This text teaches us three things: first, the imperative duty of prayer: "Men *ought*... to pray"; second, the constant necessity of prayer: "Men ought *always* to pray"; third, the secret of prevailing prayer: "and *not to faint*." Prayer is not merely a matter of privilege, it is a solemn obligation.

Why I Value Lord's Day Morning Meeting

By W. E. VINE, M.A., Bath.

THE wise counsel of a godly father directed me as a boy of some fifteen years of age to read Exodus 24, previous to my first partaking of the Lord's Supper as a baptized believer. I readily found that certain statements in that chapter had a significant bearing upon the act of holy and happy fellowship which I was about to enjoy. The gathering together to the Lord (v. 1), the typical teaching of the offerings and the blood (vv. 5, 6, 8), the sight of the God of Israel (v. 10), the statement "they saw God, and did eat and drink" (v. 11), the appearance of the glory of the Lord, these I found to be strikingly suggestive of the details and circumstances in the New Testament passages relating to the feast which Christ instituted.

Christ the Centre.

With the increase of light which the Scriptures throw upon the character and purpose of this feast, joy in its observance deepens. Everything centres in Christ, raised, exalted, glorified, and yet spiritually present amidst His saints, and all on the ground of His atoning sacrifice. The very fact that a number of believers are gathered together, united in the one purpose of the fulfilment of His command, "This do in remembrance of Me," and thus to proclaim His death, together with

The Leading of the Spirit

of God in the accompanying praise and worship, is sufficient, not only to impress one with the unique blessedness as well as the solemnity of the gathering, but to inspire the heart with joy, and with renewed love and devotion to Him who loved us and gave Himself up for us.

To regard the Lord's Supper as a kind of appendix to another meeting, or a sort of after-meeting, is to have but a poor estimate of its significance in the sight of Him who instituted it and of its value to those who appreciate the scope and meaning of the instructions given in the Scriptures concerning it.

Again, the solemn command requiring each one who partakes of the bread and the cup to examine (or prove) himself and to guard against partaking unworthily, adds to the value of the feast in respect of the deep spiritual exercise involved. Where each member, consequently upon such exercise, comes with his soul already filled with the love of Christ, the Holy Spirit will fulfil His ministry of glorifying Him from the very outset of the meeting and guiding those who take oral part according to His leading.

(This Series is now concluded.—Ed.)

God's Preserving Care

By A. E. LONG, Ashtead.

"Hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?" (Job 1. 10).

THE Lord Jesus spoke of Satan as "a liar, and the father thereof," one who "stood not in the truth, because there is no truth in him" (John 8. 44). On such occasions as Satan quoted truth, as in the Temptation (Luke 4. 10, 11), he did so purely to serve his own nefarious purpose. In his rejoinder to God's challenge concerning Job (chap. 1. 8), Satan gave expression to a most important truth, albeit to further his own wicked designs. His words, however, no matter how full of venom, should afford great encouragement to Christians to-day, as they have in every age, to the people of God. That Satan should have realized the truth of God's unceasing vigil over His children, as so powerfully limiting his evil designs upon them, should add greatly to our confidence.

Job was a man of considerable estate, "the greatest of all the children of the east" (chap. 1. 3). Not only was his personal safety assured, but that of his house, his family, his servants, and his extensive flocks and herds. Not one of his many sheep, camels, oxen or asses was outside the pale,

All were Included within the Hedge,

however far-flung. Nowhere through that hedge could the enemy penetrate; it was "about him . . . on every side." Only by God's free and willing consent could harm befall aught that was dear to Job within it. To realise this great fact is of inestimable value to-day.

The Lord Jesus taught His disciples that "the very hairs of your head are all numbered" (Matt. 10. 30), bespeaking His loving care over them in even minute things. The Apostle taught that God "is the Preserver of all men, but especially of believers" (1 Tim. 4. 10), in matters affecting their temporal and physical wellbeing. Could He be less, could He do less, for those who are the subject of *eternal* purpose? To Elisha, besieged at Dothan by the Syrian army, the vision of the mountain filled with horses and chariots of fire round about him, imparted a calm

Assurance in the Hour of Physical Peril

not shared by his terrified servant (2 Kings 6. 17). "The angel of the Lord encampeth round about them that fear Him" (Psa. 34. 7), is a tremendous and fortifying fact. "They that be with us are more than they that be with them." "If God be for us, who can be against us?" (2 Kings 6. 16; Rom. 8. 31). Ourselves, our dear ones, our smallest interests, everything that bears our name, is amply protected within that hedge, and

as vigilantly watched over by God. How consoling!

And yet Job suffered the loss of most of that which Satan pleaded was immune from his attacks, except by God's permission. His family, his house, his possessions were all to vanish, in a day, in a series of catastrophes. Everything he had loved and laboured for suffered irrevocable loss.

All Except God was Gone.

How can this be explained or be reconciled with God's loving care—"the hedge about him . . . on every side"?

Apropos of other things, the Apostle exclaimed: "How unsearchable are His judgments, and His ways past tracing out" (Rom. 11. 33). God "giveth not account of any of His matters" (Job 33. 13). "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest Thou" (Dan. 4. 35). He acts sovereignly and, at times, mysteriously.

"Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs,
And works His sovereign will."

Faith must accustom itself to shocks, to seeming anomalies in the ways of God. It must trust where it cannot understand. How shall we explain the cruel murder of John the Baptist, at the instance of wicked Herodias, the murder of James the brother of John, by Herod, when Peter, apprehended for a similar end, was miraculously delivered? (Acts 12).

At least there is

One Christian Certainty,

not as yet fully vindicated. in experience, but sufficiently to assure us of its final vindication. The Apostle avers that "we know that all things work together for good to them who love God, to them who are the called according to His purpose" (Rom. 8. 28). The reasonableness of this appears from the facts of God's foreknowledge and foreordination (v. 29); all that lies between those events must be as consistent with Divine purpose, as they. Such things, in which are included "tribulation, anguish, persecution, famine, nakedness, peril and sword" (v. 35), work actively, harmoniously and beneficently. They are not the fortuitous experiences of any "evolutionary process," lacking Divine direction and control, but are

Part of an Arranged Plan,

possessing both coherence and sequence, however absent those qualities may appear, at times, to be. They are "for good," although they may often appear to be for evil, but the lapse of time has often vindicated God's ways with His people. Jacob lamented that "all these things are against me" (Gen. 42. 36), but in those seeming calamities his good was contained, as events afterwards proved. We are at present looking at the wrong side of the pattern, the lines of which may be apparent, but the beauty of the design, in all its wealth of detail, will not be known this side of Heaven.

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

SPECIAL REVIEWS.

Future History in The Revelation. By R. H. CLAYTON, M.A. (Marshall, Morgan & Scott. 3/6). Here is a refreshing and safe guide of 144 pages, which bears a commendatory foreword by our esteemed brother, H. St. John. Mr. Clayton expounds these prophecies in a fresh and interesting way, and underlying all is the familiar and generally accepted Futurist line of interpretation. A good and suggestive literary structure enhances the value of this work. If one word of criticism may be permitted, it is on the question of balance. Mr. Clayton occupies nearly the first half of his book in dealing with the first three chapters of Revelation (Rev. 1-3), whilst eight pages only, at the end, are needed for the final four chapters (Rev. 19-22). The book is recommended as it has a definite message for the present time.

W. G. HALES.

The New Testament in Basic English. (Cambridge University Press. Price, 3/6 net). For those who wrestle with the task of acquiring our tongue Basic English is a welcome device. It enables the student who, in addition to the elements of grammar has mastered the Basic Vocabulary of only 850 words, to understand and be understood in English. It is to such persons that this translation will appeal. But this very advantage to the learner, of a short word-list, becomes a grave handicap to the translator. In the Prefatory Note we read: "Frequently the narrow limits of the word-list make it hard to keep the Basic completely parallel with the Greek." And again: "It is only natural that, from time to time, some of the more delicate shades of sense have not been covered." Thus the Publishers make frank admission of the limits and deficiencies of the work. To the careful student of the New Testament, these are apparent at every turn of its pages. The loss sustained through the self-imposed limited vocabulary is very great, and renders the translation useless for the one who wishes to study the Scriptures with microscopical accuracy.

In very many cases there seems to be verbosity. "Ye must be born again" is rendered, "It is necessary for you to have a second birth." This is no improvement, nor has it the force or impressiveness of the shorter translation. "From a child" is rendered, "From the time you were a child." The former is quite clear, and does not require the extension of the latter. "Comfort one another" is given as "Give comfort to one another," which simply uses more words, and gives no better sense. I do not say that *nothing* is to be gained from the Version, for the rendering of Phil. 2. vv. 5-7 is helpful. But why be content with a translation which is, confessedly, not so full or rich as the A.V.?

The book has been issued for the benefit of people living in districts where the use of the English language is growing, as well as for those living in English-speaking countries. Even so, this translation were best regarded as a stepping-stone towards acquaintance with the A.V. and R.V., translations which call into service the entire resources of the English language. For the ordinary Briton, this book is a long way behind the best, and seeing the best is ready to hand, it is better that he should use it.

E.W.R.

The Altar in the Home

A Plea for Revival of Family Prayer.

ROBERT BURNS must have had some early experience or memorable view of a Christian family at prayer, which impressed him unforgettably. His best-loved poem gives an intimate glimpse into the humble home where, at the close of the week's labours, the father gathers the family to evening worship.

"Then, kneeling down to Heaven's Eternal King,
The saint, the father and the husband prays:
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days;
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear;
Together hymning their Creator's praise,
In such society yet still more dear,
When circling time moves round in an eternal sphere."

What a hallowing influence to the children! What a memory for them to carry into their later life!

The proportion of the homes of Britain in which a regular feature is the family reading of Holy Scripture must now be very small. One per cent. is probably an over-estimate. Even in those homes that are *confessedly Christian* there is reason to fear that family worship has markedly decreased, until now it would most likely be true that this good practice is known in less than five per cent. of them. A revival of the altar in the home would be a grand advantage to gain out of the stress of these war-days. What could be a more timely thing, when home-circles are being so broken and when the sundering and scattering effects of war on family life are being felt so keenly, than that the head of every Christian household should purposefully set up this altar anew where it has been allowed to crumble; and, where it is already in being, determine to make the minutes when he leads the thoughts and prayers of his household more spiritual and vital?

We venture the suggestion that where circumstances make it impracticable to gather the household daily, it shall be gathered, at any rate, on the morning of each Lord's Day for the reading of God's Word and for definite intercession for absent loved ones, for God's servants and work, and for the wide need of this sorrowful world. We are persuaded that were even so small a beginning made, its influence in the home would prove so beneficial that a more frequent observance would soon be felt needful. Why not begin straightway? Especially would we make this appeal to young married folks. Begin now. Build this good habit into the recognised programme of your home arrangements. The sooner the better, for good habits are notoriously difficult to form late in life.

USING THE MINUTES.

In the brief minutes devoted to family worship:

Do your utmost to escape from dullness. Especially for the sake of the household's younger members, remember that the first business of anyone who handles the Word of God for others is to be interesting. Keep a day ahead of the appointed readings in your personal meditations, so that you can, in two or three sentences, express something helpful on the teaching of the passage; or, alternatively, be ready to propound a useful question to the others, and encourage every attempt made to answer it. Never laugh at any answer, however jejune—it is the surest way to discourage a young learner.

Avoid sameness in prayer. Necessarily, there must be a bed-rock series of petitions which will appear again and again, for the fundamental needs of each day are the same. But think out (it is not difficult in a world of such multifarious needs as ours) special matters for prayer each day, so that there may be cultivated a large-heartedness and a catholicity of outlook in prayer.

Beware of becoming wearisome. Do not overrun the allotted time. It is always better to leave off with hearers prepared to receive more than wondering when we will leave off. Besides, the other members of the household have duties to attend to, and we must not give them a late start, even on the plea of family worship.

THE FLOWN BROOD.

Then there are elderly people whose brood have all taken to wing, and who are left to themselves and the memory of those happy bygone days when their sons and daughters were growing up under their care. Let such take up more diligently the ministry which the righteous man of Uz pursued so constantly:

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered up burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually" (Job 1. 5).

No child of God to whom the gift of parenthood has been granted should be without a ministry of intercession so long as one of the children lives.

HOME INFLUENCE

A strong Christian home-life is the surest bulwark against the fierce onsets of worldly temptation that assault the souls of our sons and daughters, and threaten to overthrow their faith. If a wise son maketh a glad father, may it not be said also that a wise father maketh a steadfast son? Let us meet our sons' and daughters' questions and problems with an approachable understandingness, and by our example in the intelligent and believing use of the Scriptures and of prayer in the home, lay in their minds at least a profound respect for the things of God.

"The strongest feature among 'Brethren'," said one to the writer not long ago, "is the purity of their home-life." On reflection, and by virtue of a fairly wide knowledge and inside experience of them over a long stretch of years, I am inclined to agree. It is very true that there is solid reason for thanksgiving to God that, in days whose temper and legislation tend to loosen home bonds, weaken respect for parents, encourage divorce, and undervalue the things of the Spirit in family relations, the home-life of the Assemblies is maintained, speaking generally, at such a high level. Let us often include in our prayers the homes of God's people. Thence go forth into the world the ambassadors, heralds, witnesses and teachers whom God uses among the people of the earth. The godly home is the richest soil for the rearing of men of God. So was it in the days of Moses, Samuel, and Timothy in Bible times: in our own times also, as a pondering of the upbringing of contemporary Christian leaders will demonstrate. Few of those who have been greatly used of God but owe an immense debt to the formative influence of the Christian home.

WITHIN MY HOUSE.

All this should impress deeply the hearts of such as have been set by God over homes and families, with the solemn weight of their charge, and should lead them to pray that an old, old resolve may be found aflame in them. "I will behave myself wisely in a perfect way. O, when wilt Thou come unto me? I will walk within my house with a perfect heart" (Psa. 101. 2). J.B.W.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.

Quote Serial Numbers for reference.

THE BOUNDS OF THE NATIONS.

QUESTION 2255.—Deut. 32. 8. Please explain the words: "He set the bounds of the peoples according to the number of the children of Israel."

Ans. A.—The statement in Deut. 32. 6 introduces a record by Moses of the history of Israel. The statements that God "gave to the nations their inheritance" and "separated the children of men" (R.V.) look back to the effects of the scattering of the people from the Tower of Babel. The migratory movements were under the directing control of "the Most High." Though the scattered peoples seemed to choose for themselves the localities where they would settle, God had His eye upon the future, and the centre of His counsels was the land of Palestine, from whence the destiny of the human race would issue.

Accordingly the various territories occupied were Divinely designed with relation to that land. The prophecies of Scripture reveal that the various policies of Gentile nations have been, are being, and will yet be, directed, in their main or eventual issues, toward Palestine. Thither the "prince of this world" has ever directed his strategy. There will the nations be gathered together in combined antagonism against the Lord and against His Christ. From that centre, when the Kingdom is established in righteousness, will streams of blessing go out to the nations. W. E. VINE.

Ans. B.—As the verse stands, it indicates the central place occupied in the Divine purpose by the Jewish nation politically and by the land of Palestine geographically. If we are to see the course of the world as God sees it, we must view it relatively to the people and the land, for they are the key to all history. Thus the great world-empires are presented in the Scriptures not for their own sakes, but in accordance with their relation to the Jews and Palestine.

The Rabbis rather prosaically explained the verse by making the 70 nations mentioned in Gen. 10 correspond to the 70 "souls of the house of Jacob" in Gen. 46. 27.

We cannot, however, dismiss the verse without considering the LXX reading, which (in common with Symmachus and the Old Latin Version) presupposes an original text which had "sons of God" at the end of the verse instead of "children of Israel." This reading must be understood in the light of what we learn from Daniel, that angels (called "sons of God" in Job 1. 6, etc.) are appointed to preside over the nations of the earth (*cf.* the angelic princes of Persia and Greece in Dan. 10. 13, 20). The meaning of Deut. 32. 8, 9 will then be that while God has set angels over the other nations, He has reserved Israel for Himself. From Dan. 12. 1 we learn that Michael acts as His executive in standing for the children of Israel. F. F. BRUCE.

★★ To the above interesting answers the simple suggestion ★ may be added that the phrase, "according to the number of the children of Israel," may look towards the eventual increase of Jacob's posterity into a populous nation. The verse would then convey that God, when He providentially allocated "living-room" to the Gentile nations, so ordained their territorial limits as to reserve in its own time the Goodly Land for that Nation-to-be which would become His portion in the earth. J.B.W.

"The Witness" Watchtower.

IN the London area the aerial bombardments have caused the death of a number of believers in the Assemblies, and others have suffered injury. A number of Halls, mainly in the Eastern suburbs have been so heavily damaged as to be unusable, and the Assemblies which occupied them are meeting in improvised premises as able. There have been many remarkable deliverances. In one place a bomb fell direct on a house in which four people were sitting at supper, three of them sisters in the Lord. The bomb fell into the small room in which they were sitting and exploded. We saw the matchwood wreckage a few hours later and decided that it was impossible for any living thing to have survived! Yet all four have made good recovery, and the one serious injury is to the sight of the right eye of one of these sisters.

Coventry. It may now be said that the quarter of the city in which the Hall used by the Assembly stands was dreadfully scarred. The Hall itself received extensive superficial damage, but is structurally intact. Three of the believers were killed, and there are two cases of serious injury; a remarkably light casualty list, in view of the concentrated nature of the raids.

Bristol. It is matter for praise to God that though this city has suffered so many severe raids, the Christians in the twenty-four Assemblies have been preserved in a marvellous way.

ETERNAL JUDGMENT.

If, perhaps, in the past there was too much, it is certain that in these days there is too little said by preachers of the Christian Message about the doom of the impenitent. It is part of the preacher's duty to warn, and silence here has the tragic effect of allowing the easy idea to be harboured that God is too merciful to punish, and that everything will come right in the end for reasonably "decent-living" people.

We remember a painful three-quarters of an hour, 40 minutes of which were taken up by the preacher with harrowing and violent descriptions of the torments of the lost. That was not Gospel: the emphasis was wrong. But beware the other extreme—the avoidance of a sufficient testimony to the hell of fire which awaits the inveterate Christ-rejecter. Keep a balance; and bear this testimony with tenderness.

BRITISH-ISRAELISM.

The British Israelites have now discovered that the name "British" is of Hebrew derivation and means "covenant-man." This "discovery" has been exposed by a competent scholar in the following terms: "'British' is an ancient Celtic or West-German term. . . . It is simply the old Celtic 'Bret,' plus the familiar suffix 'ish,' which is used to form adjectives of common Teutonic origin. This suffix is cognate with the German 'isc,' the Dutch 'isch,' and Greek 'iskos.' To persist in seeking to identify it with the Hebrew word 'ish' (man) might well be described as mulish, childish, and foolish."

HAVING TEETH.

Christian charity is one thing: toothless amiability is another. But they are often confused. He whose lips were replenished with grace used words which scorch and blister with a vehement flame when facing religious pretence and sham and the empty masquerade of a false piety.

His true servants, too, will lift up their voices against all evil things, call sins by their plain names, and use clear speech against injustice and religious unreality wherever it appears. "Behold I will make thee a new sharp threshing instrument, having teeth" (Isa. 41. 15). There is needed an increase of preachers with a "bite."

J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

July, 1941. To ensure Insertion, Notes must reach Glasgow by 12th. Made up June 14th.

PERSONALIA

James Petrie, Evangelist, is at present laid aside with heart trouble, and has been ordered complete rest for some time. The prayers of the Lord's people on his behalf will be valued.

ENGLAND

FORTHCOMING.—Birmingham. Text Carriers, in Digbeth Institute, July 4-6..**Hornsey**. Y.P. Rally, in Alexandra Hall, Alexandra Rd., July 5, at 6. Stuart K. Hine..**Wath-on-Dearne**, in Gospel Hall, July 5. Messrs. Lewis, Windle and Northcombe..**Brighton**. Hollingbury Hall, July 9, at 6. A. S. Code and H. L. Ellison..**Horsham**. Gospel Hall, Denne Rd., July 19, at 6. E. Barker..**Reading**. Annual, in Bridge Hall, Oxford Rd., July 22 and 23, H. St. John and W. H. Begbie..**Wylam-on-Tyne**. Y.P. Gatherings, in the Old Schools, Aug. 2, at 6; 4th, at 2 and 6..**Dorking**. Hampstead Rd. Hall, Aug. 4, at 3.30 and 6..**Gloucester**, in Gospel Hall, King Square, Aug. 4, at 3 and 5.45. Conversational Bible Readings on "1st Epistle of John," conducted by P. O. Ruoff..**Three Cross**, Dorset, in Gospel Hall, Aug., 4, at 3 and 6. J. H. Large and H. F. Wildish..**Malvern**. M.S.C., at Ellerslie, *Sep.* 5-9.. Correspondence to J. P. Capper, 21 Fields Park Avenue, Newport, Mon...**Bolton**. Lancashire Missionary, in Hebron Hall, Mayor St., Sep. 20-22. Particulars, W. Melling, 25 Longfellow Avenue..**New Malden**, Surrey, in Mount Pleasant Gospel Hall, Dickerage Lane, July 19, at 4 and 6.15. R. Scammell and F. A. Tatford.. **Trowbridge**. Frome Rd. Gospel Hall, July 23, at 3 and 6..**Wallington**. Y.P. Rally, in Ross Road Hall, July 12, at 6.30. P. T. Shorey..**Woodford Green**, in Salway Hall, July 19. J. M. Shaw and E. W. Rogers.. **Leeds**. Yorkshire Missionary, in Joseph St. Gospel Hall, Sep. 6. Particulars, J. Fewings, 31 Kings Mount, Leeds 7.

LONDON.—Monthly Missionary Prayer Meeting has been resumed on last Friday in each month, in the Council Chamber (1st Floor), Memorial Hall, 16 Farringdon St., E.C., at 6 p.m...**Enfield**. Shirley Rd. Hall, July 26, at 3.30 and 6. H. F. Wildish.

REPORTS.—Maynards Green, Sussex, June 2. Good numbers, encouraging ministry by Thos. Burchill, F. Butcher, W. Moorcock, and Jas. Scroggie..**Bournemouth**. Convention in St. Peter's Hall, May 20-22, was best attended and most profitable yet. In spite of sirens, 500 listened undisturbed and the sense of the Lord's Presence was very real. H. P. Barker, G. Goodman, H. St. John, and C. Dyer took part..**Horncastle**. June 2. Good attendance throughout. Refreshing ministry by Messrs. Johnson, Thompson and Garnett..**Woolpit**. Monthly gathering, June 10. Hall packed. F. A. Tatford spoke on "Christ and a Suffering Church," to an appreciative audience..**Wallington**. Splendid gatherings at Y.P. Conference, June 14, when M. Goodman and H. F. Wildish gave inspiring messages to 500 people.

NOTES.—W. Ainslie had blessing among young and old at **Ellesmere Port**. Saints encouraged. To be at Bebington, Waterloo, etc., during July..C. W. F. M'Ewen had meetings at **Ottery St. Mary** during June. To be in Exeter district in July..W. Arnott had time of blessing in Springfield Hall, **Liversedge**. Saturdays of May, giving addresses on "Egypt to Canaan."

NOTE.—Will readers please note that address of our new London Saloon is 33 NEW BRIDGE ST., E.C.4 (not far from Ludgate Circus, Queen Victoria St., etc.), as enquiries are still being received regarding it.

SCOTLAND

FORTHCOMING.—Lesmahagow. Annual Camp Meeting in M'Kirdy Public Park, July 6, at 3..**Craigellachie**. Annual Conference, July 23, at 10.30..**Inverurie**. In Assembly Hall, High St., Aug. 13, at 1.30..**Glasgow**. District Visiting Meeting of S.S. Teachers, Summerfield Hall, Whitehinch, Aug. 16, at 4.., **Kilmorack**, July 26, at 2.30. E. Stephen, J. Cordiner, J. Campbell, R. Balloch.

REPORTS.—Blackburn. May 10, well attended. Ministry by Michael Grant, Robert Prentice, John Feely, Alex. Scott was practical and helpful..**Tillicoultry**, May 10, a most enjoyable gathering. Suitable ministry by G. C. D. Howley, A. P. Campbell, D. Weir..Attendance at S.S. Teachers' in Porch Hall, **Glasgow**, not so large as usual. Helpful messages from A. Barnett, R. Cumming..Profitable and encouraging ministry by J. Richmond, A. M'Broom, J. Lightbody, G. Harold German, in Tent at **Lanark**. May 31.. Helpful ministry by G. Murray, G. Harold German, J. Kelly, W. M'Alonan, at opening of Tent at **Viewpark**, **Uddingston**, June 7.

TENTS AND CARRIAGES.—Edward Rankin with Glasgow Assemblies' Tent, at **Possilpark**. Numbers coming out well..George Bond with Bible Carriage in **Ft. William** District..The work so long undertaken by the late Wm. Duncan with Gospel Caravan, has been taken over by Dennis G. Barnes. During June and part of July he will visit towns and villages in **Dumbartonshire**.

NOTES.—Alexander Philip continues in **Orkney**. Recently had well attended meetings in Papa-Westray. Had a good reception when visiting. Now at Pierowall, and hopes to go on to Eday.

IRELAND

FORTHCOMING.—Ahorey. Annual Conference in Large Tent beside Hall, July 12, at 11.30.

REPORTS.—Omagh. In existing circumstances, Believers' Meeting on May 28 was above the average. Ministry was helpful..Believers' Meeting at **Curran**, near Enniskillen was good and helpful. Those who ministered were Messrs. Rodgers, Beattie, Stewart, Lewis, Bailie, Henderson..**Creeduff**. Large and helpful meeting. Those who ministered were Messrs. Rodgers, Beattie, Stewart, M'Kelvey, Wallace, and others.. **Dublin**. Conference meetings during last week in May, in Merrion Hall, were well attended. M. Goodman, Dr. W. Heron, M. Bentley, J. G. Grant, J. Castles, and W. A. Kimber took part. J. G. Grant continued to give help throughout June.

NOTES.—Messrs. Rodgers and Beattie are at **Mountjoy**, near Omagh..Mr. Poots at **Dromore**..McKelvey and Wallace at **Strabane**..Lewis at **Lisbellaw**..Stewart and Derenney at **Aughrin**..Bailie near **Sligo**..Bingham at **Larne**..R. Craig and L. Gordon at **Gransha**, Co. Monaghan. with a good ear for the Word..Messrs. Lewis and Finegan are in Tent at **Drumeer**, Co. Fermanagh. Encouraging interest. Also visiting from door to door.. Joseph Glancy conducting Gospel Meetings in **Shanaghan** Gospel Hall, **Katesbridge**.

AMERICA

CANADA.—Toronto. Alf. Mace had two months, meetings in different Assemblies, all most helpful.

"ONLY ONE LIFE" is the title of the "*Lily*" for July. A telling story by RAY WATERMAN, an author new to this popular series. 2d. net; 3d. post free. PICKERING & INGLIS LTD., 229 Bothwell St., Glasgow.

Norman Kion gave valuable help in Central and Maranatha Halls during April..**Stuffordville**. H. K. Downie's meetings were well attended and appreciated..**St. Thomas**. Ross M'Conkey had good and helpful meetings. ..**Niagara Falls**, Ont. Messrs. Wilkie and Gould were holding forth word of life with results..**Galt**. Jas. Blackwood had a good series of meetings during May. Attendance not large, but saints blessed..**St. Catherines**. The Gospel Campaign carried on by T. G. Wilkie has been blessed in the salvation of souls..A. Mace visited **London**, Hamilton, and Brantford..**Noranda**, Quebec. Mr. and Mrs. John Spreeman are again endeavouring to build up the testimony amid much opposition. Please pray that God will bless the work to the salvation of many French Canadians..**Elmira**. W. E. Belch gave help for a few nights, also at Waterloo..**Orillia**. C. E. Tatham's visit and ministry were appreciated by all.

UNITED STATES.—Greenwood Hills. Conferences and Camps from July 3 until Sep. 1. Particulars from G. M. Landis, R.D., Box 36, Fayetteville, Pa... **Old Orchard Beach**, Me., Aug. 10-17. Write H. F. Stultz, 819 Main St., Westbrooke, Me...**Lake Geneva**, Wisconsin, July 27-Aug. 3. Write, J. A. Anderson, c/o Central Bible Store, 35 South Dearborn St..Chicago, Ill. ..J. F. Spink gave help in Chicago and Paterson.

OTHER PARTS.—British Guiana. C. Gordon Smith, Georgetown, reports progress in the work. Meetings keep up well. 10 names have been mentioned for baptism out of 20 enquirers..**Brazil**. A. Simpson, Conquista, writes of interest in visiting prisons. A man charged with murder bought a Bible and has read it.. W. Maxwell, Sao Paulo, hoped to start meetings in a small town, 10 miles away, in the home of a believer, who removed to the town in order that he might invite his friends to hear the Gospel..Mrs. King, Sao Paulo, writes of the baptism of an elderly negress, whose testimony is very bright, also of considerable interest in the work.

AUSTRALASIA

AUSTRALIA.—Easter Meetings in Conference Hall, **Camberwell**, were well attended. Helpful ministry by a number of brethren..Bruce Todd gave help in **Toowong**..About 300 attended Conference at **Toowoomba**, when profitable messages were given by J. Cairns, H. Collier, J. M'Murray, F. Bates, G. Cramb, E. Tyrrill, W. Wheat, B. H. Todd, C. Jenkins, R. Vise..R. Atkinson gave help at various places in Tasmania. Expected to visit Adelaide, Melbourne and Sydney.

NEW ZEALAND.—Conference at **Huntly** was a helpful time. Ministry by Messrs. Isaac, Auld, Menzies, Dunlop, and Rasmussen..G. Ferguson had 2 weeks each at **Oamaru** and Waltham..D. B. Burt visited various Assemblies in the Waikato..First Maori Conference, held at **Tauwhere**, was a memorable gathering. The testimonies of Maori brethren were most impressive. Speakers included Messrs. Samuel, Forlong, J. & R. Pethybridge, Paul, Nairn, Sorensen, Edwards, Taylor, Aiken, Bowen and Wetere..J. Spottiswoode had special meetings in Ngaire Ave., Auckland..F. MacLeod visited Cambridge and Te Awanautu..Workers amongst Service Men report considerable interest and some conversions..H. C. Hewlett had meetings at **Taihape**.

THE WORLD FIELD

EUROPE.—Iceland. A. Gook, Akureyri, asks special prayer for a journey which he hopes to take to the West in July, travelling as far as roads are navigable. Great quantities of literature have been circulated, and some have confessed Christ..**Spain**. E. G. Woodford, Vigo: "We have much reason for thanksgiving, and the believers are full of praise for His goodness." 4 believers were baptised recently, 4 young folks have professed and 4 Spanish evangelists are giving valued help to believers.

ASIA—India. W. A. Morrison, Ambajipeta, writes of good hearings in the weekly markets. In a weekly class of young men, most are unemployed and need much prayer. Two of them desire baptism..Miss Hampton, Narsapur, writes of encouragement. There is a great deal of interest and souls have been saved from many different communities..Miss Peebles, Sankeshwar, writes that Annual Indian Conference proved quite a cheer, over 100 native believers attending. Ministry was chiefly by a fine converted Brahmin, from Poona..P. Cansick, Mihijam, reports a happy time at the Annual Bible School, when teachers and evangelists gathered. Ministry was given in Bengali, Santali, and Hindi. A Brahmin convert was baptised. It was also hoped to baptise 3 girls from the Orphanage on the following Lord's Day..Miss H. Bowden, Chettipetta, asks prayer for the messages given by some of the Christians who go out with the Gospel nearly every night to the near villages..Dr. R. S. Churchward, Tiruvalla, writes that the work of the hospital continues busy, and that the spiritual work is bearing fruit. Hardly a week passes without souls being converted..**Malaya**. T. R. Angus, Kuala Lumpur, writes of the work at the Leper Settlement: "A good many persons, both young and mature, have become believers. The work is very interesting and it makes us glad to see the Gospel making headway among them."

AFRICA.—N. Rhodesia. J. MacPhie, Casombo: "Last year in the dispensaries, over 20,000 treatments were given, and as the dispensary only opens *after* the meetings, you will see that many hear the Gospel. The other day I could see some notorious characters. The chief and several of his wives are usually present at the Gospel meeting on Lord's Day."..T. Hansen, Balovale: "We have baptised several young people, and two other young men desire to follow. These are all from the Day School, which has thus justified the work expended on it."..**Congo Belge**. Miss Robertson, Dilolo, writes that hall is filled to overflowing almost every Sunday for the Gospel meeting. A Chiefess of part of the district has openly professed conversion. She is highly respected, and a person of great importance. Although she had heard the Gospel for 17 years, she gave little indication of interest in spiritual matters, but the death of her husband seems to have awakened her. Pray that she may be a blessing to others..**Transvaal**. G. H. Fellingham, Ermelo, reports that a Zulu hymn book, recently published, is proving of help to the believers.

"WITH CHRIST"

Dec. 15, **Thomas Connell**, aged 70, Gillespie, Ill. Went to U.S.A. in 1912 from Kirkintilloch, Scotland, where the Lord used him in preaching the Gospel. Faithful in service, and always abounding..Mar. 30, Mrs. Colin **Campbell**, aged 61. Saved in early life in Glasgow; associated with Ronnd Toll and Camperdown Assemblies; went to Canada over 30 years ago, and met with saints at Olivet Gospel Hall, Toronto, Ont... Apl. 8, **Miss Mary Gourlay**. Went to America from Scotland many years ago, was most active in the Lord's service; at one time associated with Sister Abigail's work in Buffalo, also in London, Hamilton, Brantford, and Haileybury, Ontario. Last 15 years did invaluable work in Women's Meetings and visitation amongst Assemblies in Winnipeg. Her one great aim was to bring others in touch with the Gospel..Apl. 9, **Mrs. E.**

THE LUTINE BELL, by W. G. HALES, and its unique war-time sounding, is described in *The Christian Graphic* for July. The Live Home Monthly. 2d. net; 3d. post free. PICKERING & INGLIS, Glasgow.

THE SYMBOLS OF REVELATION are very carefully explained by Dr. L. SALE HARRISON in his book, "**The Wonders of the Great Unveiling**." 4/6 net; 4/11 post free. PICKERING & INGLIS LTD., Glasgow.

Wiber, Melbourne, aged 74. Went from London 30 years ago; a quiet and faithful sister, who enjoyed the fellowship of the Lord's people..Apl. 11, **James Petley**, aged 83, suddenly. For many years met with believers in Windsor, later at Minster, Ramsgate, removing to Chudleigh, Devon, owing to evacuation in June last; also on May 2, **Elisabeth Petley**, his wife, aged 87, also at Chudleigh. A true mother in Israel, she kept an open house for all believers, especially young people away from home. Will be much missed..Apl. 11 **Hugh Nicholl**, Belfast, aged 70; also his brother, **Tom Nicholl**, of Bray, Co. Wicklow, aged 84, both called Home on Apl. 14. They were saved over half-a-century and were long connected with the Assembly at Clones, Co. Monaghan. Quiet, hospitable, godly brethren, they leave a fragrant and consistent testimony to both saved and unsaved..Apl. 17, as result of enemy action, **Robert E. Wright**, Bangor. Saved in early years. In the home of his great-grandfather, Mr. Cairns, there had been an Assembly for 40 years before the late Dr. Matthews visited the district in 1882. He was the fifth generation to be amongst Assemblies in the North of Ireland. Will be greatly missed at Central Hall, Bangor, of which he was one of the guides for a number of years; beloved and esteemed by all for his quiet, godly, consistent life. On Lord's Day before his Homecall, spoke of the importance of always being at the Lord's Table. Remember the widow (still in hospital) and little son..Apl. 28, **James French**, Bangor, Co. Down. Saved when a boy; was in Holborn Hall Assembly for a number of years, where he bore a good testimony and his help was appreciated..May. 3. **William Gray**, F.R.C.S., Orthopaedic Surgeon, aged 33, Killed by enemy action when the Hospital of which he was Orthopaedic Surgeon and Assistant Superintendent, in Liverpool, was bombed. A brilliant surgeon, a consistent Christian, who left a fragrant memory on colleagues, staff, and patients of the Hospital..May 9, **Arthur Bowler**, aged 68. Killed when a bomb destroyed his home at W. Bridgford, Nottingham. Saved in a little village chapel when 20; baptised in Clumber Hall, in fellowship there for some time; 34 years ago joined Parade Hall Assembly, now in Willoughby Hall. For more than 20 years acted as Secretary. Of ripe experience, he is greatly missed. His widow, two sons, their wives, and two grand-children are in Assembly. Also his youngest son, **Raymond Bowler**, R.A.F., aged 29. While home on leave; with his wife and two very young children, was staying at his father's house when killed. Saved at Parade Hall when 15. Baptised and received into Assembly shortly after. From the commencement has borne a markedly bright testimony, his service in Sunday School and in the Gospel, especially with the Nottingham Open Air Mission, being greatly appreciated..May 11, **Wm. Highton**, Liverpool, aged 69, as the result of enemy action. An elder of David St. Assembly. Converted at 17, and for 52 years in fellowship with the Lord's people. Lived a consistent, godly life, and will be missed..May 12, **Samuel Bryden**, Walker-on-Tyne, aged 90. Saved in Gallao, Peru, S. America, 57 years ago; baptised in the Pacific Ocean, (as he said) "because there was much water there." In Assembly at Walker-on-Tyne for 54 years, where he "continued steadfast" to the end. Essentially an Assembly man, he finished his course with these words: "I want to go Home." Will be greatly missed..May 12, **William King**, aged 74. Came out from the Methodists in early youth, was for over 50 years the mainstay of Assembly at Denston, Newmarket. Ever ready to speak for his Master, his consistent life was a witness to all. Will be greatly missed for his ministry and service..May 16, **Mrs. Mary Heaney**, Glasgow, aged 52. Converted 14 years ago in Plantation Tabernacle. A number of years in Baptist Church, latterly in Whitefield Assembly. An active soul-winner..May 16, **E. Hamilton Rice**, at Kings Lynn. For many years associated with the Lord's people in Paragon Hall, Hackney; a brother greatly beloved and a successful Bible Class leader..May 17, Robert Lawson, aged 55. A most consistent brother, who gave untiring service in the Assembly, Infirmary work, among H.M. Forces, etc. Nearly 20 years in Bellevue Chapel, Edinburgh. Much missed..May 19, **Thomas R. Hadgraft**, aged 78. Saved when 19, at Ipswich. Went to Gillingham, Kent, 55 years ago. Was means of an Assembly being formed in King St., later in Gospel Hall, Skinner St. Well known for his faith and sincere devotion to Christ. Shepherding the flock, S.S. Superintendent for many years, his life and testimony led many to Christ. Failing health in the past 10 years necessitated his relinquishing an active part in Assembly, but the fact of all his children and grandchildren following in his footsteps crowned his godly life..May 22, **Miss Esther Meggy**, Chelmsford, aged 57, for many years an active worker. Killed instantaneously by a bomb falling on her while in bed at 1 a.m. Will be sadly missed as a visitor, etc...May 27, at Greenock, **Archibald Brown**, aged 90. Associated with Assembly in Cruden Gospel Hall (formerly Caledonia Hall) for over 70 years. His elder brother, William, was one of the 8 believers who started the meeting, which, as a lad, he attended. Has continued in the Assemblies since conversion. Highly esteemed, his counsel and help were of great value to the saints in Bible Readings and in oversight. Well known in the West of Scotland.. May 30, **Mrs. Gerrie**, widow of W. J. Gerrie, of Edinburgh, in early years won souls for her Lord by her singing. Many years at Blackburn Hall, Leith; last 17 years Cholmeley Hall, Highgate..Killed in action in June, **Leading Seaman Norman Macallister**, Royal Fleet Auxiliary. Saved in early years, and associated for some time with Hebron Hall, Glasgow; latterly met with saints in Whitefield Assembly, Govan. A very active and promising young brother whose loss is much regretted..Mrs. Dodds, aged 69. Saved when a girl, associated with Assembly in Rutherglen for many years. Quiet and steadfast to the end..John Graham, aged 69. Saved 43 years ago. Met with the Lord's people in Pollokshaws, Halfway, Cambuslang, and latterly in Rutherglen..David **Nelson**, for nearly 50 years in Crosskeys Assembly. One who feared God above many. Had a heart for God's people and for the perishing. Will be missed..,**Wm. Hutchison**, Moneymore. A faithful man. Given to hospitality, with a heart for the unsaved..Jan. 28, **Mrs. David Alexander**, aged 48. Saved in Belfast through meetings held by W. and R. M'Cracken, 29 years ago. Associated with Apsley St. and Ormeau Rd. Assemblies for many years. She lived a cheerful, quiet, consistent life..May 22, **Miss Nettie Montgomery**, Cardonald. Converted in early years, took an active interest in Missionary Work; in Old Cumberland Hall, Paisley, and later in Shuttle St.. May 31, **Douglas S. Thompson**, Paisley. Converted from Spiritism to God over 20 years ago. Gave himself whole-heartedly to the Lord's work; kept an open door for the Lord's servants. Last 10 years an active member of Shuttle St. Hall..**Mrs. Campbell**, Kilmarnock (aunt of Dr. H. Ironside). Brought to Christ in early years, long associated with Assemblies in Kilmarnock, where she was highly esteemed. Will be missed.. **Margaret Williamson**, Belfast, aged 18 (as the result of enemy action in Apl.). Saved through meetings held by T. Little and T. Wallace, in Matchett St. Hall, four years ago. Baptised soon afterwards.

"COMFORT FOR CHRISTIANS" as a sub-title, is well warranted, says a reviewer regarding Dr. GRAHAM SCROGGIE'S newest book, **"What About Heaven?"** 3/6 net; 3/10 post free. Pickering & Inglis Ltd., Glasgow.

Whose Fault was It?

A Solemn Call to Witness for Christ.

By MONTAGUE GOODMAN, Oxford.

SODOM was in dire peril of destruction. Its doom was in the balance. A dreadful doom, meet reward for the sink of iniquity it had become.

Yet the very terror of its doom moves Abraham to pity, and he approaches God in intercession on its behalf.

Never was intercession more moving than this of Abraham with his God for wicked Sodom. Never was advocacy more skilled, never was a case presented more ably nor pressed home more persistently, never was God approached more reverently, with more humility and yet with the holy boldness fitted to the urgency of the cause.

And never was God more ready to accede to the request of His friend and servant Abraham. Yet despite the intercession, the doom was pronounced and Sodom perished in fire and brimstone from Heaven. Why was this so? Whose was the fault that Sodom was not spared? At whose door lay the dreadful blame that the doom was not averted when it seemed so nearly so?

It was certainly no fault of God's.

Apart from the obvious impropriety of such a suggestion in view of the inherent impossibility of there being unrighteousness with God, it may yet be argued that had God determined the doom beforehand He would certainly not have encouraged Abraham in his advocacy. He would perhaps not have told him of His purpose but the doom would have fallen as judgment often has in sudden swiftness, unannounced.

Nor would God have yielded point by point to His servant's pleading. His heart was moved as greatly as His suppliant's and all he asked He gave. It was not (nor ever is) His will that any should perish. Judgment is always "a strange work" for God. "He delighteth in mercy." How gladly would He have spared Sodom as centuries later He spared Nineveh. No, with great reverence it may be asserted that it was certainly not God's fault that Sodom perished.

Nor did the blame attach to Abraham.

He might have acquiesced in God's pronouncement of Judgment as all too well deserved by the wicked city. Are not believers to-day prone to view with something almost approaching complacency the Judgment to come upon this present evil world? Are we moved to tears at the thought of all that God has revealed to us of His purposed Judgment? Does the text-carrier who selects as his message, "The wicked shall be turned into hell," *weep* as he parades the streets?

There was certainly no smug complacency with Abraham. "Knowing the terror of the Lord," he pleaded with moving eloquence on behalf of the City of Doom. He even ventured to challenge the justice of God, calling it to his aid as against the performance of His purpose. "Shall not the Judge of all the earth do right?"

How he persisted and with what skill he secured his concessions. "Wilt Thou destroy the city for lack of five?" Then from forty to thirty, from thirty to twenty, and at last to a mere ten righteous in a great and populous community.

Who could blame Abraham for stopping at ten? It may be argued that had he gone further God would have gone with him still.

But would five righteous have saved Sodom?

There were but four rescued in the event, and one of them looked back and perished. Surely Abraham was entitled to assume that his nephew Lot would have ten true souls in all his household, or even if his pleading comprehended only the men of Sodom apart from Lot, that his nephew's sojourn there so many years would have borne some fruit.

No, the fault of the failure does not lie at Abraham's door.

Perhaps we must blame Sodom itself,

that there were not ten righteous therein?

To a great extent this was obviously so. Had not Sodom been the wicked place it was, the call for signal judgment of so terrible a character would not have existed. But it is not the existence of the wickedness, but the absence of the ten righteous that is the subject of our present consideration. It was this that brought about the doom which would otherwise have been averted.

It was the doom of Sodom that it was a city without the light. There was none to warn and none to point the way; no voice was raised to plead for God, no message of salvation to the lost who thronged its streets. And see how the Judge of all the earth takes account of this on her behalf as He speaks centuries later through the voice of His Son. "And thou Capernaum. . . . If the mighty works which have been done in thee had been done in Sodom it would have remained until this day. But I say unto you that it shall be more tolerable for Sodom in the day of judgment than for thee."

Where then shall we place the blame for Abraham's fruitless intercession for Sodom?

I suggest that it lies as a terrible responsibility

On the shoulders of Lot himself.

"Just Lot . . . that righteous man" was a

guilty party in this tragic drama of Sodom. His was the fault or the default that there were not found ten righteous in the city to avert its doom.

Had he remained outside with Abraham and maintained his true pilgrim character, joining his uncle in his ministry of intercession, his hands would have at least been clean of the blood of Sodom, but he elected to go and live among them, to become their fellow-citizen, to barter and sell with them, to become rich and prosperous in their midst. He elected to marry his daughters to their sons and make the men of Sodom his associates and friends. He spent long years in their midst and became well known in the gate of the city. He did all this perhaps even without a twinge of conscience or any thought that he was wrong. On the contrary, he doubtless prided himself on his righteous character and on his disapproval of their excesses. We read he "vexed his righteous soul from day to day with their unlawful deeds." Yet he went on living in their midst, presumably because he found it profitable to do so, and after all his years among them there were not ten righteous in the city, including his own family and household.

Oh, just Lot! How will it fare with you at the day of Judgment?

You knew your uncle Abraham's God. You had shared with him his pilgrim life, renouncing the rich and luxurious ease of Ur of the Chaldees for a walk of faith with God. And had you nothing to say to poor doomed Sodom? No word of God for them?

Oh, righteous Lot! Was it enough to maintain your own righteousness, with perhaps a mild protest now and again at some specially outrageous act of sin and go on living and trading with the sinners because it paid you to do so?

And in the end, not ten righteous in the city!

And what about your own family? You brought your wife to Sodom, and she lost her soul there. You brought your children to Sodom, and they learned lust and incest there. And of all the retainers who followed you there from Abraham's godly company there could not be mustered (yourself included) ten righteous men!

There surely lay in great measure the blame! It was inescapable. Just, righteous, God-fearing Lot was the guilty man of Sodom. True, he was saved, but "so as by fire." Everything he had bartered his walk with God for was burned up and utterly perished—"wood, hay and stubble" in the day of judgment. And poor wretched Lot never recovered his walk and witness for God, but died a miserable drunkard in a cave in the company of his two incestuous daughters.

Where lies the blame in this world to-day?

Is it not as inescapably on some of us as upon just Lot? What is our main interest and pursuit in the world in which we live? Is not our chief concern (measured by the amount of our attention it claims) to secure as large a share of the material things of life as we can manage?

Are not our contacts with dying men all about us largely limited to a sharing of these pursuits? Will not many be entitled to reproach us in the day of judgment that we bore no witness to them either in effective warning or with a message of life as we lived our lives and pursued our business in their company?

Let us hear this solemn word of God and tremble: "When I say to the wicked, Thou shalt surely die and thou givest him not warning nor speakest to warn the wicked from his wicked ways to save his life, the same wicked man shall die in his iniquity, but *his blood will I require at thine hand.*"

The Church of God is reaping in these dark days the bitter fruit of its own unfaithfulness. It is receiving at the hands of men the contempt it has, alas, largely earned by its compromise and compliance and by its guilty silence when men were entitled to look to it for faithful, fearless warning and presentation of the way of God's salvation.

Thank God it is not altogether too late. There is yet time for all of us.

May God arouse us to a sense of urgent responsibility in these fateful days.

On Growing in Grace

Dr. ROBERT LEIGHTON.

SELECTED BY L. E. PERKINS.

IT is an excellent life, and it is the proper life of a Christian, to be daily outstripping himself, to be spiritually wiser, holier, more heavenly-minded to-day than yesterday, and to-morrow (if it be added to his life) than to-day; every day loving the world less and Christ more than on the former, and gaining every day some further victory over his secret corruptions; having his passions more subdued and mortified, his desires in all temporal things more cool and indifferent, and in all spiritual things more ardent; that miserable lightness of spirit cured, and his heart rendered more solid and fixed upon God, aspiring to more near communion with Him, to have particular graces made more lively and strong by often exercising and stirring them up; faith more confirmed and stayed, love more inflamed, composed meekness producing more humility. Oh, this were a worthy ambition indeed! You would have your estates growing and your credit growing; how much rather should you seek to have your graces growing, and not to be content with anything you have attained to:

The Lord's Offering

THE PRINCIPLES AND MOTIVES OF CHRISTIAN GIVING

By G. J. HYDE, London

THE ways of the Lord are both simple and effectual. When Scriptural teaching is followed, difficulties disappear, and giving becomes a spiritual joy. If all Christians moulded their lives according to the Bible pattern, there would be small need to issue financial appeals for the relief of suffering and the maintenance of God's work. The servant of God would dedicate his substance to the Lord: liberal habits would be formed which would find spontaneous expression. Instead of waiting for his emotions to be stirred by eloquent pleading, he would be looking for opportunities to exercise his stewardship; though in dispensing the bounty he would, of course, act with discretion and judgment.

The most comprehensive exposition of the subject is found in the writings of Paul (see 1 Cor. 16. 2, 3, and 2 Cor. 8 and 9).

There the Apostle exalts giving to a high plane: it is classified as a grace, and is grouped with the great gifts of faith, utterance, knowledge and love, the saints being exhorted to abound not only in these gifts, but in this grace also.

These Scriptures set forth the principles upon which we should act, and the motives that should constrain us in the discharge of our responsibility.

The Principles Emphasised

are that giving should be:

1. Regular—"Upon the first day of the week."
2. Individual—"Let every one."
3. Systematic—"Lay by him in store."
4. Proportionate—"As God hath prospered him."

1. REGULAR. The Corinthian saints were to make up their gift beforehand that it might be ready as a matter of bounty and "not of covetousness." Every man was to purpose in his heart, giving to the Lord. Offerings were not to be made under the pressure of urgent appeal or on the impulse of the moment; a regular portion of the income was to be definitely set aside for God. This was to be arrived at in a conscientious manner and laid up against the time when it should be required. Giving in this way does not become burdensome, but a healthful spiritual exercise, yielding much joy and profit. When appealed to for help, the child of God has then no need to enquire if he can afford to respond, because the money has already been presented to God, and he has only to give what is waiting to be dispensed.

2. INDIVIDUAL. This introduces a law of equality (2 Cor. 8. 13-15). Every one was to give: there was to be a participation in burden-bearing, and mutual dependence. Giving is not to be considered as the prerogative of a few. Each was to contribute as able, for nothing is one-sided in the economy of God. Where the duty is honourably carried out, the givers bestowing according to their power, the gap is lessened between rich and poor; undue accumulation is thus prevented on the one hand and poverty eased on the other. Moreover, money is frequently lost by one and gained by another: the needy of to-day may be helpers to-morrow (2 Cor. 8. 14), so that the kindness of yesterday may be returned with interest as circumstances change, setting forth the perfection of God's ways in the preservation of true Christian fellowship.

3. SYSTEMATIC. Much weakness and lamented lack of funds arise from the spasmodic way many Christians give, instead of acting on a systematic plan. Some who are temporarily absent from the Assembly meetings by sickness or other causes, forget that their offerings are due to the Lord the same as if they were present, and should be made up on their return. If this were done, the treasurer would not have to regret that there was but a small collection on any particular Sunday, as the balance would in due course be restored: many difficulties would vanish, and there would be no lack in the Church's coffers and the Assembly's work would be unimpeded. Rent and other liabilities have to be met in the ordinary course of life under *all* circumstances. Should we treat the Lord with less conscience than we do our earthly creditors?

Paul desired that they should not be hastily moved by the force of his own personality: "lay by in store," he said, "that there be no collections when I come." Even the advent of the Apostle in their midst was not to provoke a special effort, but they were exhorted to give consistently of their substance by deliberate choice, according to their power and opportunity, so as to meet the demands arising from time to time: this to form a habit which would be more honouring to God than impulsive actions.

4. PROPORTIONATE. How much shall I give? is a question often asked. The answer will be according to:

(*a*) Knowledge and understanding.
(*b*) The harvest we expect to reap.
(*c*) The extremity or urgency of need which is presented.

(*a*) We must ever act with intelligence, not carelessly or lightly, and according to that with which God has entrusted us.

(*b*) The Scriptural promise runs: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." We are not to give "grudgingly

or of necessity," but joyously, for "God loveth a cheerful giver." Much spiritual reward is thereby gained, for to those who thus act, God maketh "all grace to abound." It should be "with a willing mind," *i.e.*, according to what the heart prompts and ability justifies, the outcome of consecration.

(*c*) We must necessarily be guided by the object that makes its silent appeal. Some cases are more intense than others. When all we have is held as a sacred trust, liberality will abound, and fellowship will deepen. Under the law, the Jew gave at least a tenth. No limit is placed upon our giving to-day. What should grace provoke us to do? Surely it should act as a strong incentive to give God His full proportion.

The Motives.

(*a*) The first and greatest is the pattern of Christ (chap. 8, 9), for we are to know "the grace of our Lord Jesus, who though He was rich, yet for our sakes became poor, that we through His poverty might be rich." This is the key-verse of the chapter; with this thought before us, and His spirit in our hearts, we cannot help giving; an image of Christliness will thereby be produced, that compels a habit of self-denial and sacrifice.

The Divine compassions to us are the only true basis of our dealing with others. God bade Israel remember that they were bondmen in the land of Egypt but He had redeemed them; therefore they were commanded to "open their hands wide unto the poor, and to furnish them liberally out of their flock" (see Deut. 15. 13, 14). So, because grace met *our* need, we, on our part, are to meet the wants of the needy with generosity and sympathy.

(*b*) There is also the imitation of a beautiful example, as indicated in the instance of the Macedonians, who in spite of "their deep poverty, yet abounded unto the riches of liberality," their overflow being occasioned by "the abundance of their joy."

Their giving was without constraint, they did not wait to be asked, but rather entreated to be allowed to contribute, as they looked away from their own to the greater needs of others. The Lord's estimate of an offering so presented is shown by His comment on the widow's sacrifice (Luke 21. 1-4).

(*c*) Manifestation of love (chap. 8. 8) tested by sincerity, the gift being surrendered gladly and voluntarily.

(*d*) The reputation of the Church (chap. 9. 2). Paul had pledged the good name of the Corinthians and had boasted that they would not come behind in this grace; so he desired its fulfilment. Are we as jealous for the credit of our home church? If we are it will affect our purse.

(*e*) The contagion of zeal. The action of the Macedonians (chap. 8. 2) was an unconscious help, it insensibly influenced others.

(*f*) Last, but not least, the glory of God (chap. 9. 11-15). That should be our first desire, and one of the greatest evidences of faith is seen when there is a loosening of our hold upon material wealth. Spirituality of mind then governs the exercise of this grace; the Divine ideal is "with simplicity" (Rom. 12. 8), never with ostentation. There should be no parade of charity, but kindness carried out humbly as under the eye of God. Dealt with in this way, it becomes "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4. 18).

The Apostle draws a beautiful picture in his closing words, of the true character of sanctified fellowship, where there is personal communication between saint and saint. He points out that it has, first, an effect upon the receiver. He is led to give thanks and to see the unmistakable manifestation of the giver's subjection to the Gospel (chap. 9. 12, 15). The giver himself is also enriched in his own soul, as he realises the joy and power of imparting unto others (chap. 9. 11). Further, giver and receiver are brought into a closer bond, the receiver being gladdened and glorifying the Lord because of the grace of the giver, and the giver in return receiving the legacy of the others' love and prayers (chap. 9. 13, 14).

The main objects to be kept in view in the matter of giving are:

(1) The service of God in which we are privileged to take part.
(2) Missionary work.
(3) Special evangelistic service.
(4) Care of needy saints and general benevolence.

There are two

Outstanding Instances of Giving

in Israel's history, one by the nation in the wilderness and the other by King David in Jerusalem. In each instance the hearts of God's people were touched: hence the full measure of the response.

For the tabernacle, "every man whose heart maketh him willing" was to bring an offering (Exod. 25. 2, R.V.), and every one "whose heart stirred him up and every one whom his spirit made willing and brought the Lord's offering for the work of the tabernacle" (Exod. 35. 21, R.V.), until they brought "much more than enough for the service of the work" (Exod. 36. 5). There was no lack, because of the spiritual desire that prompted.

In David's case, while he was not permitted to build the temple, he made bounteous provision for its construction, giving huge sums from his own private purse, as well as from the public

treasury. The effect upon the rulers and the people was that they too "offered willingly with a perfect heart" (1 Chron. 29. 9). The result was almost inconceivable, the contributions amounting to hundreds of millions sterling. Then "the people and the king rejoiced with great joy, blessing and worshipping the Lord." God is no man's debtor, His rewards are sure, for "in that day they did eat and drink before the Lord with great gladness" (1 Chron. 29). We have no comparison with this great liberality in modern times, but while our ability may not rise to such heights, the principle and obligation remain.

The promise holds good: "Them that honour Me I will honour," and when our hearts are moved by the Spirit, we shall enter into the happy experience of Israel, for "the liberal soul shall be made fat."

In concluding, it is well to refer to the practical methods of Paul for the disposal of funds. He was not only concerned with correct giving, but that in all financial matters the handling of money should be righteously effected. He chose Titus to receive the offerings for the poor saints, and also arranged that the churches that had contributed should nominate their own representatives to share the responsibility, specially referring to one "whose praise was in all the Churches" and to others who were "the glory of Christ."

The character of these stewards was to be above reproach, that no one should be blamed, and that everything might be provided honestly in the sight of men as well as the Lord (chap. 8. 20, 21).

Bible Outlines

FOUR "UPS" IN THE LIFE OF CHRIST.

A Rewarded Saint *took* Him up—*The Child*.
The Reality of His Incarnation.
Luke 2. 28; *cp*. 1 John 1. 1.

A Rebellious People *lifted* Him up—*The Crucified*.
The Depth of His Humiliation.
John 8. 28; *cp*. John 3. 14.

A Righteous God *raised* Him up—*The Conqueror*.
The Method of His Vindication.
Acts 2. 24; *cp*. Acts 13. 30.

A Rejoicing Father *carried* Him up—*The Crowned*.
The Prelude to His Glorification.
Luke 24. 51; *cp*. Heb. 2. 9.

—*L. R. Ferrier (Canada)*.

"THEY KNOW NOT WHAT THEY DO."

Luke 23. 34.

Killing the Prince of Life, ...	Acts 3. 15
Incurring Grave Guilt, ...	.. 3. 14
Fulfilling Prophecy, ...	.. 3. 24
Releasing Saving Energy, ...	.. 3. 26

—*W. H. Surgenor*.

New Things

By GEO. KNOWLES, Jerusalem.

OUR Lord Jesus Christ fulfilled all the Old Testament types and shadows, by His life, death, and resurrection, and has therefore brought into being many new things, which far exceed the old by their simplicity, privilege and blessing.

The Passover was a yearly feast, limited to the Children of Israel or those circumcised, and consisted of eating roast lamb with bitter herbs (Exod. 12). We find the Lord Jesus in the upper room on that memorable night keeping the Passover with His disciples, at the close of which He instituted for them and for us

A New Feast

known as the Breaking of Bread. This is not the Passover improved, revised, or renamed, but a new feast entirely, for a new class of people, in a new dispensation, with a new meaning. It is for all who believe, and consists in partaking of bread and wine in loving memory of Him, every Lord's day.

After this feast had been instituted, Jesus went out to the Garden of Gethsemane, where He was betrayed by Judas Iscariot, arrested by the mob, and finally brought before Caiaphas the High Priest, who accused Him of blasphemy, whereupon the High Priest rent his clothes, (Matt. 26. 65), which was contrary to the law of Moses (see Lev. 21. 10). There was something significant in this act. Though Caiaphas was not aware of its importance, it signified the end of the Levitical order of Priests, and the time had now come for

A New Priest

to arise after the order of Melchisedec (Heb. 7). This new order is far ahead of the old, for now all believers are priests, irrespective of family or nationality, and have access into the presence of God without formality at all times.

After the conclusion of the ecclesiastical court which had decreed that He was guilty of death, He was hurried off to Pilate, the Governor, and before 9 a.m. was condemned, scourged, crowned with thorns, mocked, laden with His Cross, and led forth to be crucified. Just before He gave up the ghost, at 3 p.m., He cried, "It is finished" (John 19. 30). "And behold the veil of the temple was rent in twain from the top to the bottom."

A New and Living Way

was then opened for us into the presence of God. It was as though God Himself had come out to bring us in. "Having therefore, brethren, boldness (or liberty) to enter into the holiest, by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh" (Heb. 10. 19, 20). Under the

Old Covenant it was one man, of one family, once a year, not without blood, in silence, who entered; but, praise the Lord, now all who belong to Christ, blood-bought and Spirit-sealed, can enter in at any time, with songs of sweetest praise, and can worship in the very beauty of holiness. So much better is the new way than the old.

His death upon the Cross marked the end also of the bloody sacrifice, for, "Once in the end of the age, hath He appeared to put away sin by the sacrifice of Himself." "Christ was once offered to bear the sins of many" (Heb. 9. 26-28), and so we sing:

"No blood, no altar now, the sacrifice is o'er,
No flame, no smoke ascends on high;
The Lamb is slain no more—
For richer blood has flowed from nobler veins,
To purge the soul from guilt,
And cleanse the reddest stains."

Those who believe this are exhorted to present their bodies a living sacrifice, holy, and acceptable unto God which is their reasonable service (Rom. 12.1). This is

A New Sacrifice

"A living sacrifice." O that we understood it more. Jesus died that we might live—that "they which live should not henceforth live unto themselves, but unto Him" (2 Cor. 5. 15).

We know that after the crucifixion, the Temple services continued. No doubt they repaired the veil that the Divine hand had torn, and no doubt Caiaphas had his clothes made wearable after that memorable incident. All this we know was in entire disregard of the sacrificial work of the Lord Jesus. This went on until A.D. 70, when the Emperor Titus came with an army and beseiged Jerusalem, finally destroying it and the Temple, and since then the Jews have never had a Temple. We know that "God dwelleth not in temples made with hands." This does not mean that He has no earthly dwelling place. In Eph. 2. 21 we read of

A New Temple.

"In whom all the building fitly framed together groweth into an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." What? "Know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. 6. 19). So the individual believer and the Church are the New Temple to-day.

It was a sad day for the disciples when Jesus died, for they understood nothing about the resurrection, wondering what the rising from among the dead should mean (Mark 9. 10). It is highly significant that the Lord Jesus spent the Sabbath day in the grave. The Sabbath belonged to the old dispensation, like the Passover, Veil, Temple, Altar, etc. We note with joy that it was on the first day of the week, which is

A New Day

that He rose in triumph over sin and Satan, death and Hades. We have nothing to do with the Sabbath, because we belong to the risen Son of God and to the new dispensation of which He was the originator. In the N.T. we are nowhere exhorted to keep the Sabbath, but it is clear that we are privileged to keep a new feast, on a new day, in a new dispensation, with a new High Priest, who made a new way of access into the presence of God, forming the new habitation, enabling us to present a new living sacrifice unto Him who is worthy.

There are some who tell us to-day that we must keep the Sabbath or we cannot be saved. Our answer is here. Would it be right and Scriptural to re-introduce the Passover? Every one answers, "No." Would it be right to re-introduce the Levitical order of Priests, to erect a Temple with a veil and an altar shedding blood afresh? Every one answers, "Surely not." Then, seeing clearly that these things have passed away through the work of Calvary's Cross, why should it be thought necessary to re-introduce the Sabbath? No. Thank God, this has gone too, with the rest of the old things, and we love to come together on the first day of the week to commemorate the greatest work and victory that was ever wrought, and we shout with joy: "Hallelujah. What a Saviour!"

"I Also"

By W. E. VINE, M.A., Bath.

PETER'S answer to the Lord's question, "But who say ye that I am?" was, "Thou art the Christ, the Son of the Living God." This tremendous declaration was made not as the result of Peter's inquiry or discovery. He had not discerned the facts merely from his acquaintance with the Lord, His teachings and His ways. The truth was made known to him from another source. "Flesh and blood hath not revealed it unto thee," said the Lord, "but My Father, which is in Heaven" (Matt. 16. 17). In the disciple's reply the "Thou" is emphatic. His acknowledgment that the Person who put the question to the company was none other than the Anointed One, the Messiah, and that He was "the Son of the Living God," expressed the most profound truths concerning Him.

The phrase, "the Living God," expresses, not the contrast between God and the lifeless idols of pagan worship, as in Acts 14. 15, but the fact that God, as self-existent, is possessed of unoriginated, self-sustained life. This then was made known to Peter as a revelation from the Father. But at once the Lord shows His equality with the Father in this matter. He says, "And I also say unto thee, that thou art Peter (*petros*, a piece of rock,

a rock-man), and upon this rock (*petra*, a large mass of rock, a boulder, symbolizing Himself, as the embodiment of Peter's testimony) I will build My Church, and the gates of Hades shall not prevail against it."

It is necessary to notice the significance of the words "I also." The A.V., "I say also" suggests the simple addition of facts; the R.V., "I also" (the accurate rendering) expresses more. The Father had made a revelation concerning the Person of the Son, and the Son does so concerning His own work and the authority He confers. The "I also" implies His oneness with the Father in Godhood. For the Son's revelation was made in virtue of His unity with the Father. This is confirmed by His statement made to the Pharisees, "I speak the things which I have seen from My Father."

In John 14, 21 after His explanation that to love Him consists in keeping His commandments, He says, "and he that loveth Me shall be loved of My Father, and I will love Him and will manifest Myself unto him." His "and I" may be rendered, as in the passage already considered, "I also." That is to say, "I, in joint action with the Father;" for the love and the manifestation are not the separate but the conjoint acts of the Father and the Son in the Godhead, the unity expressed indicating His equality with the Father in Deity. This is confirmed in His reply to Judas (not Iscariot): "If a man love Me he will keep My word: and My Father will love him and We will come unto him and make Our abode with him" (ver. 23). What absolute unity is here! What homeliness of tone, with what majesty of meaning!

So again in 15. 9: "Even as the Father hath loved Me I also have loved you" (R.V., not simply "I, as well as the Father," but "I, in unison with Him"). What the Lord discloses is that the love of the Father to the Son is the measure of the love of the Son to those who are His disciples. To abide in the love of the Son is to abide in the love of the Father also; and the measure of that love as expressed in the Son's obedience to the Father, by which He abode in His love, is to find an analogy in our fulfilment of His command to love one another: "This is My commandment that ye love one another even as I have loved you" (verse 12). Thus shall we abide in His love, not obtaining it by merit, but remaining in it by continuance in the path of obedience to which it belongs.

All these and other instances confirm the Lord's statements, "I and the Father are one" (10. 30), one in Godhood, one in act, and again, "the Son can do nothing of Himself, but what He seeth the Father doing;" there is complete coincidence of action by the Father and the Son, "for what things soever He doeth, these the Son also doeth in like manner. . . . For as the Father raiseth the dead, and quickeneth them, even so the Son also quickeneth whom He will" (5. 19-21). This impartation of life is the joint act of the Father and the Son.

We need to be on our guard against the various tendencies to discredit the equality of the Son with the Father in the matter of the Divine attributes.

Reaching the Men in the Forces

A REPORT OF GOSPEL WORK IN THE CAMPS.

By ROBT. A. LAIDLAW, New Zealand.

HERE is encouragement to our Sunday School teachers and to those Assemblies which carry on active work seeking to bring our men under the sound of the Gospel.

I spent last week-end at —— aerodrome, and there met George ——. Here is his story. As a boy he attended one of our Sunday Schools, although all the members of his family were unsaved and godless. When fifteen, like so many lads, he left unsaved and apparently his teacher's work had been fruitless. At twenty-eight he enlisted in the R.A.F. and was stationed at ——. Sick of his sin and godlessness, and longing for something better, walking along the street, he saw a board outside a hall announcing special meetings for soldiers. George went in and was soundly saved.

Who could attempt to apportion the credit between the sowing of the seed in the Sunday School and the reaping in that Gospel meeting fifteen years later? George was baptised and received into fellowship, and, note this well, when he was transferred six months later to the Shetland Islands, the brethren at P—— didn't only give him a letter of commendation, they wrote to a responsible brother at ———, who at once took an interest in this Christian airman, placing a room at his disposal for use whenever he had time off.

With such shepherding George grew in grace and in the knowledge of our Lord Jesus Christ, and now having been transferred to X——— Active Service Camp, he has won several men for Christ. He reminds me of Moses, for

His Face Shines

with the grace of Christ. What is inside keeps coming out.

When I went to inspect our Rest Room outside the Camp, I asked George to accompany me, and as I talked with our Army Scripture Reader in charge, I saw George had seated himself beside a fine clean-faced young fellow and was soon deep in conversation with him. About thirty or forty minutes later he came over to where the Superintendent and I were standing and said: "Let me introduce this man who has just made his decision to accept Christ as his Saviour," and it was obvious the other man had caught something of the light that was in George's face.

While Mr. Goodman and I were in ——— during February and March we had many interesting cases of conversion. After the meeting one night I approached a young man, saying: "Well, Corporal, where do you stand in relation to Christ?" "I have been a lay preacher for eighteen months," he replied, "but

I have never had a Message.

Thank God, to-night I have got my own feet on the Rock and I can now tell a man how he can be saved and know it."

Two nights after he said: "Do pray for my wife, for she thinks she is saved and I now know she is not any

more than I was." The following night he stood up with four others in front of 70 comrades and told them the whole story of his eighteen months' fruitless service—useless because he wasn't saved himself. The night we were leaving, he again came and said: "In prayer to-day I was saying, 'O Lord, if we could only have two men like these in our unit always, what it might mean to us,' and the Lord said to me, 'Why can't you be one of them?' I turned to a bright young fellow who had been saved three nights before, and was all aglow for God, and introduced him, saying: "Here, Corporal, is the other. You two men yielded to God can be a mighty influence in your unit."

Coming back from ——— a military officer said: "Please don't speak to me about Christ." "Very well," I replied, "what shall we speak about?" "Well," he said, "which do you think is the more potent,

Heredity or Environment?"

"Heredity," said I. "Put a pig into a parlour, and its heredity will soon turn its new environment into a pig-sty." "What hope, then, has a man of overcoming his evil tendencies?" he asked.

"Your question," I said, "forces me back on what you don't wish to discuss, God. Man has no satisfactory solution, but God has a masterly one, a new life with a Divine heredity. To as many as received Him (Christ), to them gave He power to become the sons of God, even to them that believe in His Name" (John 1. 12).

"Man's solution is a new environment; God's is a new life. Man says, turn over a new leaf. God says, start a new life; why not give God's solution a trial?" Let us pray the seed sown in that officer's heart may yet bring forth fruit.

At our hut in the Camp at B———, just before we started a meeting, Mr. Goodman suggested there might be some Christian men there who would like to give their testimony before their comrades. Of the three who rose to do so, two were "Brethren" and one a Methodist. One of the "Brethren" said: "Six years ago I was deeply concerned about my spiritual welfare and went to every Church in our town, but not in one of them did I hear anything that helped me. Then a friend said:

'Why don't you try that tin shed

where the Brethren hold meetings?'" He went, and at the first meeting said, "I knew I had come to the right place. After the service a Christian dentist spoke to me, and within a fortnight I had intelligently accepted Christ as my Saviour. Some months later I was baptised and received into fellowship." I am sure nine out of ten present had never heard of "Brethren" (so-called), but it made Mr. Goodman's and my heart glow as he told how when all the churches had failed he found what he sought in our humble hall, which from his description must have been built of corrugated iron.

The Assemblies have been most liberal helpers of our work among the troops, which is costing the Army Scripture Readers and Soldiers' and Airmen's Christian Association over £500 each week to maintain, for we have 142 men in uniform visiting the barracks and camps with the Gospel, and sixteen Rest Rooms which aim to be soul-saving centres for all the men of the forces.

For eighteen months Mr. Montague Goodman and I have worked together in happy and blessed partnership in this fruitful field and crave an interest, daily, in your prayers for God's continued blessing upon us.

"At Thy feet, O Christ, we lay
Thine own gift of this new day;
Doubt of what it holds in store
Makes us crave Thine aid the more;
Lest it prove a time of loss,
Mark it, Saviour, with Thy Cross."

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the Editor of *The Witness*, 229 Bothwell Street, Glasgow, C.2.

Note the Number of Questions.

LEAST ESTEEMED.

Question 2256.—**In 1 Cor. 6. 4 the words occur: "Set them to judge who are least esteemed in the Church." Kindly give an explanation.**

Ans.—Only a deplorable lack of spiritual dignity would lead the future judges of men and angels to take their disputes into the world's courts. Our differences should be settled amongst ourselves. But brethren who are highly esteemed in the Church for their diligent application to God's things and their ability to expound them should not be called away from their important work to deal with trifles. Compare Acts 6. 2 for the principle. Upright and "wise" brethren who do not possess great spiritual gifts could well render this service should the need arise (ver. 5). 1 Cor. 6. 4 has been variously interpreted, but the foregoing seems to me what the Apostle meant. W. W. Ferriday.

PEACE IN HEAVEN.

Question 2257.—**What is the meaning of "peace in heaven?" (Luke 19. 38).**

Ans.—This verse is best taken as a whole. The first words, "Blessed be the King that cometh in the Name of the Lord" (a quotation from the 118th Psa.) imply the Sovereignty of our Lord. Rebellion commenced in the Heavens, where Satan has his seat (Isa. 14. 12); and from whence he works (Dan. 10. 13). Our Lord's appearance on earth was to destroy the works of the Devil (1 John 3. 8). The cry "Peace in Heaven" foreshadowed that victorious achievement in the ultimate overthrow of Satan (Rev. 12. 9), through the triumph of the Cross; and the result is "Glory in the Highest," concluding words of the verse. There can be no doubt that the acclamation of the populace was divinely inspired and fitting to the occasion, although its full and blessed import was not understood by them. Alex. R. Chisholm.

Correspondence

Question 2249 (May, 1941).—**Meaning of Kuriakē.**

To the Editor of *The Witness*.

Dear Sir,—W. Hurte in his "Catechetical Commentary," asks: "Is 'Lord's Supper' a proper designation for the Breaking of Bread? It was this supper at which the irregularities of which Paul speaks prevailed and which he affirms was not the Lord's Supper, lit. a lordly supper. *i.e.*, a supper worthy of a lord."

It does seem that there is something in what Hurte says. Can the point be cleared up, please?

Yours etc., George Murray.

Mr. W. E. Vine, who answered the question, supplies also the following:

Supplementary Answer.—The adjective *kuriakē* (or in its grammatically masculine form, *kuriakos*) does not mean "lordly." It signifies that which pertains to or belongs to a lord. It is formed on the analogy of such words as *anthropinos*, which is used, for instance, in 1 Cor. 4. 4 ("man's day," that is, "man's judgment"). That is to say, the day or judgment which belongs or pertains to man. We could not possibly translate the word there by "manly." To speak of being judged by "manly judgment" would not make sense. So with the word *kuriakē*, in Rev. 1. 10, the Apostle is not saying "I was

in the Spirit on the Lordly day." The word here, as in 1 Cor. 11, means that which belongs to the Lord.

We must rule out, therefore, the translation "lordly," and take the meaning, as it should be understood, as that which belongs to the Lord. To speak of the "lordly" supper is both contrary to Greek usage and lowers the significance of the Supper.

This is an example of the danger of trying to translate the Scriptures literally. The phrase "the Lord's Supper" does not mean a supper worthy of the Lord. The argument that, because there were irregularities which Paul was rebuking, by which the Church at Corinth made the supper their own supper, ministering to their own appetites, the meaning must therefore be "a lordly supper," will not hold good. Certainly there were irregularities, but the Assembly made the Supper their own instead of the Lord's. That is to say, it was their own feast and not the Lord's feast. It is the Lord's Supper because He instituted it, and not a "lordly" supper because of its dignity W. E. VINE.

"INDEPENDENCE" OF CHURCHES.

TO THE EDITOR OF *The Witness*.

DEAR SIR,—In April number, in answer to Question 2246, you state: "It appears that each church was autonomous, *i.e.*, was not subject to the decisions of any council, presbytery, synod, or convocation outside itself."

Surely you have overlooked the Scripture in Acts 15 in connection with the coming together of the Apostles and Elders at Jerusalem to consider the question of circumcision, and the sending forth of the decrees to be kept in all the churches. Note especially verse 6 of chapter 16.

Yours, etc.

DEAR BROTHER,—In reply, may I say that the Scripture in question was not overlooked. The answer is complete, the words "but in relation to the Lord and the authority of His Word they are both dependent and submissive," cover the "decrees" (*dogmata*) of Acts 16, v. 4.

The "finding" of the conference (not "Council," for it was a meeting of Apostles, together with Elders, representing two churches directly involved in a fundamental issue) was that circumcision is not essential for salvation (see 15. 1 and 24). This decision was an instance of the fulfilment of the promise of John 16. 13: "The Spirit . . . shall guide you into all truth," and was given to the Apostles in pursuance of their work as foundation-layers in doctrine: "Ye are built upon the foundation of the Apostles and Prophets" (Eph. 2. 20). It was the Word of God on the matter, until that time unwritten, but since embodied for us in the Epistle to the Galatians, in chap. 2, of which Epistle the inner history of the Jerusalem conference is recorded.

In obeying it, the churches were obeying the Word of the Lord. "It seemed good to the Holy Ghost"—it was His decision, "and to us"—consequently, to settle once for all *whether salvation is through rites plus Christ or through Christ plus nothing*.

The foundations are all now well and truly laid. The question: What is the Gospel? cannot again require settlement by any conference or council. Because the Word of God is complete, the foundation-laying work of apostolic men has passed with them, and there are no longer infallibly guided Apostles present in the churches. The Word of God is our sole guide.

Acts 15 cannot therefore be regarded as a precedent for centralized authority over local congregations, and it is true that the polity of each such church is its own concern in subjection to the Lord's will as already revealed in the completed revelation given in the Holy Scriptures.

Yours, etc. J.B.W.

"The Witness" Watchtower.

WE write while the most colossal battle in the history of mankind rages over a vast area in Eastern Europe. The two Dictators whose sudden and unnatural friendship, formed nearly two years ago, so startled the world, have just as suddenly dropped the pretence and come to grips. Nazi-ism and Bolshevism are locked in a death struggle.

AMERICAN AID.

Skilfully, if to our idea too slowly, President Roosevelt carries the great country of which he is the Chief Executive, with him, to see that her interests and those of Britain in this conflict coincide. The United States steadily move nearer and nearer to the edge of open war on Germany.

Those who watch for the interpositions of God in present events think that, in the Germano-Russian conflict and the growing co-operation of the United States with Britain, two signs are to be discerned which encourage the hope of deliverance.

UNION OF CHRISTENDOM.

There is much activity among those who advocate the bringing of all the churches of Christendom under one authority. This union *will* eventually come about, not by the general agreement of its diverse sects, but by a fiat of Absolutism—the decree of the Man of Sin. The result will be United Apostasy (2 Thess. 2. 3, 10).

Meantime the big "churches" conception of union is the absorption of the small ones, and the hope of the small ones is recognition of the validity of their "orders" by the Apostolic successionists.

The policy of union by "sinking our differences" we once heard called by a well-known Non-Conformist minister "the religion of the Least Common Denominator," to which might have been added, "and of the Least Possible Consequence."

THE POLICY OF THE PAPACY.

From quarters usually well informed come hints of the announcement of a post-war Ecumenical Council which will, among other things, serve to reveal the true policy of the Vatican towards the Democracies. The subjugation of Britain, as the bulwark of Protestantism, has long been one of the dreams of Papal Rome. However she may speak against the Dictators at present, let none imagine any change of heart in her. She made no scruple of using Germany and Italy to regain her hold of Spain. If and when an opportunity presents to extend her influence over Britain she will not hesitate to use whatever means will serve her ends. Many voices, one policy. *Semper eadem*.

FORMS OF GOVERNMENT.

Before the Reign of Christ brings the whole earth into unparalleled blessing, it may well be that God will have permitted every possible form of government that man has advocated to be tried out.

Despotism, Oligarchy, Constitutionalism. Liberal Democracy, Socialism, Fascism, Nazi-ism, Communism—indeed all the range of systems hinted by the wide difference between the "head of gold" and the clay-iron toes of the dream-image of Nebuchadnezzar—all will be allowed a space to rise, flourish, wane, and be destroyed. Under all of them, the incapacity of fallen man to govern will be demonstrated, till the final tyranny of the Beast and the Antichrist will complete the proof of the utter bankruptcy of unregenerate man as a ruler. Then, the lightning-stroke of the Returning Son of Man!

This is the Christian hope, "The blessed hope, even the appearing of the glory of our great God and Saviour Jesus Christ." The Rapture which precedes it is its necessary prelude. J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

August, 1941. **To ensure insertion, Notes must reach Glasgow by 12th.** **Made up July 14th.**

PERSONALIA

Our brother, **John Rankin**, has returned from U.S.A., to Jamaica. (Address: c/o Mr. E. C. Mais, Box 380, P.O., Kingston, Jamaica, B.W. Indies). His wife and daughter are in Scotland (Address: 14 Thirlstane Road, Edinburgh, 9).

ENGLAND

FORTHCOMING.—Wylam-on-Tyne. Y.P. Gatherings, in the Old School, Aug. 2, at 6; 4th, at 2 and 6.. **Dorking**. Hampstead Rd. Hall, Aug. 4, at 3.30 and 6.. **Gloucester**, in Gospel Hall, King Square, Aug. 4, at 3 and 5.45. Conversational Bible Readings on "1st Epistle of John," conducted by P. O. Ruoff..**Three Cross**, Dorset, in Gospel Hall, Aug. 4, at 3 and 6, J. H. Large and H. F. Wildish..**East Sheen**. Missionary, in Sheen Hall, Aug. 4, at 3.30 and 6.15. R. Boyd Cooper and W. J. Wiseman..**Wallington**. Young People's Rally in Ross Rd. Hall, Aug. 9, at 6.30. C. Ashley Baker.. **Bridgwater**. Friarn Hall, Friarn St., Aug. 14, at 3 and 6. W. E. Vine and H. Thorp..**Horsham**. Gospel Hall, Denne Rd., Aug. 16 and 17, at 6.30. G. Gittings.. **Liverpool**. Ramilles Rd. Hall, near Sefton Park Station, Aug. 16..**Hanworth**, in Gospel Mission Hall, Aug. 23, at 3.30 and 6. J. B. Watson and E. W. Rogers..**Malvern**. M.S.C., at Ellerslie, *Sep.* 5-9. Correspondence to J. P. Capper, 21 Fields Park Avenue, Newport, Mon...**Leeds**. Yorkshire Missionary, in Joseph St. Gospel Hall, Sep. 6. Particulars, J. Fewings, 31 Kings Mount, Leeds 7..**Redhill**. Sep. 6, at 3.15 and 6. R. J. Wilding and H. P. Barker..**Cardiff**. in Cory Hall, Sep. 10 and 11. E. H. Grant, John M'Alpine, J. B. Watson, H. Wildish..**Hornsey**. Alexandra Hall, Alexandra Rd., Sep. 13, at 4 and 6. J. M. Shaw and G. B. Fyfe.. **Bolton**. Lancashire Missionary, in Hebron Hall, Mayor St., Sep. 20-22. Particulars, W. Melling, 25 Longfellow Avenue..**Hornsey**. Alexandra Hall, Alexandra Rd. Young People's Rally, Aug. 2, at 6..**Burnley**, Lancs. Aug 9, at 3 and 6. R. Scammell and W. Ainslie.. **Yeovil**. Sep. 3 and 4. Particulars from W. H. Higgins, 37 Roping Rd.

LONDON.—Monthly Missionary Prayer Meeting has been resumed on last Friday in each month, in the Council Chamber (1st Floor), Memorial Hall, 16 Farringdon St., E.C., at 6 p.m.—W. H. Clare had well attended meetings in Denmark Hall, **S. Norwood**, speaking on "Present World Events in the Light of Scripture." Good interest.

REPORTS.—Guildford. Manor Rd. Hall full to overflowing. E. Barker and R. Scammell gave appreciated ministry..**Wallington**. Splendid time in Ross Rd. Hall, July 12, when P. T. Shorey gave valued help in ministry.

NOTES.—Recent visitors to **Merseyside** have included Fred. Elliott (for Gospel Services at Eastham and Walton), Mark Kagan and Captain Carre..R. G. Lord had well attended and appreciated meetings at Bridge Hall, Reading, with chart, "The Seven Churches of Asia."..**Monmouth Town**. D. Watkin Edwards continues to find work difficult, but not without blessing. Tent now pitched in roughest part of town. Opposition diminishing, interest increasing, children's work encouraging..C. W. F. M'Ewen to be in **Crediton**, Exeter and Tiverton during August..R. Scammell gave a few addresses in **Guildford**. Ministry enjoyed..G. T. Veitch having Tent Services for Juniors and Seniors at Halland, Sussex, with encouragement..R. Scammell to give ministry in **Burnley**, Aug. 10-14..Walter Ainslie to be at **Birkenhead**, Bebington, Burnley, and Liverpool during August..**Pilgrim Preachers** have been encouraged in their tour in N. Wales. They hope to visit Wrexham, Aug. 1; Nantwich, 8th; Middlewich, 15th; Macclesfield, 22nd; Leek, 29th; Stone, Sep. 5th; other places on intervening dates.

SCOTLAND

FORTHCOMING.—Inverurie. In Assembly Hall, High Street, Aug. 13, at 1.30..**Glasgow**. District Visiting Meeting of S.S. Teachers, in Summerfield Hall, Whiteinch, Aug. 16, at 5. Edward Rankin, James Good..**Annbank**. Sep. 6, at 3..**Motherwell**. Ebenezer Hall Annual, in Town Hall, Sep. 13. at 3.30. J. Douglas, J. Lightbody, J. R. Rollo..**Cockenzie**. In Viewforth Gospel Hall, Sep. 20, at 3.30. John Lightbody, Walter Scott, John Wilson..**Glasgow**. Half-Yearly S.S. Teachers', in Abingdon Hall, Sep. 20, at 4—**Half-Yearly Meetings**, Sep. 27-30, in Christian Institute, Bothwell St. J. B. Watson, A. Fallaize, John Ritchie, Ernest Barker, H. F. Wildish, and others.

REPORTS.—Young People's Missionary Conference, at Livingstone Memorial, **Blantyre**, was well attended on July 5; interesting address by A. Pulleng, Southport. ..**Lesmahagow**. Owing to unsuitable weather, usual Camp Meeting, on July 6, was held in Hall. Helpful ministry by Messrs. German, Govan, Rae, M'Pate, Brown.

GLASGOW.—Edward Rankin continues in Tent at **Possilpark**..**Elim** and **Albert Halls** have arranged a series of Saturday Night Gospel Services, to be conducted by H. Wildish during Oct. and Nov.

TENTS AND CARRIAGES.—Lanarkshire No. 1 Tent will be pitched at **Larkhall** for second part of season, and No. 2 at **Craigneuk**.

NOTES.—**Alexander Philip** is visiting the Island of Eday and helping in the Assembly there. Gospel services held in two districts were fairly well attended. Hopes to visit the mainland of Orkney during Aug... **J. M. Wilson** is conducting a Special Gospel Mission in Foresters' Hall, Galashiels..**Andrew Philip**, who is working as an Hon. Army Scripture Reader, is spending much of his spare time visiting men in local and neighbouring barracks distributing Gospel literature. Many interesting contacts are made and opportunities for spiritual conversations arise..**Motherwell**. Open-Air Services in connection with Ebenezer Hall are held each Sunday evening at 7, at the Bandstand, Duchess of Hamilton Park.

IRELAND

NOTES.—Edward Hill is having special meetings at **Clabby**, near Fivemiletown..Messrs. Lewis and Finegan continue in tent at **Drumarco**, near Lisbellow. Some blessing granted..**Dublin**. W. E. Tocher and W. A. Kimber gave help in Merrion Hall, in July. M. Bentley expected early in August. J. Gilmour Wilson follows..R. Craig and L. Gordon continuing with interest at Gransha, Stonebridge.

REPORTS.—Large Conference at **Ahorey**, July 12.

NOTE.—Will readers please note that address of our new London Saloon is 33 **New Bridge St.**, E.C.4 (not far from Ludgate Circus, Queen Victoria St., etc.), as enquiries are still being received regarding it.

A BIT OF BREAD: A Bible Talk by H. M. Hall, is leader in this month's *Christian Graphic* for July, which is full of pictures and interesting matter for all. 2d. net, by post 3d. Pickering & Inglis Ltd., Glasgow.

Profitable ministry by Messrs. Megaw, Hawthorne, Graham, Whitten, Kennox, Baillie, Curran.

AMERICA

CANADA.—Guelph. Bible School for Young People. Aug. 9-24. H. G. Lockett, C. E. Tatham, John Smart, A. P. Gibbs..L. J. Germain continues to have encouragement in work amongst French people in Deseronto and other centres. Some saved..Toronto. In Broadview Gospel Hall encouraging meetings were conducted by John Clarke and J. Joyce..St. Catherines. At Special Gospel Meetings by Messrs. Gould and Wilkie over 12 professed..St. Thomas. H. K. Downie has given appreciated help, and saints encouraged. Went on to London..Arkona. Annual Conference, June 1, one of the largest and best. Dr. Deck and others took part in ministry..Timmins. The work is progressing splendidly, souls saved and Assembly increasing. Messrs. Lennox and Busby hope to visit Cochrane in near future..After 3 weeks' meetings by R. L. Savage and R. M'Clurkin at Glidden, Sask., 7 professed conversion. As interest is increasing work in this hamlet continues.

UNITED STATES.—Greenwood Hills. Conferences and Camps throughout Aug...Conference for 3 days for ministry at Waterloo, Iowa, profitable. A. Van Ryn, Geo. T. Pinches, J. Horn, and O. Smith.. 3 days' Conference at Des Moines, Iowa, large numbers. Hy. Peterson, A. and C. Van Ryn, Geo. T. Pinches, E. G. Dillon..Geo. T. Pinches gave help at Jerome and Centerville, Iowa, with interest.

OTHER PARTS.—Brazil. H. King, Sao Paulo, writes that open-air meetings have been started in a small town a few leagues away, with good attendances. A man who has been much against the Gospel is showing quite an interest..**Argentina.** Miss H. Moore writes of the Young People's Conference at Rosario. About 500 were present during the 3 days. 3 of the 7 invited speakers were young men—an Italian, an Armenian, and a Ukrainian. The latter suffered much for the Gospel's sake in Russia..J. Russell, Buenos Aires, writes that 4 tents were operated in this metropolis and suburbs. At Villa Crespo our brother's class for young male workers is proving of much help to these future Overseers. A few have recently been saved in Gospel meetings. ..**West Indies.** John Rankin had well attended meetings at Kingston, JAMAICA. Some saved. God's people encouraged..W. Hynd, St. Ann, Jamaica, reports the baptism of 5 believers in the sea; also at Maranatha, 29 were baptized.

AUSTRALASIA

NEW ZEALAND.—Conference meetings held in Stratford and New Plymouth were well attended, and times of spiritual refreshing. Those who ministered the Word were Messrs. Hockley, Whitehead, Witty, Warren, Ferguson, Clark and Forbes Macleod..A good spirit also prevailed at the Anzac Day Conference at Te-Awamutu, in the local theatre, where there was a splendid gathering, the speakers being Messrs. Atkinson, Forbes MacLeod, Broadhead, Rankin and Lawson..Forbes Macleod gave help in the Te-Awamutu district, with evidences of the Lord's approbation..Workers amongst Soldiers and Airmen are cheered at interest shown.

THE WORLD FIELD

EUROPE.—Faroe. J. J. Adam spent 7 weeks in South Island, preaching in halls and open air, also seeking to help believers. Went on to Thorshavn. At one open-air meeting over 400 were present, including many Service men..**Spain.** E. G. Woodford writes of a visit to their old sphere in the Orense Province, where brethren were celebrating their 11th Anniversary. Three whole-time Spanish workers took part in ministry for saved and unsaved. About 70 were at the Lord's Table, chiefly from the two Assemblies in that mountain district. Two were baptised..**Portugal.** R. Molton, Caldas da Rainha, asks prayer for a man and a young lad who have professed. The former desires baptism. In spite of growing difficulties, the Lord is still blessing.

ASIA.—India. Miss M. E. Hampton, Narsapur, writes that 4 lepers were to be baptised. A man just admitted has for years been a great help in Mr. Bryant's field. He has taken this trial as from the Lord. He will be a help in the spiritual work..F. Rowat, Bangalore, reports much interest amongst Service men and others, especially Cadets in training, also those in hospital.. Mrs. Buchanan, Kamakerai, writes of thousands of pilgrims passing on their way up the mountain, where workers seek to reach them by the Word preached and distributed. Pray for the seed thus sown.

AFRICA.—N. Rhodesia. W. Lammond, Johnston Falls: "The school work does make real progress. Another Assembly has been added to our number, and it is encouraging that among the first to be baptized there was one old man who as a lad worked for Mr. Pomeroy when he first came here in 1898. Fruit after many days."..J. Caldwell, Kabulamema, reports the baptism of a man and a woman, of well attended meetings, and of interest in the villages.

"WITH CHRIST"

Mar. 31, **Robert Robinson.** Coming from Keady many years ago he associated himself with Assembly in Donegall Rd., Belfast, where he continued until his Home-going. A true shepherd, often used of the Lord in speaking words in season to saint and sinner. Will be greatly missed..May 4, **Miss Rosa Savage**, Boscombe. Since girlhood in Assemblies at East St. Hall, Blandford, and Drummond Hall, Boscombe. Taught in these Sunday Schools about 50 years. A leader of Drummond Hall Women's Meeting and a faithful supporter of all activities there. After the death of her sisters, dedicated part of her house for missionaries on furlough. Her cheerful spirit and consistent life made her beloved by all.. May 7, **Mrs. Purbrick**, of James Street Hall, Oxford. In fellowship about 57 years. A quiet and very consistent Christian..May 24, **Thomas Lyttle**, of Prospect Ave. Chapel, Hartford, Conn. Father of T. J. Lyttle, Evangelist. A brother beloved, whose life adorned the doctrine. He ever sought the welfare of the saints..June 7, **Mrs. Wyncoll**, wife of Chas. Wyncoll, aged 71. Saved as a child, she was in Assemblies at Stowmarket and Ipswich for 60 years. A true and faithful "Evangelist's wife," she leaves a son and 4 daughters, reared in the fear of God, and to each her memory will always be sacred..June 15, **Peter Wyper**, aged 76. Saved 48 years ago. Baptised and received into Assembly at Bellshill; later in Roman Road, Motherwell. Last 31 years at Newmains. He loved the Lord, His Word, His people, and His work..June 15, **James Brown**, Detroit, Mich., aged 77. Born in Kilbirnie, Scotland. Loved and served the Lord there and in Hartford, Conn., for many years. Bore a quiet, consistent testimony..June 23, **William McQuillan**, aged 74. Saved when a lad in Northern Ireland. For many years in Port Glasgow Assembly. Devoted the latter years of his life to "feeding the flock." Much missed..June 23, **Miss Jessie Dun-**

MANCHESTER FRIENDS will be pleased to hear that we have opened a new Depot at **59 Cross Street**, a few steps from **Albert Square**, where clients in the North-West can obtain our publications.

RUSSIA AND GERMANY are in the news to-day. Be sure and read **"The Coming Great Northern Confederacy,"** by Dr. L. SALE HARRISON, which deals with Prophecies concerning these countries. 1/6, by post 1/9.

can, aged 40. Converted 22 years ago. Associated with saints at Tillicoultry for 20 years. Bore a consistent testimony..July 4, **Mrs. Robert Lindsay**, Ballynahinch Junction. Saved for over 60 years, in Ballynahinch Assembly. Had a real heart for the perishing. For years a Gospel testimony was conducted in her home, latterly in Gospel Hall beside her home..July 7, **George J. Chesterman**, born on March 27, 1854, and "born again" on March 27, 1870. His parents were godly Christians in the Assembly at Sheffield. His father was manager of Chesterman's Measurer Works, invented and patented by James Chesterman. Soon after conversion, a Mr. Ferguson (father of Franklin Ferguson, of *The Treasury*, New Zealand) visited Sheffield and sold 2d. New Testaments, and Mr. Chesterman and his brother became so interested that they sold in their spare time no less than 10,000 copies of the 2d. N.T. As Messrs. Muller and Wright supplied these at half the cost price, the result was a profit of £40, which they joyfully sent to the Godavari Mission. In 1874 the family moved to Bath, and he was on the point of entering business, when the call came for Spain. Before going out, he spent 5 months under the roof of Messrs. Chapman and Hake, at Barnstaple. What wonderful lessons he learnt there! He felt happy to preach the Gospel in the open air before Mr. Chapman. On their return to the house Mr. Chapman would say, "Our young brother has preached the Word, and I have been doing the higher service of intercession." In Sep., 1876, he entered Spain by coach, before the days of the railway, and for 16½ hours he sat cramped knee to knee with fellow-passengers. Barcelona was his first stop, where he met his future brother-in-law, the late Mr. Henry Payne. After some time of hard work tackling the Spanish language, he joined the Bible Coach (horse-drawn), and went two long journeys, one across Spain from the East to West. He shared the lives of two colporteurs, ate out of one dish, each with his spoon. He slept in stables, sometimes in an inn, etc., and learnt to know the Spaniard as well as his rich language. Finally settled in Corunna with his wife and family. A fellow-missionary has written: "Mr. Chesterman introduced an extensive scattering of Scriptures all over the four provinces, journeying himself, and overlooking colporteurs connected with the National Bible Society of Scotland. No one can estimate either the importance of this pioneer work or the fatigue and strain of the weary journeys, bad food, disturbed nights, and endless conflicts with fanatics, priests, and authorities. . . . Mr. Chesterman's personality and power of repartee, his determination and tact made him soon well known as the "Protestant priest" or "bishop," though the priest challenged the title, as he had a beard, a bicycle, and a wife." After 33½ years in Spain he returned to this land and settled in Bath, and continued serving the Lord he so loved..**Miss Annie Jane Spence**, Stromness. In Assembly for about 16 years. A godly and consistent sister..**Mrs. Rebecca Cooper**, Wheelingstones, Westray, aged 85. Many years in Westray Assembly. A patient sufferer..Feb. 11, at Cessnock, N.S.W., **Mrs. Richardson**, aged 82, widow of J. M. Richardson, of Glasgow and Kilsyth, Scotland. Brought up in the Presbyterian Church, born again during a visit to Glasgow of Moody and Sankey. Baptised and received into Cathcart Street Assembly, where she was for several years. In Johnstone for a few years, then in Kilsyth; returned to Glasgow and was in Round Toll Hall until 1914, when she went to Cessnock with her family, and for last 27 years was much esteemed in the district. Truly a "mother in Israel." Her love to the Lord and her faithfulness were very manifest..July 15, during an operation, **Mrs. F. A. Pride**, Plaslake, aged 35, only child of Mr. and Mrs. R. G. Lord, of Guildford. Saved when 7½; in Assemblies at Ipswich, Kensington and Dorking. Active worker in Sunday School and Women's Meetings..July 18, **Mrs. Margaret Gray**, widow of John Gray, Glasgow.

A TILLER OF THE LAND, by MARIAN SAVAGE, is the *"Lily"* story for July. A real country story bearing a Gospel Message. 2d. net, by post 3d. Pickering & Inglis Ltd., 229 Bothwell Street, Glasgow.

ADDRESSES

REMOVALS.—Believers formerly meeting in Gospel Hall, **Clydebank**, and Victoria Hall, Radnor Park, now meet in Hermon Hall, Dumbarton Rd., **Dalmuir**. Correspondence to S. E. Bebbington, 8 Atlas Cottages, Clydebank..Believers now meet in Gospel Hall, George St., **Driffield**, E. Yorks. Correspondent, George Leason, 50 Wansford Road.

CORRESPONDENCE for Ballycastle Assembly to John B. Carson, Railway St., Armoy, Co. Antrim.. **Thorpe** Assembly, nr. Wakefield, to W. Ibberson, 39 Prospect Buildings, Jackson Lane, Morley, nr. Leeds.

NOTES.—Neville Hall, **S. Kensington**, has been demolished by enemy action. Nearest Assembly is Church Gate Hall, Fulham.

PERSONAL ADDRESS.—**George Gittings**, 111 Harewood Ave., Bournemouth, Hants.

"The Witness" Book Reviews.

Books for review should be sent to the Editor 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

SPECIAL REVIEWS.

The Romance of a Doctor's Visits. By WALTER L. WILSON, M.D. (1/3 net; 1/6 post free. Pickering & Inglis) Dr. Walter L. Wilson is a man doubly blessed of God. He has acquired the ability and knowledge to heal the bodies of men, and the Great Head of the Church has by the Spirit bestowed on him in no small degree the gift of the evangelist, and in this book there are some twenty-eight or more cases of conversion to God through his instrumentality, of all sorts and conditions of men, women, boys, and girls. To read them brings joy to the heart and tears to the eyes, and inward, if not outward, praise to Him Who is the God of all grace and salvation. Four pages of practical helps to soul-winners are given at the end. Excellent to place in the hands of any concerned about their personal salvation. R. G. LORD.

Shoes for the Road. By Dr. ALEXANDER STEWART. (Pickering & Inglis. 6/ net; 6/6 post free). In a superficial age, when even a good deal of printed theology is somewhat thin, it is refreshing to turn to a volume of robust anthodox sermons such as we have here. The Free Church of Scotland has ever been rich in its preachers and theologians. Among them Dr. Alexander Stewart holds a prominent place. In the twenty-four sermons, expository in style, devotional in matter, and thoroughly Biblical in nature, forming this memorial volume, we have one of the finest books of sermons I have seen in many a day. Its volume is enhanced by a biographical sketch given by his missionary daughter.—Dr. HERBERT LOCKYER.

Life's Cricket Match. This attractive booklet is true to the "WALLIS" form. Capt. Wallis was eminently gifted in taking things around on vehicles of expression. Here, in Life's Cricket Match, we can travel from cricket to Consecration in a way calculated to grip the minds of lads and others who follow our national recreation. (Pickering & Inglis. 7d. net; 8d. post free).

DR. HERBERT LOCKYER, Chicago.

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The Saviour's Journey

"Down" and "Up." By Dr. NORTHCOTE DECK, Toronto.

"Deliver him from going *down* to the pit" (Job 33. 24).
"I will raise him *up*" (John 6. 40).

"I BEHELD Satan as lightning fall from Heaven." So cried the Saviour one day in Galilee (Luke 10. 18). That describes a tragic event in Heaven which has had far-reaching results on earth. For, having rebelled against God, the tempter succeeded in involving man in his ruin, and dragging him down with himself in what is graphically called "the Fall of Man." And what a fall it was, from the will and love and presence of God. For it changed the whole direction of the human race, to make it ever downward, away from God, down into darkness and ruin. So the needful appeal in Job 33, 24 is, "deliver him from going down into the pit."

And that downward trend of the human race, away from the innocence of Eden was so rapid that in nine generations, the whole earth was "corrupt before God," and the world had to be purged by the Deluge. Yet even those flood waters were unable to cleanse Noah's heart or to reverse the ever downward direction of the human race, "deceitful . . . and desperately wicked." At once the inevitable process began again, and it has continued ever since. So that, to-day, in a way unthinkable a generation ago, the evident trend of large sections of the human race, is back to "the law of the jungle," and might, not right, seems to rule the world.

Who then is able to reverse this fatal trend of the human heart? Who can change it that it may be no longer downward, but upward and Godward? Man cannot do it for himself, for he has now a nature that is "enmity against God." Nor is he able of himself to get free, for "the whole world lieth in the Evil One," and is under his power and dominion. And the Devil will never of himself relinquish "the prey of the terrible."

To reverse this downward evil direction, a Saviour was needed. The operation could not be performed from Heaven. The Deliverer would have to act as "the Good Samaritan" of old, who "came where he was," to meet the sinner's need. This gives point to the fact that six times over in the sixth chapter of John the Saviour pointedly declared:

"I came down from Heaven,"

"I am the living bread which came down from Heaven," etc. He had to descend that man might later ascend.

(1) First then **He came down** to be born of Mary, for as Man He must die for man. So from the lowly resting place of Mary's arms let us trace His ever upward progress from the cradle to the grave, and so to the opened Heavens, whither He carried "a multitude of captives" into glory.

(2) **Taken up.** Then let us behold "the child Jesus," brought by His parents "to do for Him after the custom of the Law" (Luke 2. 27). Then the aged Simeon appears, led by the Spirit into the temple, and we behold a charming and symbolic scene. For, beholding "the Lord's Christ," the old man "took Him up" in his arms and blessed God for Him," in the sublime words of the *"Nunc dimittis."* So the Saviour's first stage upward to the Cross and to Heaven is up into a loving believer's arms.

(3) "Jesus went up" (Matt. 3. 16). Passing by the silent years at Nazareth, the time of His public ministry drew near. Then that He might "fulfil all righteousness" He presented Himself as an Israelite to John, His prophetic forerunner in Jordan. There He publicly assumed the humble guise of Jehovah's Servant, in meekness and submission. "Then Jesus when He was baptised went up straightway out of the water," and there came the first of those "voices from the excellent glory" which ever approved of Him on His way to the Cross.

(4) "Led up" (Matt. 4. 1). Immediately upon His enduement with the "Spirit of God" for His earthly ministry, there came the official assault of the Prince of Darkness He had come to conquer, which is called "The Temptation." Deliberately "He was led up of the Spirit into the wilderness" to the encounter. There, after fasting forty days, He met and defeated the great adversary of souls, with the Word of God, the armament ever available to the humblest believer. "Led up by the Spirit," He but used the "sword of the Spirit which is the Word of God." It is deeply significant both in language and intention that two of the temptations were: "If Thou be the Son of God cast Thyself down," and "All things will I give Thee if Thou wilt fall down and worship me." Is this language accidental? Surely the very words imply a moral as well as a physical movement, the very downward tendency of the human race He had come to reverse. No, His direction was ever upwards to the Throne of God, taking with Him His blood-bought Bride.

(5) "Going up." Passing over His earlier

ministry, after His rejection by the nation, we read in Luke 9. 51: "He steadfastly set His face to go to" the Cross, and of the same journey we read in Mark 10. 32, "they were in the way going up to Jerusalem," for it could not be that a prophet perish out of the Capital. And it was a *going up*. Up to the City, "beautiful for situation"; up to the Temple, centre of the worship of His Father; up to the Council of the priests and scribes, with their jealousy and hate; but supremely up

Into the Plans of God.

that He might become the "Lamb slain from before the foundation of the world." By His very going up indeed, He was laying down His life, a ransom for many.

(6) "**Delivered up.**" Then came the last dark night of the betrayal, when He was arrested in the Garden, and brought before the priests and scribes, by them to be condemned, and then to become, as Peter expressed it in Acts 3. 13, "Jesus whom ye delivered up, and denied Him in the presence of Pilate." That was their purpose, to deliver Him up; they did not realise that it was also "the determinate counsel and foreknowledge of God." For while the rulers in their blindness delivered up the Saviour to the injustice of Pilate, God was also active, and in Romans 8. 32 we are specially informed of what was not evident at the time of His death: "He that spared not His Own Son, but delivered Him up for us all, . . . shall . . . freely give us all things." The Jews, then, in their hatred, de-delivered Him up to injustice; God the Father delivered Him up to the altar, as with Isaac of old, where "the Lord laid on Him the iniquity of us all."

(7) "**Lifted up**" (John 3. 14). How then was the Lamb of God to die? If the Jews had had their way He would have been stoned, the Jewish mode of death. But stoning would have meant a casting down, first of the Saviour, then of the stones. This, however, was not the plan of God, nor would it have been in keeping with the progression of the Saviour upward to Heaven. But long before God had settled for all time and beyond dispute, that He was to be lifted up, not cast down. So the brazen serpent (Num. 21. 9) was made a type of the coming Saviour, and there was "life for a look" to the dying Hebrew, as there has been "life for a look at the Crucified One" to every dying sinner ever since. And very early in His ministry, the Lord Jesus accepted the type, and applied it to Himself in the words of John 3. 14: "As Moses lifted up the serpent . . . even so must the Son of Man be lifted up." "Must," because it had long been the will of God; "must," because, as He said, "I if I be lifted up will draw all men unto Me." That was His purpose, hence this had to be the mode of His death.

And so "they crucified Him." And on the hill of Calvary, as "sitting down they watched Him there," the chief priests mocking Him said, "If He be the Son of God let Him now come down from the Cross, and we will believe on Him." But such belief would have been unavailing, for He had to die that we light live. "Come down!" No, He could not, for it was upwards He was bound, up to the Cross, the only way to Heaven.

(8) "**Raised up**" (Acts 2. 24). And now came the most momentous fact of all. It is well expressed by Peter in his sermon on the day of Pentecost: "Ye men of Israel, Jesus of Nazareth, a man approved of God, . . . ye have taken, and by wicked hands have crucified and slain, whom God hath raised up because it was not possible He should be holden of death." It has been well and truly said that the whole fabric of Christianity has been reared upon the fact of an empty tomb. And that He did die, and did rise from the dead is the best attested fact in human history. The subtlest brains in the world have sought in vain to disprove the resurrection, and have utterly failed. Interpret it as we may, react to it as we will, reject it if we dare, *the fact of the resurrection* stands absolutely certified, unshakable in human history.

"Raised up" in victory to live for evermore; "carried up" in triumph to Heaven and home (Luke 24. 51).

"Received Up"

into everlasting glory (Mark 16. 19). These are some of the stages of the upward progress of the Son of God Who graciously came down from Heaven for our salvation.

(9) "**I will raise Him up**" (John 6. 40). And what of us? What of all "the redeemed from among men?" What of the multitudes of captives He led to Heaven in triumph? Why He has something very particular to say about us all. And He said it four times over in the sixth of John, it was so important to us, it was such a glad anticipation to Him. The momentous fact is that the direction of every believer's life has become permanently changed from down to up! In fact, we are now each one linked on to Christ, in His upward progress; we share in the triumph of His resurrection from the dead; we are all bound for Heaven. This was the Father's will, the Father's plan, "that every one which seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day." He was raised up from the dead, and just as surely every believer will share in the same mighty miracle and be raised up.

(10) Finally, "**caught up** to meet the Lord in

the air" (1 Thess. 4. 17). He was carried up; we are to be caught up. Whose are the hands stretched out now to keep us, then to receive us? Surely the One Whose hands were once nailed to the tree for us. For the Lord's Christ "having spoiled principalities and powers . . . made a show of them openly, triumphing over them in it." And in spoiling them He has delivered us, and finally and for ever reversed the downward direction of every believer's heart. So that we, too, are now bound upward, to be raised up, to be caught up. Wherefore let us "comfort one another with these words!"

"Though the shore we hope to land on
Only by report is known,
Yet we freely all abandon,
Led by that report alone;
And with Jesus
Through the trackless deep move on."

The Cloud of Witnesses

By H. P. BARKER, Weymouth.

SINCE the exhortation to lay aside every weight and the sin that so easily besets us is based on the fact that we are "compassed about with so great a cloud of witnesses" (Heb. 12. 1), it is well that we should be clear as to who these witnesses are.

Are they the angels, contemplating us from above?

Are they our departed friends, looking down over "the battlements of heaven" to watch our progress upon earth?

Or does the passage refer to the great multitude of men and women around us, whose critical eyes are on us, and who are indeed witnesses of our doings?

No close student of the passage that speaks of the cloud of witnesses can think that they are any of these. They are neither the angels, nor our deceased friends in heaven, nor onlookers on earth. The cloud of witnesses consists of the men and women whose names and deeds of faith are mentioned in the preceding chapter.

Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses and his parents, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets: these constitute the glorious galaxy of witnesses to whose testimony we are expected to give heed. They are witnesses, not in the sense of "onlookers," but in the sense of "bearers of testimony."

To what great fact, or truth, do these saints of bygone times bear their witness? What is the theme of their combined testimony? This: that the life of faith is not a mere theological term; not an airy, up-in-the-clouds, impracticable kind of thing, but that it is a life to which the people of God are all called, and which it is quite possible to live.

It may be that some readers may be rather sceptical as to this. "The life of faith!" they may exclaim; "how can *all* Christians be called to it?" For it is a common notion that only those in difficult circumstances, those who are temporarily without employment, or those who have relinquished their positions in order to give their whole time to the work of the Lord, who are called upon to live by faith.

But this is by no means the case. The Christian who is a millionaire (if such there be) is as truly called to the life of faith as the one who has hardly a shilling that he can call his own. Indeed, no life can truly be called a Christian life unless it is a life of faith.

What, then, is this "living by faith"? It is living a life which is coloured and controlled by unseen things, rather than by the things which govern the majority of lives.

It is this that marked the old-time saints mentioned in Hebrews 11. The governing influences of their lives were the invisible things of another world. These things, unseen though they were, were more real and substantial to these men and women of faith than the things around them which their eyes could see.

In a materialistic age like the present, such a life will be considered more than ever unfeasible. Those who go in for it will be dubbed "mystics," and deemed "cranks." But the great unseen realities of God's hidden world remain. When everything visible has perished they will abide in all their greatness. Faith makes them substantial to us, and they thus get a greater hold on us than the things of time. They become the ruling influences of our lives.

For the Christian these great and wonderful things find their expression in Christ. They are spoken of in Col. 3. 1 as "those things which are above." 2 Cor. 4. 18 calls them "the things which are not seen," and says they are "eternal."

Reader and writer need to question themselves with regard to these things. Are they more real to us than the visible things around? Which things *govern* us, the seen or the unseen? To live by faith is to live in the power of these great realities. To live by *sight* is to be governed by the things that weigh most with men of the world.

May God give us grace to anoint our eyes with eye salve that, like Moses, we may see Him who is invisible, and may discern the things that are of Him.

PEDIGREE.—Our father was Adam, our grandfather dust, our great-grandfather nothing.—*William Jenkyn*.

No Wagons for Kohath

By A. C. ROSE, Madras.

KOHATH was Levi's second son. Gershon was first-born and Merari the youngest. To their descendants was granted the covenant within the covenant, for they represented God to their fellows, and their fellows to God. They were Israelites of Israelites, an aristocracy of the sanctuary, with rights most jealously guarded. They were the heart of the nation, highly honoured, greatly trusted, a sacrificing priesthood that had first been offered as a living sacrifice (Num. 8. 11).

Moses, Aaron and Miriam were Kohathites for Kohath represented the highest of the high, the summit of privilege, power and responsibility. Too high for human nature, for all three ended with a mark of divine displeasure engraven upon their histories. Moses, renowned for meekness, yet spoiled by flashing temper; Aaron, the strong, eloquent spokesman, who might have saved Israel from idolatry had he used his gift of moving speech, spoiled by weakness; Miriam the faithful, elder sister, spoiled by domestic jealousy, yet all three preparing the way for that abiding High Priest whose meekness, strength, and faithfulness stood the unexampled test of Calvary, a Kohathite indeed.

The charge of the most

Sacred Vessels of the Sanctuary

was committed to the sons of Kohath; the ark, the golden altar, the table of shewbread, the candlestick and the brasen altar. When the pillar of cloud moved forward, Aaron and his sons took down the veil and folded it back upon the ark; the other coverings followed, including the final cloth of blue. The table with its bread and utensils was first covered with blue, then scarlet, and lastly badgers' skins. Golden altar and candlestick were similarly shrouded. For the brazen altar, only a purple cloth and badgers' skins were necessary. When all were covered, chosen Kohathites, aged between 30 and 50 were taken into the sanctuary by Aaron and his sons, and the holy things committed to them. The remainder of the tabernacle was shared among the sons of Gershon and Merari.

Six wagons were available, a part of the spoils of Egypt; we should have thought that the inner circle of Kohathites and their precious burdens would have had first claim upon these vehicles. Not so; men of Gershon and Merari could have such relief, but Kohathites must walk every step of the way, bearing upon their shoulders those heavy, priceless burdens. What a sight they made as they marched, with the long staves supporting the load on many shoulders, the centre of the moving camp, the blue beauty of the veiled ark standing out in contrast to the drab badger skin wrappings, but matching the blue borders of the pilgrims' clothes.

At first, we may conclude, that the burden bearers as they plodded over the stony desert, would be tempted to envy their brothers who had all the benefit of the wagons for their lighter loads. But presently the Kohathites would realize that this was a part of their high calling. From the warriors keeping rank in battle array, to the children imitating them, it was a pilgrim host. Their shoes did not wear out, they ate the heavenly bread, and enjoyed all the divine provision made for their journey. One thing was demanded of all, leaders and followers, priests and people—implicit obedience. Great were the demands upon this quality, but never too great, seen against the background of recent history. The iron furnace of Egypt had expelled them, not without scars; memories of the taskmaster's lash spurred them onwards. The critical miracle of the sea, divided to make them a highway and their enemies a grave, was a perpetual challenge to unbelief. The pillar of cloud and fire was the assurance of Divine protection. In such circumstances, the demand for the obedience of faith was the least that could be made.

But the pathway and principles of faith are always hard to disobedient Adam's race. There is a bias to selfwill in every heart. Youth thinks that experience and age will counterbalance that bias, but maturity does not carry any guarantee of instinctive obedience or render unnecessary that basic prayer, "Thy will be done." This is awfully emphasised in the rebellion of Korah, Dathan and Abiram, for Korah was a Kohathite. He was

Dissatisfied with his Lot

as a Levite, and aimed at the priesthood, which was confined to Aaron's family. Pride, jealousy and discontent inflamed the heart of Korah, as he charged Moses and Aaron with taking too much upon themselves. The challenge was accepted by Moses, prostrate upon his face with grief. Korah and his company, including 250 men with burning censers of brass, stood before the tabernacle. Suddenly the earth opened her mouth, swallowing Korah and many more, while fire consumed the 250 presumptuous censer bearers. There lay the censers, mute witnesses of swift judgment, and to keep the lesson fresh in the minds of all, those censers were hammered into plates, and fastened to the brasen altar, as a memorial of judgment, an abiding danger signal, set against presumptuous sin.

We cannot miss the lesson so graphically presented to us. Well may we pray with David: "Keep back Thy servant also from presumptuous

sins; let them not have dominion over me; then shall I be upright and I shall be innocent from the great transgression." Presumption is the peculiar peril of those who have been marvellously delivered; of the highly educated; of the greatly gifted; of the well to do; or the very poor, and of all leaders. All such must constantly beware of being wise in their own conceits. It is one of the great sins of the world which has been so foolish as to deny its own Creator. It was Eve's sin when she presumed to believe the serpent rather than God. It was a prevailing sin in Israel, in spite of the warning: "Not because ye were more in number than all the peoples, hath Jehovah been attached to you and chosen you, for ye were the fewest of all peoples; but because Jehovah loved you, . . . hath He redeemed you." It was the sin of Kohath grasping for place and power, following Satanic example. It is the sin of the Church to-day, presuming to be wiser than her Lord, in departing from His Holy Word and His simple ways. It is the sin of writer and reader unless they have learned to walk in faith and obedience as true sons of Kohath,

Content with their Calling

and election, magnifying their office, cheerfully bearing their burdens, outwardly so commonplace, but inwardly, under the disguising badger skins, so beautiful and precious. Greatly trusted, they greatly trust, knowing that they serve the living God in ways which the angels desire to share. Some Kohathites He may relieve from burden bearing, and set apart to other service, as He did Samuel, Heman and Asaph, to be seers and singers; but others spend the long years as coolie porters while strength remains, more than content if only they may finish their course with joy.

The New Testament equivalent of, "No wagons for Kohath," is, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." The great Apostle bore his honourable scars, the marks of the Lord Jesus, and even the messenger of Satan was an accepted servitor guarding him from the precipice edge of presumption. We may have no such battle signs to show as tokens of our faithfulness. The master workman's hands are gnarled by years of toilsome grasping of tools or moulding of clay; we may not have served an apprenticeship to acquire such skill, for to every man is given his own work. But, perhaps there is about us a certain tell-tale stoop, and when the vesture is laid aside, calloused shoulders bear witness to burdens borne through the heat and burden of the day and far into the night watches. Then lest we should be tempted to fear that we have missed the best, there is the assurance that we are workers together with God, for with His heart of love, His arm of power, His unsleeping eye, there is joined His burden bearing shoulder. "The beloved of the Lord shall dwell in safety by Him . . . and he shall dwell between His shoulders" (Deut. 33. 12). "Even to old age I am He, and unto hoar hairs I will carry you. It is I that have made, and I will bear, and I will carry and will deliver" (Isa. 46. 4). When He sent His Son to find His lost sheep, it was upon the shoulder that the Good Shepherd brought home the wanderer. Oh, comfortable contrast to the briers and rocks! When that Great Shepherd would give His life for the sheep, it was upon His shoulder that He bore the Cross of shame, bore it as a king might bear his golden sceptre. And now that He has borne away into forgetfulness our load of sin, His inviting word is, "Take My yoke upon you and learn of Me," so that our burdens are borne shoulder to shoulder with a perfect Yoke-fellow, Whose yoke is easy, Whose burden is light, because He takes His principal share, and so adjusts His strength to our need, that it is made perfect in our weakness.

Original Bible Outlines

FOR PREACHERS, TEACHERS, AND ALL WORKERS.

TESTIMONIES TO CHRIST

1. FATHER—
   Matt. 3. 17
   Matt. 17. 5
2. PILATE—
   John 18. 38
   John 19. 4
   John 19. 6
3. DEMONS—
   Mark 1. 24
   Mark 5. 7
   Acts 19. 15

Thus Heaven, Earth and Hell bore witness to His peerless Person.

—*S. Lavery, Lisburn*

THE MIGHTY GOD

HE IS
Mighty (Isaiah 9. 6).
Infinite (Psalm 147. 5).
Gracious (Jonah 4. 2).
Holy (Psalm 22. 3).
Truth (Deut. 32. 4).
The same
Yesterday, to-day, and for ever (Heb. 13. 8).
HE
Made us (Psa. 95. 6).
Invites us (Isa. 55. 1).
Gives us (1 Tim. 6. 17).
Heals us (Exod. 15.26).
Teaches us (Job 36. 22).
Yearns over us (Luke 19. 41; Mat. 23. 37).

—*E. Seal.*

THE GOSPEL.

1. Its FELLOWSHIP, ... Phil. 1. 5
2. Its CONFIRMATION, ... Phil. 1. 7, 17
3. Its EXPANSION, ... Phil. 1. 12.
4. Its STANDARD, ... Phil. 1. 27
5. Its FAITH, ... Phil. 1. 27
6. Its SERVICE, ... Phil. 2. 22; 4. 3
7. Its INTRODUCTION, ... Phil. 4. 15

—*T. Cornthwaite.*

The Claim of the Five Women

By RANSOME W. COOPER, London.

ZELOPHEHAD'S five daughters occupy an honourable and an unique place in Scripture, for in four different passages of Holy Writ their five names are recited; and their eagerness to secure an inheritance in the land was not only commended but caused Moses to bring their matter before the Lord and occasioned a special enactment, binding in future on similar cases.

Their father was the great-great-grandson of Manasseh, the son of Joseph, and it would appear from the daughters' opening remark to Moses (Num. 27. 3) that his not having been blessed with male issue was the result of divine displeasure. Some take the idiom to mean that Zelophehad did not die as the result of complicity in Korah's rebellion, but in the ordinary course of events. His daughters felt that if the numbering then taking place were to decide for all time the inheritance of each in the land, they wished to have their share. Why should the name of their father be lost just because he had no sons? Why should not they share, just as if they had been boys instead of girls?

This was not vulgar greed of possession, but there was latent faith in the request. It showed that they believed Israel would reach the Land, and would divide it, as Jehovah had promised them. It marked them off, too, from all the rest of their tribe. These women wanted their possession

Inside the Land,

and duly received it; whereas the rest of Manasseh were content to remain outside the land, though the portion they chose appeared to be a better country, just as Lot chose the well-watered plains of Sodom.

The Lord approved the faith behind these women's request and granted it, enacting that daughters were to inherit with sons. Soon afterwards other members of the family realised that if a woman with an inheritance married outside her tribe, her inheritance would pass into the new tribe and be lost to the old tribal territory. This point was also brought before the Lord, and these women had the high honour of a special injunction from God to marry whom they thought best, but only within their own tribe (ch. 36. 6). Accordingly these five married their cousins.

It was not long afterwards, when Canaan had been captured and the Land was being divided, that the five daughters of Zelophehad again came forward (Josh. 17. 3). They reminded Joshua of the word of God, and asked him to apply it to their own case. Since the rest of Manasseh had asked for and obtained their inheritance outside of the Land, the five daughters of Zelophehad received each two portions, *i.e.*, ten in all, within the boundaries of Palestine; and it would appear from Joshua 17. 5, 6, that the whole of the land allotted to Manasseh inside the Promised Land was divided between these five women.

What an honour was theirs! Their brethren had an eye only to the well-watered grazing grounds east of the Jordan. These women had a heart for the Land, "a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year" (Deut. 11. 12).

Some seven centuries later the King of Assyria invaded the Land and carried away captive all on the east of the Jordan, including the half tribe of Manasseh; but the descendants of the daughters of Zelophehad, being west of the Jordan within the Land, remained in peace in their own country.

May we not draw

Some Spiritual Lessons

from this old-world history? If the Land suggests the Lord Jesus Christ, as the Rest of God, we may say that if as believers we are satisfied with any portion short of Himself: if we permit the sight of our eyes to blind us to the need of our hearts: if we put Time before Eternity: if we value the world before Christ: if we worship at the shrine of the Goddess of Getting-on: then we shall be among the first to be enslaved by our mortal enemy the devil. They may be gilded chains, but chains they will be, and with them go the far country, and the fruitless regrets and the longings for the might-have-beens.

We may also use this story as an illustration as to believers' marrying within their own tribe, *i.e.*, marriage in the Lord. These five women were not to marry outside their tribe; and believers are warned against being yoked with unbelievers. The warning was, that if they so married they and their tribe would lose what they now possessed. Is it not a fact, attested by witnesses down the centuries, that any yoking of believers with unbelievers has always occasioned spiritual loss to the former? So the apostle gives to believers as wide a choice as Moses gave to the five daughters of Zelophehad: "Let them marry to whom they think best; only to the family of the tribe of their father" (Num. 36. 6), when the Holy Spirit says through Paul: "She is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7. 39).

Finally, these women were persistent. Again and again they came until they received all their

request. The Word of God exhorts us in many places to bring our petitions to Him, and to ring Heaven's bell-rope until the answer, delayed for our good, is at last granted to us. Let us emulate these women and their joy in material benefits granted will be ours in the spiritual realm.

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

I Cannot, But God Can. Scripture Light on Consecration. By E. H. DALLIMORE, F.Ph.S. (Eng.). (Christian Pub. Co., Ltd., 112 Market St., Johannesburg. 1/6 post free). The author is a man with a message; with this message he has toured many lands and has brought blessing to multitudes. Briefly, the message is that consecration is not the work of man, but of God.

He states that consecration is a Divine act in which the Christian life is enriched as God confers His choicest gifts that there may be a deeper realization of Himself. It is admitted that consecration is not a New Testament, but an Old Testament, term. During the ceremony of the consecration of the priests, their empty hands were filled with the wave offering; in type, they were filled with Christ, and their consecration became a fact. This is the burden of many a New Testament passage, though the word is not used.

The author shows that prior to consecration comes surrender and dedication. Submission is not surrender, and dedication is not consecration. Much that passes for consecration is self-effort, resulting in "futility that haunts the self-controlled life." In separation and dedication man becomes useful to God; in consecration God makes use of the man.

The effects of consecration on spiritual life and activity are outlined, and hindrances are enumerated. Consideration of the theme is urgently needed in the church to-day. The style is disjointed and often in the form of extended notes. F.G.

Scripture or Tradition? By C. M. CHAVASSE, Master of St. Peter's Hall, Oxford. (World's Evangelical Alliance. 2d.) The evangelically-minded author is disturbed at the prospect of re-union with the Eastern Orthodox Church system at the expense of compromising the truth of the supremacy of Holy Scripture by admitting the latter system's claim that "Holy Tradition" is of equal authority.

The pamphlet shows what problems are created for sincere souls by the present activities for the re-union of Christendom. For ourselves, alongside the Reformation-recovered truth of the Supremacy of Holy Scripture we place that of the *Sufficiency of Holy Scripture*, not only for "all things necessary unto salvation" (Article VI, Prayer Book), but for "faith and worship" also. These disputes thus trouble us not. Scripture first and last—tradition nowhere. "They found it written."

Why I Believe the Bible. A. J. POLLOCK. (Central Bible Truth Depot. 1/6, post free 1/9.) Written with the author's well-known lucidity and directness, especially for the confirmation of those young in the faith, this book will be equally enjoyed by those who have advanced somewhat further in Christian knowledge and experience. Interestingness as well as clarity mark the chapters; particularly stimulating are the short, crisp papers on "The Methods of Modernism," "Three a Basic Number," and "The Red Line of Atonement." A capital book to hand to that young friend of yours who is facing the early difficulties of the Christian life.

A Comforting Thought

FROM THE OTHER SIDE OF THE WORLD.

By GEORGE HENDERSON, now in New Zealand.

THE hearts of God's people in all parts of our Empire have been deeply stirred by what has been taking place in London and in the other cities of the Motherland; and much prayer is ascending to Heaven on behalf of those who dwell there. Especially do they remember before the Lord at this grave crisis in the history of the world, all in the old land who love the Saviour's Name.

May I respectfully, but very earnestly, remind every Christian man and woman, of what we are so apt in these perilous times to forget, namely, that our Heavenly Father is

Not Indifferent

to the happenings of the hour? He was deeply interested in an old-time city because one of His people dwelt there—even although, at the time, that one was out of fellowship with his God (Gen. 19). Nor was He forgetful at a time of emergency in the history of another great city, although the inhabitants of it were strangers to the knowledge of His Name (Jonah 4. 11).

In the New Testament, however, there is a much fuller revelation on these matters. It would appear from some words in the later section of divinely revealed truth, that God regards the cities of the world, not as centres of commercial activity, or of scientific research, but as

The Homes of His People.

Thus we read of "Bethany, the town of Mary and her sister Martha" (John 11. 1). Thus, too, we read that God said of a certain place: "I have much people in this city" (Acts 18. 10). So intimate is His knowledge of the dwelling-places of those who are His, that He directed Ananias to what we would call the very number of the street in which one of His servants lived (Acts 9. 11).

Now, the comfort enshrined in that thought is very great; and if, for the purpose of illustration, the reader will permit me to apply to him in particular, what is true of every Christian resident in the cities of Britain, I would say that God regards London, or Liverpool, Glasgow, Birmingham, etc., etc., as "the city of A—— B—— and his wife and family."

This does not mean that the various towns in which the Lord's people are living will be exempt from bombardment; but it will vitally affect the spirit in which "the excellent of the earth" will face up to the bombardments.

Length of Days

in a sinful world is not the greatest gift that God can give to His friend (Isa. 57. 1); and without the slightest thought of fatalism we can, while discharging faithfully the tasks that fall to our hands, commit ourselves unreservedly to the care of our gracious God.

At the moment of writing, there are signs that the war may spread to the country in which I am at present residing; and so there will be the opportunity for us all to act in the way in which I have indicated. Let us then face the days that lie ahead of us with confidence and rest of heart; and let us seek to make known to those who are destitute of its comfort, the glad Evangel of redeeming grace. Come what may, go what will, we are the Lord's.

"The sparrow hath found an house, and the swallow a nest for herself . . . even Thine altars O Lord of Hosts, my King and my God" (Psa. 84. 3). The sparrow is the most *worthless* of birds—five of them are sold for two farthings; and the swallow is the most *restless* of birds—it is almost perpetually on the wing. Yet for them both, God provides a home. *He will not forget us.*

A Changed World

When Christ's Government Bears Sway. **By Dr. J. A. SEISS.**

"Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years" (Rev. 20. 6). *"And he that overcometh and keepeth My works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron"* (Rev. 2. 26, 27).

THE completion of the First Resurrection introduces a wonderful change in the world's history. It is the breaking through of an immortal power; a power which sweeps away, as chaff before the wind, the whole economy of mortal and Dragon rule, and thrusts to Death and Hades every one found rising up or stiffening himself against it; a power which deprives the Old Serpent of his strength, binds him with a great chain, locks and seals him up in the Abyss, pulls down all his works, tears off and clears away all his hoary falsehoods which have been oppressing, deceiving, misleading, and swaying the world to its destruction for so many ages; a power which gives to the nations new, just and righteous laws, in the administration of immortal rulers, whose good and holy commands men must obey or die; a power which grasps hold of the plethoric fortunes accumulated in meanness and oppression and held in greedy avarice for the pampering of lust and pride, hewing them down in righteousness and scattering them in restitution to those out of whom they have been so uncharitably ground and wrung; a power which goes forth in vindication of the worthy poor, the oppressed, the weak, the friendless and the downtrodden, the righting of their cause, the maintenance of their just claims, and the enforcement of truth and brotherhood between man and man; a power which lifts the mask from deceit, pretence and false show, puts each one in his true place according to what he really is, gives credit only where credit is due and tries everything and everybody in the balances of a strict and impartial justice.

Think of

The Coming in of that Power,

of the havoc it must needs make in the whole order of things—of the confusion it will cause in the depraved cabinets, courts and legislatures of the world—of the revolution it must work in business customs, in corporation managements, in political manipulations, in mercantile and manufacturing frauds, in the lies and hollowness which pervade social life; of what it must do concerning playhouses, and rumshops, and gambling hells, and the unhallowed gains by which great masses of people have their living and keep themselves up in the world.

Think of the sudden collapse of all the haunts of sin, the rooting out of the nests and nurseries of iniquity, the clearing away of the marshes and bogs of crime, where every kind of immoral pestilence is bred, and the changes that must hence come—think of the summary abolition of all the infamous cliques, combinations and rings—political rings, whisky rings, municipal rings, state rings, mercantile rings, communistic rings, oath-bound society rings, and a thousand kinds of other rings—all the children of wickedness, hindering just laws, suppressing moral right, crippling honest industry, corrupting the press, robbing the public treasuries, eating up the gains of honourable occupation, perverting public sentiment, and setting all righteous administration at defiance.

Think of the universal and invincible dragging forth to divine justice of every blatant infidel, perjurer, liar, profane swearer, drunkard, drunkard-maker, hypocrite, slanderer, trickster, cheat, thief, murderer, trader in uncleanness, truce-breaker, traitor, miser and oppressor of the poor. Think of the instantaneous going forth into all the world of

A Divine and Unerring Force,

which cannot be turned or avoided, but which hews down every fruitless tree, purges away all chaff from every floor, negatives all unrighteous laws, overwhelms all unrighteous traffic, destroys all unrighteous coalitions, burns up every nest of infamy and sin, ferrets out all concealed wickedness, exposes and punishes all empty pretence and makes an end of all unholy business. Think of the tremendous revolution, in all that the eye can see, the ear hear, the hand touch, the heart feel, or earthly being realize, that must needs attend the putting into practical living force of such an administration—the high it must make low, the rich it must make poor, the mighty it must make powerless, the loud it must sink to oblivion, the admired and worshipped it must turn to disgrace and abhorrence; the different impulse under which every wheel must then turn, every shuttle move, every hammer strike, every foot step, every mind calculate, and every heart beat.

Think of all this, and conceive it going into invincible effect unchangeably, without compromise, at once, and in permanence; and you may begin to have some idea of the alteration which the completion of the First Resurrection is to introduce into the history of our earth. For this, and nothing less than this, is the significance of this sitting upon thrones, receiving power of judgment, ruling the nations and reigning on the earth on the part of these "blessed and holy" ones.

A good thing it will be for the nations when that day comes. There can be nothing better than God's law. There can be nothing more just, more reasonable, more thoroughly or wisely adapted to all the well-being of man and the highest wholesomeness of human society. All the blessedness in the universe is built upon it. All that is needed for the establishment of a holy and happy order is for men to obey that law. And this is what is to be effected when "the children of the resurrection" get their crowns, and go into power with

Christ the All-Ruler

at their head. They are to rule and deal with the nations as unerring and immortal kings and priests, to direct, instruct, and feed them with all the loving care of angels, but with "a rod of iron" in their hands to enforce docility, obedience and unreserved surrender to all the laws and requirements of the Lord God Almighty. And under this reign shall be fulfilled what the prophets have prophesied, and sung in golden numbers, about the peace and blessing which is in reserve for this sin-hurt and long down-trodden inheritance of man.

THE KINGDOM IN POWER.

THE power by which the enemies of God will be overthrown at the Return will be wielded personally by the Glorious Christ (Isa. 11. 4; 2 Thess. 2. 8; Rev. 19. 15. 21).

The power by which the kingdom will be purged of "all things that cause stumbling and them that do iniquity" will be exercised by His angels (Matt. 13. 41, 49).

The power by which the kingdom as established will be administered will be in the hands of the saints in association with Christ (Rev. 2. 26, 27; 20. 6).

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the Editor of *The Witness*, 229 Bothwell Street, Glasgow, C.2.

Quote Serial Numbers for reference.

Replies are invited to the following:

OUR LORD'S BAPTISM

In spite of the Baptist's reluctance, our Lord insisted that John should baptise Him. What was the reason, and wherein lay the necessity? (Matt. 3. 13-15).

MICHAEL AND GABRIEL

Question 2258.—What is the meaning of the name "Michael the Archangel?" If the meaning given by some is correct, viz., "Who is like God," does this identify the Archangel as the Lord Jesus Christ? And, if so, in what relation does Gabriel the Archangel stand to Him.

Ans.—Concerning Michael and Gabriel. They are the only two of the hierarchy of Heaven whose names are stated. Michael is *the* Archangel—and there is but one. In Jude 9 and Daniel 10 he stands in special relation to Israel. See also Rev. 12.7, where he opposes the Dragon (Satan) and his angels, who are defeated and cast out of Heaven. This prophecy is not yet fulfilled.

Gabriel is never so styled. His name—a compound of Geber and El—signifies the Strong One (masculine) of God. He appears in the visions of Dan. 8. 16, and 9. 21, which should be read. His commission in connection with the Incarnation of our Lord is related in Luke 1. 19 and 26, but he is not named in Matt. 1. 20, though probably implied.

Gabriel has his part therefore along with Michael in connection with Israel, but is not mentioned as leading in the prophetic events of the Revelation.

Does either of these names signify Christ? I think not. "Another Angel"—the Angel Priest of Rev. 8. 3; also 10. 1, and 18. 1—we believe from his description to be our Lord Himself. S. Turner.

SAUL'S EARLY PREACHING.

Question 2259.—Acts 9. 20. Please say whether Saul preached the Gospel or simply proved that Jesus was the true Messiah.

Ans.—If Philip preached the Gospel to the Ethiopian eunuch, and who would deny this, then it would seem evident that Saul also preached it in the synagogues, for both preached "Jesus" (Acts 8. 35; 9. 20), substantiating their testimony from the Scriptures.

The question probably arises from the specific meaning we commonly apply to the term "Gospel." If we bear in mind that the Gospel is God's good news concerning His Son (Rom. 1. 2-3) we shall more readily understand that to preach "Jesus, that He is the Son of God" (Acts 9. 20, R.V.) is tantamount to preaching the Gospel.

O. S. Nye.

THE DEATH OF HIS SAINTS.

Question 2260.—"Precious in the sight of the Lord is the death of His saints" (Psa. 116. 15). Is there any warrant to alter this to 'Precious in the sight of the Lord is the death for His saints'?

Ans.—The meaning of this statement is to be gathered from the preceding context (vv. 3-8). In view of his deliverance from death the Psalmist records that the death of the saints is precious, or costly, in the sight of the Lord; it is no small matter with Him. A literal rendering would be 'belonging to His saints,' but literalism will not do here as a translation. Compare Psalm 72. 14. W. E. Vine.

"The Witness" Watchtower.

WHILE nations press on with the multiplication of fell instruments of destruction, a faithful Creator goes on filling His fair world with fruitfulness. The summer has supplied a bountiful harvest. "By the grace of God," said our Premier, in a recent speech, "a record crop stands in our land." We are thankful for this acknowledgment.

THE GOVERNOR OF MALTA.

In a letter to a brother in this country, General Sir William Dobbie, Governor and Commander-in-Chief, Malta, writes: "I was greatly touched when I read that you pray for me every day. I cannot tell how much I value the prayers of God's people, nor how much I owe to those prayers. I am constantly cheered and strengthened by similar assurances from Christians all over the world, many of whom I have never met. God has been very good to us here. His help in many difficult circumstances has been very real."

Continue in intercession for General Dobbie, for those under his charge, and for all, irrespective of rank or station, who stand among the perils of war.

BOMBED-OUT ASSEMBLIES.

Sweet are the uses of adversity. Testimonies continue to flow in which show that especial grace is still given in times of uncommon stress to companies of the Lord's people. Here is one from such a company in the London area. Its numbers, not large to begin with, were depleted early in the war by evacuations, most of its effective public workers being among those so removed. Then the Hall in which they met was completely destroyed by enemy action. They were obliged to hold their meetings in a private house where it was possible to throw two rooms into one for the purpose. Add to this the hazards of the black-out, the disturbed nights after laborious days, and the following testimony is cause for thanksgiving to God:

"Though we have suffered severely, I cannot say that we have been adversely affected spiritually. Rather the reverse. Our gatherings have been happy, and in them we have experienced much of the power and presence of God. Since the lighter evenings have made it possible, very encouraging open-air meetings have been held in the district." "He giveth more grace."

MEDICAL MISSIONS IN WAR TIME.

Similarly, our medical brethren in various fields sound a brave note. Despite all the obstacles and restrictions which war conditions impose on such work, in reducing the number of workers, in matters of the supply of medical requisites and the transmission of financial help, the work proceeds hopefully. "A great door and many adversaries" still go together where God is working. That grand little quarterly, *Medical Missionary News*, edited by Dr. Chave Cox, gives first-hand information of this important side of the work of the Lord. To peruse it is a spiritual tonic.

PERSONAL EVANGELISM.

Whatever other disabilities these war days may have laid upon servants of Christ, there is no doubt that they have increased opportunities in one direction. The average Briton is readier to converse with strangers encountered in travel or business. Folks are more neighbourly. Matters of general and public interest arising out of the war provide topics on which John Citizen is ready to talk. It is not difficult (nor is he usually resentful of it) to give the conversation a spiritual turn and get in a word of witness for the Lord Jesus Christ. A word of personal testimony to the reality of one's own Christian experience is often a very effective way of bearing witness. Let us seek to have our feet shod with the preparation of the Gospel of Peace. Who knows what a simple word spoken in weakness may effect! "How far that little candle throws its beam!" J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

September, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up August 15th

PERSONALIA

Our brother, **C. F. Hogg**, writes from Cape Town: "We are still here with no sign of the cloud moving. Our desire to cross the Atlantic has been rendered ineffectual by Government regulations, exchange, permits, etc. If the Lord closes one door He opens another. We find plenty to do in the meantime."..Our brother, **Wallace Barkshire** (13 Eastfield Rd., Andover, Hants), who has been bedridden for 19 months and in agony of pain, has through Mercy been slightly relieved. He writes: "Please give special *praise*." Continue to remember in prayer..The wife of our esteemed brother, **Walter Ainslie** (34 Pulford Rd., Bebington, Cheshire), is very ill.

ENGLAND

FORTHCOMING.—**Yeovil**. Sep. 3 and 4. Particulars from W. H. Higgins, 37 Roping Rd...**Malvern**. M.S.C., at Ellerslie, *Sep.* 5-9. Correspondence to J. P. Capper, 21 Fields Park Avenue, Newport, Mon...**Leeds**. Yorkshire Missionary. in Joseph St. Gospel Hall, Sep. 6. Particulars, J. Fewings, 31 Kings Mount, Leeds 7..**Redhill**. Sep. 6, at 3.15 and 6. R. J. Wilding and H. P. Barker..**Kingsbury**. Roe Green Gospel Hall. Princess Ave., Sep. 6, at 3.30 and 6.15. R. W. M'Adam and others..**Aldershot**. Park Hall. Lower Farnham Rd., Sep. 6, at 3 and 6. E. Barker and others..**Bristol**. Abingdon Rd. Hall, Fishponds, Sep. 6, at 3.15 and 5.45. Luther Rees and W. E. Vine..**Hornsey**. Y.P. Rally, in Alexandra Hall, Sep. 6, at 6. A. Ginnings, of Spain..**Acton**. Y.P., in Berrymead Hall, Sep. 6, at 4 and 6. E. S. Curzon and H. L. Ellison..**Exeter**. Half-Yearly, in Fore St. Gospel Hall, Sep. 9 and 10, at 2.30 and 6. J. Teskey, F. W. James, H. Thorp, H. P. Barker. Particulars from A. J. Townsend, 83 Monks Road..**Cardiff**, in Cory Hall, Sep. 10 and 11. E. H. Grant, John M'Alpine, J. B. Watson, H. Wildish...**Hornsey**. Alexandra Hall, Alexandra Rd., Sep. 13, at 4 and 6. J. M. Shaw and G. B. Fyfe..**Wallington**. Y.P. Rally, in Ross Road Hall, Sep. 13, at 6. Edwin Lewis..**Bristol**. Home Workers', in Alma Rd. Chapel, Sep. 13-15. H. Thorp and M. Kagan..**Ware**. Gospel Hall, Collett Rd., Sep. 20, at 3.30 and 5.45. H. J. Brearey and F. A. Tatford..**New Barnet**. 73rd Annual, in Gospel Hall, East Barnet Rd., Sep. 20, 4-6..**Bolton**. Lancashire Missionary, in Hebron Hall, Mayor St., Sep., 20-22. Particulars, W. Melling, 25 Longfellow Avenue..**Leicester**. Missionary, Sep. 27 to 29. Particulars from G. Thomas, 313 Gooding Avenue.

LONDON.—Monthly Missionary Prayer Meeting has been resumed on last Friday in each month, in the Council Chamber (1st Floor), Memorial Hall, 16 Farringdon St., E.C., at 6 p.m...**East Sheen**. Sheen Hall full afternoon and evening of Aug. 4, when "A World View of the Missionary Situation" was given by R. Boyd Cooper and W. J. Wiseman. A time of profit and encouragement..W. H. Clare expects to have meetings in South Norwood, East Sheen, Ealing, etc., in Sep.

REPORTS.—**Bridford Mills**. July 16. Messrs. J. K. M'Ewen, Teskey, Whittle, Hardwidge, Holmes, Molland and Harvey gave help..**New Malden**. Good company in Mount Pleasant Gospel Hall, July 19, when R. Scammell and F. A. Tatford spoke on "The Lord's Coming."..**Greenford**, Aug. 2. W. Harrison and T. Rendle gave appreciated help..**Wylam-on-Tyne**. Aug. 4. Hall packed. Homely and helpful meetings. Ministry by local brethren..**Oxted**. Aug. 4. Hall full. Helpful ministry by Messrs. Ellison, Gray, Halstead and Adams..**Dorking**. Aug. 4. J. R. Casswell, F. W. James and E. A. Tatford ministered to a large company.

NOTES.—W. Ainslie expects to give addresses on "The Tabernacle," in Olivet Hall, **Bebington**; also to visit Odsal, Yorks, during Sep...R. G. Lord to give special addresses, with chart, "The Seven Churches of Asia," in Aldershot Park Hall, **Aldershot**, Thursdays of Sep...V. Cirel and P. S. Mills are greatly encouraged in service among H.M. Forces, in **S. Wales**. Thousands have heard the Word preached, some have been converted, Christians have been helped. They will value continued prayer..Wm. Macfarlane continues to visit the villages around **Exeter** and elsewhere. Hopes to continue this door to door work during the winter..G. K. Lowther is having Gospel services for old and young in wooden tent at **Stoborough**, nr. Wareham. Had a good start..C. W. F. M'Ewen hopes to be at Dawlish, Bristol and Stoke Canon during Sep...T. J. Allen continues to have happy times among the troops in Devon. Interesting letters have been received from some who have gone overseas..W. H. Clare to visit **Horsham**..Pilgrim Preachers hope to visit Stone, Sep. 5; Rugeley, 12th; Cannock, 19th; Walsall, 25th.

SCOTLAND

FORTHCOMING.—**Annbank**. Sep. 6, at 3..**Linwood**. Sep. 6, at 3.30. W. A. Thomson, W. W. Fereday, A. M'D. Redwood, others..**Forth**. Gospel Hall, Manse Rd., Sep. 13, at 3.30. W. M'Alonan, W. Harrison, J. Kelly, others..**Motherwell**. Ebenezer, in Town Hall, Sep. 13, at 3.30. J. Douglas, J. Lightbody, J. R. Rollo..**Cockenzie**. Sep. 20, at 3.30. John Lightbody, W. Scott, John Wilson..**Glasgow**. Half-Yearly S.S. Teachers', in Abingdon Hall, Sep. 20, at 4. E. W. Greenlaw, W. F. Naismith, W. Shearer..**Half-Yearly Meetings**, in Christian Institute, Bothwell St., Sep. 26-30. J. B. Watson, A. Fallaize, John Ritchie, Ernest Barker, H. F. Wildish, J. H. de Carteret, T. B. Harding, F. M'Laine..**Dalry**. Sisters' Missionary, in North St. Gospel Hall, Sep. 27, at 3..**Chryston**. Muirhead Evangelistic Hall, Oct. 4, at 4. A. R. Chisholm, W. D. Whitelaw, J. Brown..**Motherwell**. Roman Rd. Missionary, in Town Hall, Oct. 4, at 3.30. R. J. Wilding. Jas. Lees, C. G. M'Kinnie, Harold F. Wildish, others..**Strathaven**. Gospel Hall, Letham Rd.. Oct. 11, at 3. T. M'Leod, E. Grant, W. Hood, J. Hyslop..**Glasgow**. Bethesda Hall, Linthouse, Oct. 4, at 3. Robt. Cumming, P. E. M'Pike.

REPORTS.—Despite exceptional circumstances, Conference at **Craigellachie**, July 23, well attended. Ministry by visiting brethren appreciated by all..**Kilmorack**. July 26. The large number which gathered from outlying districts was greatly cheered by the messages from J. Cordiner, R. Balloch, J. Campbell, E. Stephen.. Profitable and encouraging ministry in Tent at Larkhall, Aug. 9, by D. Walker, W. M'Alonan, G. Harold German and R. J. Wilding..Mid-Scotland Tent re-opened at **Kilsyth**, with a conference on July 26. Ministry by E. Tainsh, D. G. Barnes, D. Walker.

GLASGOW.—Edward Rankin having good times in

FRIENDS ABROAD need not be disappointed if you post your Calendars, etc., early. Please examine the advertisement on back page. PICKERING & INGLIS LTD, 229 Bothwell Street, Glasgow, C.2.

ALL THE FAMILY are catered for in *The Christian Graphic*, the Profusely Illustrated Magazine for the Home. Articles, Pictures, Puzzles, Music, etc., are its main features. 2d. net. September to December for 1/.

Tent at **Possilpark**. Children's Services crowded. Adults coming out well..**Elim** and **Albert Halls** have arranged a series of Saturday night Gospel Services, to be conducted by H. F. Wildish during Oct. and Nov.

TENTS AND CARRIAGES.—Lanarkshire No. 1 Tent at **Larkhall**, with much interest aroused. Interest at **Viewpark** has been good, with meetings very well attended..Geo. Bond has been visiting with Bible Coach in the Fort William district with much encouragement. Hopes to visit Lewis and give help as the Lord enables..D. Walker continues in Mid-Scotland Tent at Kilsyth, with blessing.

NOTES.—John Brown of Largs hopes to commence Gospel Campaign in Muirhead Evangelistic Hall, Chryston, Oct. 5..J. D. M'Pate has had exceptionally fine times in Western Highlands. Literature well received, especially among the men of the Forces. Hopes to visit Glasgow, Stevenston, Muirkirk during Sep...J. M. Wilson had a month's special effort in **Galashiels**. Ground hard and difficult. Word faithfully preached and saints refreshed..T. Richardson had five weeks' meetings in **Musselburgh**. Saints helped and encouraged.. Alex. Philip has been visiting **Harry** and **Sandwick**, where he had a good reception. Meetings well attended. Has also given help at **Stromness**, **Evie** and **Kirkwall**. Hopes to go on to St. Margaret's Hope and Shapinsay.

IRELAND

BELIEVERS' MEETINGS.—At **Ballybollan**, two tents were filled. Practical and cheering ministry from Messrs. Buick, Campbell, Curran, Stewart, Bunting and others..**Ballymagarrick**. Ministry calculated to make believers live for God given by Messrs. Wallace, Hutchinson, Cook, Stewart, Holmes and others. Encouraging time..**Ballymoney**. Hall packed. A wholesome time. Messrs. Baillie, M'Cracken, Hawthorn, Stewart, M'Kelvey and others gave ministry to encourage believers.

NOTES.—Dublin. M. Bentley took services in Merrion Hall during first part of Aug. J. Gilmour Wilson followed. W. Gilmore and Dr. Heron expected in Sep... R. Craig and L. Gordon have finished at **Gransha**. Good interest, some saved..S. Gilpin visited the little Assembly at **Malin**, I.F.S. Visit and ministry appreciated.. Edward Hill has finished at **Clabby**. Hopes to go into the Irish Free State..Messrs. Beattie and Rodgers at **Mountjoy**, nr. Omagh..Lyttle and Bunting, nr. **Ballybollan**..Kells and M'Cracken, near **Corry Corner**.. Mr. Wallace has been at **Park Orange Hall**, near **Armoy**.. Mr. M'Kelvey to be in **Mooreflelds** again..Messrs. Finegan and Lewis, nr. **Lisbellaw**, in tent..Mr. Stewart and others at **Aughrin**; some added to Assembly.. F. Bingham at **Creagh**, nr. Aughrin, with encouragement..Messrs. Craig and Cook at **Ballygigan**. Fair meetings..Messrs. Curran and Fleming near **Desertmartin**, in tent..Messrs. Lewis and Craig at **Brackagh**, near **Bucknа**..Mr. Johnston near **Markethill**..F. Knox in **Kingsmill** district..Mr. Toland near **Temple**.

AMERICA

CANADA.—Guelph. Conference at Grounds, May 24, was well attended. Word ably ministered by Alfred Kunz and our veteran brother Alfred Mace. S.S. Teachers' Conference, June 14, was largely attended by superintendents and workers. Helpful messages given by D. Fraser; questions answered by H. G. Lockett. H. Innes led discussion on "Increasing Attendance."... Dominion Day Conference at Grounds was a time of blessing. Word ably ministered by John Bloore and Fred. Peer. J. G. Martinez told of the spread of the Gospel in Paraguay, in Yorkshire St. Hall..**Arkona**. Conference, June 1, was a time of blessing. Many gathered to hear ministry by Dr. Northcote Deck and Jas. Annan.. **Hawkesville**. For several months John Martin has been preaching the Gospel over the air from CKCR Kitchener. On June 8 a Radio Rally was held at Hawkesville, when many listeners gathered in the Gospel Hall. Ministry was given and the Gospel preached by R. Ed. Harlow and others..**Sterling**. W. E. Belch is holding forth in a tent near here..**Lakefield**. C. E. Tatham has tent nine miles North, in a rural district where he is having signs of blessing..G. O. Benner, after Calgary Conference, went on to Delisle and Saskatoon; now in Paradise Valley district, in Alberta. Meetings in Uneeda School largely attended. An Assembly of 45 gathers in a brother's house. Seven years ago work was begun in the neighbourhood, and souls were saved. Since then more than 50 have followed the Lord in baptism..R. J. Hutchinson had meetings in **Truro**, expected to visit S. Maitland, Selma, and other places in Nova Scotia, then New Brunswick and the **Gaspe Peninsula**.. **Charlton-Earlton**. Combined Conference at Dominion Day well attended. Word ministered by Chas. and Sam Keller, D. Scott, A. Stewart, J. Gunn, D. M'Geachy, D. Miller, G. Shivas, J. Widdifield, R. Bruce, and others..**Straffordville**. Conference on Dominion Day brought many of the Lord's people together under the ministry of R. M'Crory, T. G. Wilkie, F. Nugent, J. Lyon and others..**Port Hope**. Messrs. Widdifield and Miller expected to have special Gospel meetings in this needy place..**Hamilton**. Mr. Hay visited the Assemblies, telling of the great need in Japan and of missionaries having to leave the country. Also visited Galt, Brantford and other Assemblies.

UNITED STATES.—F. W. Schwartz gave help at **Meadow Creek**, West Va. Expected to work tent with W. G. Smith..15 believers were recently baptised at Lafayette, La...A. Widdison and A. P. Gibbs have had profitable meetings in San Francisco, the latter being specially for young folks..Edwin Fesche is labouring with his tent in the **Blue Ridge Mountains** of **Virginia**, and meeting with a good response from the mountaineers.

OTHER PARTS.—Honduras. J. Ruddock, Trujillo, writes of the baptism of a General and his sister. 6 of the latter's family are saved..**West Indies**. W. Hynd, St. Ann, JAMAICA, reports the baptism, in the sea, of 5 believers from Steer Town and Golden Grove. Also had the joy of speaking to 600 people at Kingston, when 29 were baptised..W. J. Paterson had considerable blessing in Kingston, ST. VINCENT; also saw some saved at Georgetown and Sandy Bay..A. I. Hart, Clonmel, JAMAICA, continues to plod on, not without encouragement..Brazil. W. Maxwell, Sao Paulo, writes that since removing to the opposite end of the town there has been a marked increase in numbers attending S.S. and Gospel meetings. Encouraging meetings are also held in smaller surrounding towns and farms.

AUSTRALASIA

NEW ZEALAND.—J. W. Clapham had meetings in and around Wellington..W. J. Miller paid visits to **Pohantina** and Cambridge..G. Menzies had 2 weeks at **Tauranga**; also visited Paeroa and Te Aroha..N. Sorensen seeking to reach Maoris in Waikato district. 3 have recently been saved and 3 baptised..E. Whitehead gave help in **Raetihi**..W. Howland has been labouring in and around **Ashburton**. Workers amongst Service men in the various centres are being encouraged..Conferences on Anzac Day were largely attended.

"COMFORT FOR CHRISTIANS" as a sub-title, is well warranted, says a reviewer regarding Dr. GRAHAM SCROGGIE'S newest book, **"What About Heaven?"** 3/6 net; 3/10 p.f. Pickering & Inglis Ltd., Glasgow.

SUNDAY SCHOOL LESSONS for one month will be found in *The Believers' Pathway*, the Monthly for Teachers and other workers among the young. September to December sent by post for 8d. PICKERING & INGLIS Ltd.

THE WORLD FIELD

EUROPE.—Iceland. A. Gook, Akureyri, writes of very blessed times at Conference at Reykjavik. There was a record demand for Gospel literature. Our brother expected to make a prolonged journey to the West of Iceland and was looking forward to a time of seed-sowing, and doubtless of reaping..**Spain.** J. H. Biffen expects to take up work in Madrid, and would value much prayer, also for believers in the provinces around Gijon, their former sphere of labour.

AFRICA.—Egypt. J. Monypenny is finding many openings amongst Empire soldiers in Cairo, also amongst Arabic-speaking and Armenians. The address of Assembly at Hellopolis is, 4 Rue Minuff (off Cleopatra), near Metro Tram Stop, "Salah el Din."..**N. Rhodesia.** J. MacPhie, Casombo, reports the baptism of 10 believers, who later met to remember the Lord. What histories lie behind most of those who have professed, trophies of grace indeed..Mrs. Lammond, Kawama, writes that 2 young men in the Bible Class and a woman have recently trusted Christ. Mr. Lammond had a serious operation on his eye, and would value prayer..C. E. Stokes, Johnston Falls, writes that during a visit to Kawambwa, he was able to have two services in the prison, also to have services for Europeans. Hoped to visit village schools. Mr. Lammond had planned 3 conferences in different parts of the country..South. W. J. Coleridge, Johannesburg, reports encouragement in Printing Press and among Lepers.

"WITH CHRIST"

Feb. 17, at Vancouver, **Capt. A. P. Williamson**, aged 73. Saved about 50 years ago, and met with Assemblies in Greenock and Elim Hall, Glasgow, before going to Canada in 1910. Associated with Christians in Bethany Hall, Vancouver, since commencement of meeting there. He and his wife, who survives him, were well known to many of the Lord's servants who passed through Vancouver, and who received hospitality at their home. Very active in the Lord's work, and took a great interest in work among seamen. Known to many in West of Scotland..May 19, **Mrs. Robert Taylor**, aged 74. Saved in early years. Over 50 years in fellowship in Hebron Hall, Glasgow....May 22, **Mrs. Agnes Marr**, widow of William Marr. Saved about 60 years ago. Met with believers in Roman Rd. Hall, Motherwell, and later Tylefield St., Glasgow, prior to leaving for Melbourne. Associated with Camberwell Assembly, Melbourne since its inception, nearly 30 years ago. Maintained a bright testimony to the end..June 14, instantly killed by an automobile, **Mrs. Collins**, wife of John Collins, Los Angeles, aged 70. Born in Lugar. Saved and baptised in Broadview Hall, Toronto. For over 20 years met with believers in Goodyear Hall, Los Angeles.. June 17, **Miss Annie Duncan**, Braid Valley, Co. Antrim. Saved early in life, connected with Buckna Assembly for many years. A quiet, godly Christian.. June 22, **Mrs. Ormandy**, aged 54, widow of Arthur Ormandy. Met with believers in York for 25 years, previously in Barrow-in-Furness. Will be much missed. Well known to many South American Missionaries, as her husband was in Chile some years..June 27, **Mrs. John Mair**, aged 80. Saved in early years. In Buckie and Portessie Assemblies over 50 years. Lived a consistent, godly life. Highly esteemed by all..July 3, **Horace G. Lovell**, Walthamstow, London. Converted in early life; many years in Malden Hall, Kentish Town, Maberly Hall, Dalston, and latterly at Folkstone Road Hall, Walthamstow, where his life and labours were a blessing to many. Ill health prevented his being out during the past months, but his testimony was bright to the end. A man of prayer, given to hospitality, will be greatly missed. Always had a word of comfort and cheer for the needy, in spite of his own long illness. His family are all saved and in Assembly..July 3, **Robert Taylor**, aged 81. Over 50 years in fellowship in Hebron Hall, Glasgow. Bore a quiet, consistent testimony..July 11, **Duncan H. Currie**, aged 30. Met with believers in Wellmeadow Hall, Paisley. Saved in Sunday School; died suddenly while on holiday. Served the Lord in the Wellmeadow Male Voice Choir..July 11, **Mrs. Sivertsen** aged 88, wife of the late Captain W. J. Sivertsen. Mother of Mrs. Varley, Mumbles. Long associated with Assemblies; a succourer of many..July 18, **Mrs. Gray**, widow of John Gray, of Pickering & Inglis. For nearly 30 years in Elim and Albert Halls, Glasgow. Known and esteemed by many in all parts who have enjoyed the hospitality of their home. Leaves a daughter and son.. July 22, **Mrs. Malcolm Shaw**. For 17 years in Cambuslang Assembly. A quiet, consistent sister..July 31, **Alexander Elliot**, aged 68. For 50 years in Assembly at Hawick. A brother dearly beloved, in whom the gift of pastoral ministry was richly developed. He ever sought the honour of his Lord. Psalm 27. 4 seemed always to sum up his spiritual hope and prospects. Will be much missed..Aug. 2, at Dublin, **George Langran**. For many years a devoted worker in the Argentine Republic. In poor health for some months, but was able to be at Merrion Hall on Lord's Day before his Home-call..Aug. 4, **Mrs. G. Warren**, aged 65. Widow of William Warren, of Guildford, formerly of Burton-on-Trent. After much weakness..Aug. 4, **Mrs. Annie Coe**, of Sacriston, Co. Durham, aged 86. For many years associated with Assembly. Had an intense love for the Word of God. None came into her presence but were asked as to their soul's condition..Aug. 14, **Mrs. Potter**, aged 72. Many years in Assembly in Hawick. Consistent in testimony in the home and in the Assembly, always adorning the doctrine of God her Saviour..**Miss Sarah Mullen**, of near Limavady. One who feared the Lord and suffered much persecution in her early days. Will be missed..**Henry Brown**, of Eden, Ireland. Loyal to the Word of God, he served the Lord faithfully..**Mrs. Robert Stewart**, Strathaven, after many years of patient suffering, during which she bore a bright testimony for her Lord. Associated with Strathaven Assembly since 1891..July 17, **David Bell**, Barrmill, aged 72. Connected with Kilbirnie Assembly in his early years. One of the number who formed the Assembly at Beith. The greater part of his life in Barrmill, where he was a valued worker in the Assembly..Aug. 2, **Mrs. Elizabeth Hunnun**, Edinburgh, aged 79. For many years in Tollcross Assembly (formerly in Cowdenbeath and Cockenzie)..July 23, **Mrs. Harris**, aged 79, widow of W. J. Harris, long associated with believers in Kensington.

"**THE MYSTERY OF BETTY**," by GRACE PETTMAN. A story of three great discoveries, is the *Lily* issue for September. 2d. net; by post 3d., or Sept. to Dec. for 1/. PICKERING & INGLIS LTD., London and Glasgow.

ADDRESSES

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David Depressed

A Meditation on Psalm 13. By JOHN RITCHIE, Kilmarnock

IN these terribly testing times through which we are passing, the "Psalms of David" are a source of real comfort and strength. Here is a man who bares his soul to his God without reserve; sometimes in deep perplexity; sometimes in confession of sin; sometimes in rapturous worship. His experiences and moods vary so rapidly, that we might think him unbalanced, if we did not see in them the reflection of our own. This brief Psalm, in its opening verses at least, is one of the occasions which John McNeill, the Scottish evangelist, so aptly described as "David in the dumps." He certainly appears to be "down and out," yet in the end emerges *singing*. There are only six verses in the Psalm, and they fall naturally into three couplets.

Verses 1 and 2	.. ..	**Depression.**
Verses 3 and 4	.. ..	**Petition.**
Verses 5 and 6	.. ..	**Adoration.**

I am told that experienced nurses say that no two babies ever cry exactly alike, and probably no two saints of God ever passed through precisely the same experience, or expressed their feelings in just the same words. Still, there are times when we are all like "an infant crying in the night." For some reason or other, we are afraid. In the first two verses of the Psalm there is:

I. DEPRESSION,

which vents itself in a strange, despairing cry of complaint. The Psalmist seems to be crushed with the thought that God has forgotten him—forgotten him too, when his mortal enemy was seeking his life. He has not lost confidence in God altogether, else he would not have turned to Him as he does now, but he is not sure apparently *that he can hold out much longer*. Hence the four times repeated question in verse 1 and 2, "*How long?*" He is passing through an experience which believers of all ages, including ourselves, have known something about, but never perhaps more than in these tragic days of war. Many of God's dear people are feeling depressed. Martin Luther, usually courageous as a lion, had his dark days. Once he was so much depressed that his wife gently asked him *if God were dead*. He, at least, seems to have understood the meaning of the Psalmist's cry, when he says of these two verses, "hope itself despairs, and despair yet hopes."

"How long wilt Thou forget me, O Jehovah?" (the Unchanging One) is David's bitter complaint, then quite illogically he answers his own question with another. "*For ever?*" In his agitation, he does not see that question and answer are irreconcilable. "How long?" involves that there will come a time, be it long or short, when God will reveal Himself. That the Unchanging One would forget him for ever, he must have known, was impossible. Many of you have been out on a brilliant summer day. You basked in the sunshine without coat or wrap, and felt its warm rays glow through your body. Suddenly a dark cloud passed over the sky; the sun was shut out; you felt chilled and uncomfortable, but you were sensible enough to know that *the cloud would pass, but the sun would remain*. Take that into account in these cloudy days. Remember the great words of Isaiah 49. 15, 16: "Can a woman forget her sucking child? Yea, she may forget, yet will I not forget thee; behold, I have graven thee upon the palms of My hands." Primarily true of Israel, no doubt, but eternally true of all God's people (Heb. 13. 5).

Then the Psalmist utters his second complaint, for when one is depressed complaints seldom come singly.

"How long wilt Thou hide Thy face from me?" Here, he is coming closer to actual facts, for there are times when God *appears* to hide His face from His people. Have we not sought His face, but He seems to turn away; our prayers are unanswered. The heavens above seem as brass; we cannot make contact with Him. Spiritually, there is a lack of communion; materially and nationally, things go against us. To use the lines of Faber, there are times when:

> "He hides Himself most wondrously,
> As if there were no God."

But the wise old saint goes on to say:

> "Thrice blest is he to whom is given
> The instinct that can tell
> That God is on the field when He
> Is most invisible."

That, I believe, is true to-day. "God is on the field." His purposes are going forward steadily, amid all the upheavals of war. I am expecting, that like the coming of the rain in the days of Elijah (1 Kings 18. 42-46), deliverance from this world-carnage will come in a sudden and unexpected way. Let us, like the prophet on Carmel, be on our knees, and at the same time be on the outlook for that "little cloud . . . like a man's hand"—the first sign of the intervention of the Almighty.

The third complaint is a sequel to what has gone before: "How long shall I brood over

Plans of Deliverance?"

(New Translation). If God is not completely trusted it will naturally follow that we shall begin to cast about and reckon what our chances are from human sources, and we shall get the same result as David did—disappointment. "Having sorrow in my heart daily." Has not this been our experience since this war began?

The Psalmist's final complaint, and one which many of us have been asking in these days is: "How long shall mine enemy be

"Exalted over Me?"

I wish I could do as David does, and put our concern about the enemy to-day in its proper place—*last of all*. None of us can be other than concerned about the grave danger which threatens us as a nation; it is more real and more formidable than many of us know, but the man of faith realises that his chief concern must be *to get right with God first*. For 100 years at least, this nation of ours has been gradually turning its back on God and His claims, and so far there is no sign of its repentance. Nor can we, who are believers, be absolved from responsibility for this decadent movement. We need to bow our heads in the dust, for our testimony among our fellow-citizens has been so feeble that it has failed to stop the rot. Too often it has been a stinking savour, instead of an attractive perfume. We must admit the hand of God is upon us in discipline. He has permitted an utterly pagan nation to be the "rod of His anger" against us. "How long shall mine enemy be exalted over me?" Until with subdued and softened hearts we turn to God in real contrition, and put away from us the hard, self-satisfied, contentious and indifferent spirit which is yet among us.

II. PETITION.

In verses 3 and 4, the Psalmist ceases to complain, but turns to Jehovah in a strong and even daring appeal. "*Look on me, and answer me, O Lord my God.*" Notice the peremptory and personal claim. In effect he says: "● Lord, Thou art in honour bound to look on me and answer my prayer, for I have none but Thee; my safety and Thine honour are one." It seems almost irreverent, but if I understand my Bible aright, this insistent and persistent storming of the throne of grace is just what God wants from us. Granted, this is probably one of the most incoherent prayers in Scripture, but there is a depth of sincerity about it which is arresting. It is "the effectual, fervent prayer of a righteous man" which availeth much. It makes God, *the One Grand Resource*, whatever means He may use. But the petition continues: "*lighten mine eyes, lest I sleep—death.*" A peculiar phrase this. As the eyes of a very sick man are heavy and dull, but with returning health begin to light up and sparkle again, so the thought here seems to be that since

The Lord is his Life and Light,

if God be not consciously with him it is but death; spiritual at first, and later physical. So David entreats God to cheer him up; to put brightness into his eyes. It reminds us of the prayer of Ezra (chap. 9. 8), when before a great congregation of weeping people he confesses their sin, and says: "Now, for a little space grace hath been shewn from the Lord our God . . . that our God may lighten our eyes and give us a little reviving."

Further, David grounds his plea on another possibility. "*Lest mine enemy say, I have prevailed against him, and those that trouble me rejoice when I am moved.*" He firmly believed that the triumph of the enemy would be the triumph of evil over good, and that the news of his defeat or death would be a cause of rejoicing among those that feared not God. If we can rightly use this argument in our intercession at the present time, let us do so by all means. While there are many true believers in Axis countries, suffering under conditions which call for our prayerful sympathy, the declared policy of the rulers of these lands is definitely anti-Christian, and if successful, would put an end to all that we hold most dear, including the liberty to worship and serve the Lord according to His Word. With clear conscience we can petition God on this account, if for no other reason, that these forces of evil should not be allowed to prevail, and that His Sovereign power will be clearly manifested in their overthrow.

III. ADORATION.

In the last couplet David recovers his poise of soul. Although, reading through the Psalm, there is no apparent change in the situation, *there is a marked change in the man*. In the act of prayer his mind is led away from himself. He becomes so confident in God Himself that depression gives way to adoration. The little word "but" at the beginning of verse 5 indicates the return of his soul to its rest "But as for me, I trust (now and for ever) in Thy mercy." He has come to a decision. Like a little child, clasping both hands around its mother's neck, the Psalmist drops complaints, fears, his own plans, and even the justice of his cause, and clings to the mercy of God alone. That decision has an immediate result. "*My heart shall rejoice in Thy salvation.*" He gives thanks before the victory has been won; he is assured it will come. This is perfectly logical, for just as salvation (whether temporal or eternal) must be grounded on the mercy of

God, so joy is the outcome of trust, and the measure of the joy will just be the measure of the trust. You may say that with the perils and disasters of war hanging over us, this is not "practical politics." Let me remind you, however, that trust and joy in God are

Not Surface Things.

Even though the cheeks be blanched and the physical frame shaken under the terror of falling bombs, shattered homes, and stricken humanity; these inward blessings remain, like the God Who is their source, unchangeable, and even in the "last weariness—the final strife," are still there, and carried over within the dying saint to the other side.

But now the Psalmist reaches the apex of his great experience in the last couplet: "I will sing unto Jehovah because He hath dealt bountifully with me." Looking backward over the years behind him—troubled and anxious years—he sees standing out like a rock swept by the billows, and sometimes lost to view in them, yet utterly unshaken—the bounty of God. David takes heart of grace from this, and although his prayer is not yet fully answered, and his enemy is still in being, he is as sure of the deliverance that is to come, as if it were already a fact. His tightened grasp of God and the assurance of God's tightened grasp on him, lead him to a song of adoration.

Singing, unlike trust, breaks through the surface, breaks through timidity and fears, and gives thanks for what shall be in God's good time. Let us join him and sing:

"How good is the God we adore,
Our faithful, unchangeable Friend:
Whose love is as great as His power,
And knows neither measure nor end."

Trust: Rest: Wait

PSALM 37. 5, 7.

FATHER! I know Thy way for me is best;
Thy trustful child, I lean upon Thy breast:
Here is true peace, true joy, true love, true rest.

Thy path, not mine; Thy will, not mine; Thy plan
For my one life, through its allotted span
Is best for me. I know it, and I can

Place my weak, trembling hand in Thine and say:
"Make *Thy* way plain before my face to-day"—
Then wait and trust and rest and praise alway.

I do not need to blaze my lonely trail
Through trackless forests, not to guide my sail
Uncharted oceans o'er—Thou wilt not fail

To be my Guide, my Pilot—well aware
Of lurking perils and of hidden snare.
Thou knowst my journey's end—Thou'lt bring me there.

RANSOME W. COOPER.

The Oversight

By ERNEST BARKER, London

AN Assembly which possesses a *godly* Oversight is to be congratulated, seeing that such an oversight is one of God's choicest gifts to His people.

In a recent issue a helpful article collected the outstanding features of divinely appointed overseers, and the present writer's purpose in this short paper is to emphasise certain of these characteristics, and to treat the subject from the viewpoint of practical utility.

Of all the essential qualifications of an overseer, surely the most important is

Character.

He may not be a brother of outstanding ability as a preacher or teacher, but his *life* should be beyond reproach. Such an elder need not be too anxious about his reputation, because that might change with changing circumstances, but he should be exercised as to his personal character. Reputation is what others may think about me. Character is what I am, wherever I am. The brethren who comprise the oversight should be the most spiritually minded men in the Assembly (though, of course, all the brethren in the meeting should be spiritually minded).

Another essential qualification is

Experience.

When the Apostle Peter exhorted the elders in 1 Peter 5. 1, he reminded them that he himself was an elder. Peter was able to draw upon a wide and varied experience in his long service for God. When he exhorted the brethren to feed the flock of God, he no doubt remembered the commission he had received from the lips of the Lord Jesus: "Feed My lambs . . . feed My sheep" (John 21. 15 to 17). A brother who lacks experience in the ways and service of God is obviously unfitted to guide the Assembly. This leads us to the important, though somewhat delicate, question of age. It must be clear to us all that the term "elder" does not mean a young brother. Although we have no authority to fix any definite line of demarcation, we have Scriptural authority to say that an overseer should be of sufficient age to be able to instruct, to guide, and to give godly counsel to his fellow-believers. In other words, *the Christians in his Assembly should be justified in regarding him as an elder*. For this, some years of experience in the things of God are necessary.

A further essential qualification is

Wisdom.

Those who have been acquainted with oversight responsibilities for any length of time know how much wisdom is required—wisdom which God alone can give. This at once emphasises the

need of prayer, seeing that divine wisdom may be had for the asking (James 1. 5).

It was Mr. R. C. Chapman who said:

> "Church making is heart-breaking:
> Church mending is never-ending."

Overseeing brethren should understand better than anyone else the condition and needs of the Assembly. They should know which is the best and safest course to adopt in all circumstances, ordinary or extraordinary. For this, long patience is needed, and our elder brethren may be assured that, however much patience they possess, it will, at times, be tested to the uttermost.

Another essential qualification is

Grace.

The urgency and importance of this quality cannot be overstated. All overseers should be kind, tender-hearted, and forgiving. They are expected to be shepherds—not spiritual detectives. They should be ensamples to the flock—not spiritual dictators. If matters should arise in the Assembly which call for discipline, these should be handled firmly, fearlessly, and uncompromisingly, but behind the firmness, behind the discipline, let there be a tender heart, otherwise more harm may be accomplished than good. In all Assembly exigencies the oversight brethren should be constrained by the mighty love of Christ in any action upon which they have to give their decision.

There is yet a further qualification which is necessary, namely

Compatibility

of temperament. This should be manifested in all meetings convened relating to church government. We are all subject to limitations, and, as the Apostle James reminds us: "In many things we offend all." Nevertheless there should be a "give and take" attitude at every oversight gathering. The words, "In honour preferring one another" apply to elders just as forcibly as they apply to other believers. When this principle of mutual forbearance is carried into effect, all overheated discussions are avoided. In point of fact, when brethren in oversight meet to discuss matters which affect the welfare of the Assembly they should bear in mind that *all* the exhortations which relate to Christian life and conduct refer to them at least as much as to the other saints.

It occasionally happens that one brother maintains an independent attitude, even though all the other brethren are united in their judgment. If by so doing he opposes a suggestion which is unscriptural, well and good. But if the matter under consideration is not condemned by the Word of God, and if it is for the good of the Assembly, it seems to me pathetic that the greater number of the brethren should feel obliged to give way because of one dissentient. We shrink from being governed by a "majority," but is there not a danger at times of being ruled by a "minority"? Surely the best course to adopt in these circumstances is for the dissentient brother to manifest grace, and give way to his brethren. Complete unity in an oversight gathering conduces to a heavenly atmosphere, and this may be cultivated and maintained by mutual forbearance.

Let the elders perform their high and dignified office with the highest end in view, namely,

The Glory of God.

Let them manifest a Christ-like desire for the spiritual welfare of the Assembly. Let them leave no stone unturned to ensure the confidence of those whom they seek to serve. Let them rule in such a manner as to be worthy of double honour (1 Tim. 5. 17). Let them live in abiding fellowship with their Lord, so that as time advances they will become wiser, more gracious, and more Christlike. Let all things be done in the spirit of the Chief Shepherd, from Whose hands in a coming day the faithful under-shepherds will receive an imperishable crown of glory.

There remain two matters to be stated.

First — Believers ought not to expect a perfect oversight, because if they do they will be disappointed. They must not be surprised if occasionally the overseers are guilty of an oversight.

The second observation is this—The brethren mentioned in Acts 15 possessed all the qualifications we have been considering. They were men of *character*, men of *wisdom*, exercised *grace* and *forbearance*, and revealed a beautiful *compatibility of temperament*.

Strangers and Pilgrims

OF Abram it is written, "He was very rich" (Gen. 13. 2), yet by the same Divine biographer, "He confessed he was a stranger and pilgrim" (Heb. 11. 13). Again, of David it is written (1 Chr. 29. 4), he gave over £18,000,000 worth of gold and silver to God's house. Yet in the outpouring of his heart to God his exclamation was: "I am a stranger with Thee" (Psa. 39. 12).

The above proves it is possible to be suitable to God in heart, though surrounded with great material means. But the term, "stranger and pilgrim" is one belonging to the present dispensation as well as the past (1 Pet. 2. 11). The particular significance in our time is not *material*, but *moral*. We are not called to leave our native city like Abram. But each one born from above is imperatively called to leave sinful self for Christ (John 12. 25; Gal. 4. 19), and in measure as we press toward this mark (Phil. 3. 14) we will be practically "strangers and pilgrims."

JAS. FORBES.

The Comforts of God

A Short Meditation on Psalm 36.

By A. R. CHISHOLM, Helensburgh

WITHIN the last two or three decades many of the illusions of nominal Christian men and women have been rudely dispelled. The gospel of the "Uplift of Man" and of his achievements for the betterment of the race have been brought to nought by the catastrophe of war. These opening verses (1 to 4) declare with certainty the gross iniquity at work at this very hour. Dictators flatter themselves concerning a "New Order" which, when disclosed is seen to be hateful (v. 2): it is based on iniquity and deceit. There is neither wisdom nor goodness in it (v. 3). Its devices are mischievous even to slavery and death (v. 4). The reflection of the Psalmist (v. 1) on the transgression of the wicked is expressed with artless simplicity. His heart tells him "that there is no fear of God before his eyes." How fundamental, comprehensive, and final!

It gives confidence to observe, first of all, that the mercy, faithfulness, righteousness, and judgments of God are reflected in the heavens, the clouds, the great mountains, and the great deeps, *i.e.*, just over and around the habitations of men. We are beneath the heavens and the clouds. We are guarded by the great mountains and encircled by the great deeps. So we are surrounded by the Omnipresence of the Eternal God and Heavenly Father, and are the objects of His unceasing watchfulness and care.

There is comfort to every believing soul in the activities of God described in the Psalm.

Mercy (v. 5) is the sympathising and pitying goodness of God. It is manifested to the afflicted, the poor, the penitent, reaches its greatest height in the gift of Christ; effects salvation for every sinful man, and reaches to the very heavens.

Faithfulness (v. 5) affords the certainty that God will fulfil the divine purposes of His own grace, and make good every promise of His word; revealing the love and truth therein.

Righteousness (v. 6) is the absolute and essential perfection of His just and holy character, erecting an effectual and eternal barrier around the trusting soul like a great mountain, which cannot be scaled by evil hosts. It renders the security of the believer inviolate; a righteousness which is equal to His love, and which is evident in all His acts and ways.

Judgments (v. 6) effected with inscrutable wisdom, marvellous in their action; graced with a simplicity which astonishes and inspires to greater faith. Executed "in the deeps" they reach the foundations of life and destiny, stretching from eternity to eternity. Holy Writ abounds with numerous examples.

"Thou preserveth man and beast" (v. 6). His provision is over all, supporting His creatures in being; caring for them wonderfully, disposing and controlling their affairs; not withholding material blessings. Sunshine and rain; seed-time and harvest fail not. The fruits of the earth for the sustenance of man and beast are received in generous measure from the bountiful hands of God. By flood and fire He purges the earth, not permitting corruption and lasciviousness to annihilate the human race, but preserves its continuity.

The loving-kindness of God (v. 7). How excellent! The wonderful beneficence of God penetrates every sphere of life and enriches it with favours. How frequently His loving-kindnesses are experienced in smoothing the difficult places of life; in easing burdens which threaten to overcome; in timely help mediated through fellow-believers, and also through unbelievers; all traceable to the loving care of God. No wonder we trust "Under the shadow of His wings." Normally we fear shadows as something sinister and menacing. This shadow gleams with His love and care. Not only so, our soul-hunger is abundantly satisfied

"With the fatness of Thy house" (v. 8)—consolations and comforts; holy affections through Christ Jesus our Lord, stirred and enjoyed in the warmth and light of His love, ministered to us by the Holy Spirit. Faith jubilant and hope buoyant through the inspired Word, revealing "the glory that should follow." Our spirits rejoicing, find "rivers of pleasure" in Him we love, "though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." What a rich and glorious provision in the midst of a warring world!

"With Thee is the fountain of life" (v. 9). A fountain which never fails. It is no mere trickle of life wasting itself in the desert sands of time. It springs from the everlasting throne of God; ever flowing in the volume and strength of redeeming love. It is the outpouring of Divine life flowing in the marvellous riches of grace to sinful men and women everywhere. In that great day of the feast (John 7. 37-39) our Lord declared "If any man thirst let him come unto Me and drink," and out of him "shall flow rivers of living water." The fountain of life is contained and expressed in the Son, and realised through simple faith in Him. The indwelling Holy Spirit ministers to the needy soul a peace and joy in the Saviour which is more than life itself.

"In Thy light shall we see light" (v. 9). In the mercies, faithfulness, righteousness, judgments and preservations of God we perceive the working out of the counsels of eternity for the blessing of men. In that light we see the end of

all flesh, the overthrow of the wicked designs of evil men: the setting at nought of the arrogant schemes of man for domination, by the victory of the Cross. We can discern the glory, grace, and wisdom of the Eternal Sovereign God made known to wondering worlds through our Lord Jesus Christ.

In that light—"the light of the glory of God in the face of Jesus Christ"—we shall walk "till travelling days are done." In the comfort of the Triune God—Father, Son and Holy Spirit—we shall be kept in the peace that passeth all understanding.

Does God Know? Is He Interested?

By W. W. FEREDAY, Rothesay

GREAT and terrible things are taking place in the earth, and things even greater and more terrible are threatening. The full extent of the present disaster, engineered by the powers of darkness, is only known to God. But millions of hearts are torn and bleeding, with their homes wrecked, and their lands devastated. Even God's saints are apt to falter as they witness these horrors, and questions arise in their hearts. Does God know? Does He care? Has He ceased to be interested in the world which cast out and crucified His beloved Son?

Dan. 11 has been no small comfort to me of late. A strange chapter to turn to for comfort! It is occupied with political intrigues and the jealousies and wars of rival kings. In it an angel from Heaven is speaking to an inquiring saint on earth. The preceding chapter tells us of deep spiritual exercise on the part of Daniel concerning the future of his people. During three weeks he fasted and prayed, and then the answer came. Apparently the angel-messenger had to fight his way through hostile forces in the spirit-sphere in order to reach the prophet. Now follow briefly the Divine message. Persia—the Power then dominant in the earth, and to which Israel was subject—should have four more kings. The last of the four would attempt the subjugation of Greece. "A mighty king" of that country would retort against Persia, to the overthrow of that Empire. Alexander the Great is clearly meant. His death would cause his dominions to be divided into four parts. Two of these—Syria and Egypt—would be in perpetual conflict with the holy land for their battle-ground. Down to verse 35 all has been fulfilled, and in such complete agreement with the known facts of history that critics have said that it is unthinkable that such a chapter could have been penned in the sixth century before Christ! Roughly speaking, Dan. 11. 1-35 describes the history of the Mediterranean Powers from about B.C. 530 to B.C. 170. The verses that follow — 11. 36 – 12. 2 — still await fulfilment. Israel's latter-day sorrows, and their final deliverance are therein set forth.

But we are looking for comfort! Reader, note it well, that everything is known to God. The doings of next year are as well known to Him as the doings of to-day. Thus with holy calm the angel could tell Jehovah's anxious servant of the evil works of men not yet born, and of the sufferings—"sword, flame, and captivity"—which must come upon His own people. Men, saints included, may be taken by surprise by things which develop on earth, *God never*. The whole situation, as described in Dan. 11, covering several centuries, was under His observation, and all its calamities were measured by Him. It is the same to-day.

If it pleased our God, He could speak to us as circumstantially as to Daniel two thousand five hundred years ago. He could tell us how many kings will reign in Britain before the Millennial Kingdom is established, and He could inform us how many men will control the destinies of Germany, Russia, etc., and the sort of men they will be. But it does not please Him so to do. He has assured us in the long-completed prophetic word that all evil will yet be subdued and that the Man who once wore the crown of thorns will be everywhere acknowledged as King of kings and Lord of lords. With reference to His present dealings we must cultivate child-like confidence in His perfect wisdom and unchanging love.

> "A Father's hand will never cause
> His child a needless tear,"

and there are unquestionably lessons to be learned in adversity that could not be so easily learned in prosperity. If our hearts are "exercised" under "the mighty hand of God," the "peaceable fruit of righteousness" will be developed in us to His praise and glory (Heb. 12. 11; 1 Pet. 5. 6).

Does God know? *Yes*. Does He care? *Yes*. Is He interested in the tragedies of earth? Dan. 11 is sufficient to assure us that nothing escapes His holy eye.

Pearls from C. H. Spurgeon.

NO Scripture is exhausted by a single explanation. The flowers of God's garden bloom, not only double, but sevenfold; they are continually pouring forth fresh fragrance.

Even the requirements of grace are the gifts of grace. If you are bidden to repent, your repentance is given to you by Him Who is exalted on high to give it. Faith is the gift of God, and the work of the Spirit of God.

Christ the Fulfilment of the Law and the Prophets

By E. H. BROADBENT, Gislingham

IN the Sermon on the Mount (Matt. 5. 17) the Lord said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil."

In the case of a prophecy about Christ; as of His birth, or of His crucifixion, or resurrection; when the event took place He had fulfilled in that particular, the Prophets.

But there are ordinances of the Law which were said to be *for ever*; as, the keeping of the Passover feast, of which it was commanded (Exod. 12. 14): "Ye shall keep it a feast by an ordinance *for ever*"; the observance of the feast of unleavened bread (v. 17): "Therefore shall ye observe this day in your generations by an ordinance *for ever*"; the great day of atonement (Lev. 16. 29): "It shall be a statute *for ever* unto you" (v. 31); "it is a statute *for ever*" (v. 34); "this shall be

An Everlasting Statute."

The coming and work of Christ brought the observance of the ordinances of the law to an end. He Himself kept the law perfectly, as was borne witness to by the Father: "This is My beloved Son, in Whom I am well pleased" (Matt. 3. 17). But beside this, His coming fulfilled the purpose for which the law was given, so that statutes which had been ordained "for ever," ceased in that form in which they had been given, and long continued, and entered on another phase. So it is said: "Christ is the end of the law" (Rom. 10. 4). That is not in the sense of destroying it, but of fulfilling it, or carrying it on from its earlier, preparatory stage into its fuller and developed continuance. Therefore it is now no transgression of the law when its ordinances are not observed; on the contrary, an observance of them now would be a slight on the law, as though it were always preparatory and incapable of ever reaching that at which it aimed. This development is described by the Apostle Paul (Gal. 4. 3-7 and 9-10): "We, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Then follows reproof and warning; "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

The Lord Himself constantly taught this merging of the Law and the Prophets into the Gospel. Answering a question as to the right place of worship, He said (John 4. 21 and 23-24): "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him."

The unity and development of the Law, the Prophets, and the Gospel are exhibited on the Mount of Transfiguration. There Moses and Elijah, representative of the Law and the Prophets, appeared in glory and talked with Jesus, transfigured, glorified. Peter, in view of such glory, proposed to build three tabernacles: one for Moses, one for Elijah, and one for Jesus. Then the voice from heaven declared: "This is My beloved Son, hear Him," and when the disciples looked, they saw "Jesus only."

A Study of the Seventeenth Chapter of John

THE LORD'S PRAYER.

By JAMES WILSON, Glasgow

1. "O Father" (v. 5)—The Son's eternal glory.
2. "Holy Father" (v. 11)—The present holiness of believers.
3. "Righteous Father" (v. 25)—The world's ignorance of the Father.

Three Gifts to the Son.	Three Gifts to Believers.
Verse 2. Power.	Verse 2. Life.
,, 6. People.	,, 14. Word.
,, 24. Glory.	,, 22. Glory.

Believers and the World.

They are: 1. Given out of it (verse 6); 2. Sent into it (verse 18); 3. Left in it (verse 15); 4. Not of it (verse 14); 5. Hated by it (verse 14); 6. Kept from the evil of it (verse 15); 7. Delivered out of it (verse 24).

The Word.

1. Given (verse 8); 2. Received (verse 8); 3. Kept (verse 6); 4. Its sanctifying effect (verse 17).

Kept.

1. The Word kept by believers (verse 6).
2. Believers kept by Christ (verse 12).
3. Believers kept by the Father (verse 11).

"The Witness" Book Reviews.

Books for review should be sent to the Editor 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

Seventy Lessons in Teaching and Preaching Christ. By GEORGE GOODMAN. (Pickering & Inglis. 6/ net; 6/6 post free). Without doubt Mr. Geo. Goodman has given us his greatest book. And what a treasure it is! As a preacher, I am personally indebted to Mr. Goodman for a book that will supply me with ideas for sermons *ad infinitum*. Advance publicity spoke of this volume as "unique." There is nothing quite like it. To our way of thinking, "70 Lessons in Teaching and Preaching Christ" is one of the most wonderful books yet written dealing with the life and labours of the Master. I showed my copy to one of the outstanding Bible teachers of America, and he simply raved over it.

Dr. HERBERT LOCKYER.

Destructive Critics: A Defence of The Blessed Hope (3d.); Things which Must Shortly Come to Pass (3d.); The War in the Light of Prophecy (2d.). By JAMES SCOTT. (Pickering & Inglis Ltd., in conjunction with the Scottish Prophetical Council.) These three publications are additions to the series of helpful pamphlets on prophetical subjects from the pen of the Chairman of the Scottish Prophetical Council. They stand for the line of interpretation most familiar to readers of *The Witness*, and sturdily resist the present temper which toys with alternative theories advocated with some acrimony and much persistence in quarters "given to change." They are clearly written and eminently suitable for providing an outline of prophetic knowledge to those desirous of gaining one, while for those who have already some acquaintance with the Prophetic Word they will serve to refresh thought and strengthen hope. Even if the reader should be unable to accept every statement found in the pamphlets, he will find himself confirmed in holding to the general scheme they advocate.

SPECIAL REVIEW.

The Coming Generation. Chapters on Sunday School Work. FREDK. A. TATFORD. (John Ritchie Ltd. Price 1/.) It is amazing how much excellent matter the author has included in this short manual. The organisation of the school, the control, curriculum, the mental and emotional characteristics of children at various stages of their development and the best methods of teaching to adopt at each stage—all these matters are wisely outlined.

There is a subject, however, by no means unimportant, to which no reference has been made: viz., the distribution of intelligence. A representative age group of children contains the supernormal and subnormal. Each constitutes a problem in class teaching, especially the latter: these are generally found in larger numbers in poor neighbourhoods.

It is to be hoped the book will not discourage because of the subtlety and complexity of the work to which the teacher is called. It is well to reflect that as in secular education, a teacher with a strong sympathetic personality, breaking many rules of educational technique, will achieve success, so the Sunday School teacher, knowing his Bible and walking daily with his Lord, being endued with heavenly wisdom and spiritual power, will be greatly used, though he may know little of the psychological principles underlying the art of teaching.

This does not mean, however, that all possible help should not be sought. Strenuous endeavour should be made to acquire knowledge that will help, and this book is strongly recommended. F.G.A.

A Wonderful Home-Going

MR. GEORGE DAVIS, OF SPAIN.

AT Brisbane Hall, Largs, Ayrshire, a quarter of an hour before noon, on Lord's Day morning, 31st August, 1941, a few minutes before the usual time for the Breaking of the Bread in remembrance of that Body broken for us, our esteemed and beloved brother, George Davis, of Ferrol, Spain, in a few brief seconds passed out of our midst to be with Christ for ever. Could there have been a more beautiful and blessed close to a long pilgrimage marked by many decades of fightings and combats in a foreign land!

After several weeks of silence at public worship, a silence self-imposed in view of a certain weakness following upon a serious operation in his 77th year, he had, on the last Sunday of August, 1941, thought himself strong enough to take audible part in public worship. He rose with all his usual quiet dignity, and gave out the hymn:

"What was it, O our God,
Led Thee to give Thy Son?"

adding in a clear strong voice, vibrating with emotion:

"'Twas love unbounded led Thee thus
To give Thy Well-beloved for us."

Shortly after this hymn was sung, our brother rose again, his tall figure quite unbent by years. He read the four opening verses of the Epistle to the Ephesians, pondering over the weight of meaning of every phrase and word. This was especially to be marked, for example, in the vibrations of the voice as he emphasised with a ringing stress the words, "Blessed be the God and Father of our Lord Jesus Christ." Then he spoke of the blessings of verse 3: "the best of all blessings in the best of all places... "Did not this third verse take us out of the darkness and the cold into God's warmth and light and sunshine?" he asked. It reminded him of the old days in Spain in the wintertime; yes, in the South of Spain as well as the North, even in winter, when it could often be bleak and cold, so the people would all get out of their own chilly houses, and go and sit in the open air in the sunshine; thus we would often find companies of people sitting together and warming themselves in the cheerful sunlight. "And, my brethren, should not we, the children of God, gather together cheerfully and joyously into the light and the warmth of the sunshine of God's love in our Lord Jesus Christ; that deep strong love from which nothing can ever separate us; for were not we chosen in Christ before the foundation of the world! When we were yet without strength, while we were yet sinners, even while we were still *enemies*, the surpassing love of God went forth to us in the gift of His Son."

And then Mr. Davis rose to his fullest height. During the 30 years I have known him, never did he seem to me so tall, and he literally cried out with a loud voice: "Oh, my brethren, in the light of such love, how shall we, how can we, allow ourselves to be preoccupied with our poor and trifling and petty differences? Shall we not rather, like my Spanish friends, get out of our cold and chilly little private dwellings into the warm and healing rays of the Sun of Righteousness, so that we may be found holy and without blame before Him in love." "*Without blame before Him in love*," he repeated in a voice broken by unusual emotion, and then resumed his seat, evidently very tired from so unwonted an effort. In another moment he had fallen from his chair in profound coma. The spirit was gone almost immediately. Emancipation from the burden of the flesh had come in an instant, that he might "*be with Christ, which is far better.*" J. W. WILES, of Yugoslavia.

(Mr. Wiles was present, occupying the seat next to Mr. Davis.)

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.

Quote serial numbers for reference.

HOW MANY APOSTLES?

QUESTION 2261.—Is it true to say that there were more than twelve Apostles living after Pentecost? Did not Paul make up the thirteenth?

Ans.—The original Apostolate consisted of the twelve chosen by the Lord Jesus (Luke 6. 13). After the defection and suicide of Judas the vacancy so created was filled by the selection by lot of Matthias (Acts 1. 26). In Acts 1. 22 Peter states the qualifications necessary for a place among the Twelve.

The contention of some that Matthias' selection was invalid, and that Paul proved to be the right person to fill the vacancy is without warrant. That Matthias is not again mentioned by name in the New Testament after Acts 1 proves nothing, for the same is true of eight of his colleagues.

Paul's apostleship occupies a special place. He was directly commissioned by the risen Christ to carry the Gospel to the nations (Gal. 1. 1, 16; 2. 9).

These, *i.e.*, the Twelve and Paul, were Apostles in a sense beyond what was true of others to whom the title is accorded in the New Testament. The Twelve hold a unique place in relation to Israel; Paul, in relation to the Nations.

Barnabas, however, is named an Apostle alongside Paul (Acts 14. 14; 1 Cor. 9. 5 and 6). Paul mentions Andronicus and Junias as "of note among the Apostles" (Rom. 16. 7). He appears to include Apollos with himself as among those Apostles "made a spectacle to the world to angels and to men" (1 Cor. 4. 6 to 9). A comparison of 1 Thess. 1. 1 with 2. 6 conveys the impression that he describes Silvanus and Timothy as Apostles. J.B.W.

TWO WAYS OF WORSHIP.

QUESTION 2262.—Matthew 18. 20 and Heb. 10. 19-22 seem to set forth two ways of worship: one the worship prompted by the presence of the Lord "In the midst," the other that which comes from entering by faith "into the holiest" where Christ is for us. Which of these is the view to be taken when we are met to celebrate the Lord's Supper?

Ans.—An examination of the context of Matt. 18. 20 will show that the passage has more to do with the subject of prayer than that of worship. In prayer we are largely concerned with our personal needs, whereas in worship we are occupied with the worth of the Lord Himself.

The teaching of Heb. 10. 19-22 is in respect to the privileges which the Christian has because of the supremacy of the Christian revelation over the Levitical system. Among other things he has entrance at all times into the Holy Place where Christ is and where everything speaks of His glory and sufficiency.

As to what should be in mind in meeting to partake of the Lord's Supper, the thought of Christ being among us here (Matt. 18. 20) should not exclude the thought that we are with Him where He is (Heb. 10. 19-22), and vice versa. Provided the soul is utterly taken up with Christ and is aware of His presence, His nearness, then worship, spontaneous and overflowing, will result. Such worship, it must be stated, is only possible where the proper conditions of approach are carefully observed. There must be sincerity, faith, cleansing, and unquestioned confidence in the adequacy of Christ's work and word (Heb. 10. 22). W. G. HALES.

The "Witness" Watchtower.

THE approach of the days of Autumn and Winter is being faced by the people of Britain with stout hearts. What the months ahead may hold, who can tell? Whether another ordeal comparable to that of a year ago will fall upon us, who knows? Whether some new devilry may make day a dread and night a terror, who can foretell?

But *God*, who has been His people's stay and strength thus far is with us still, and the hope we cherish is that HE will end this horror in a way that will make the whole earth take knowledge that "the LORD reigneth."

LOCAL CHURCHES' WAR EXPERIENCES.

From several quarters the suggestion comes that it would be a good thing were the experiences made known through which some companies of Christians have been brought since the aerial bombardment of the cities of our country began.

There must be many stories of God's care, provision, guidance, preservation and deliverance, which to tell would be to His praise and which yet await the telling. We would be glad to receive short first-hand accounts of this sort.

A PRAYER.

During his last illness, George Chesterman, the veteran missionary to Spain, prayed: "Lord, keep us from slipshod labour."

THE BEST YOUTH MOVEMENT.

The movement advocating regular Bible teaching in all the schools of the land in post-war days is attracting a good deal of attention in the Press. A recent correspondent, criticising the proposal to teach the Bible without theology, coined a fine phrase, writing that "religion without theology is apt to become *a spiritual chimera bombinating in a mental vaacum*."

We are sure that a knowledge of the ground-plan of Scripture is not chimerical, nor is the mind which possesses it thereby rendered vacuous. The Bible has a way of speaking for itself, impressing its own truth and inducing reflective thinking.

Better untheologised Bible teaching than to have the theological frames of modernism or ritualism occupy the minds of the young people. To give the youth of the land a working knowledge of the subject-matter of Holy Scripture, its moral law, its histories, characters, prophecies, parables, etc., and a factual apprehension of its didactic portions, is an aim worth striving for. Such knowledge affords the best basis for the working of the Holy Spirit, perhaps in years long after schooldays are over.

But Christian Sunday School Teachers and Young People's Workers have been in the van of the best Youth Movement for many years.

MOVEMENTS.

There are all kinds of them afoot: Political, social, economic, and especially religious movements. They may be, some of them certainly are, open to serious criticism. They may be cranky, divisive, or even heretical. Only one thing is more dangerous—the absence of all movement, complete spiritual torpidity.

However questionable a religious movement may seem, it is at least a sign that there is sufficient energy to move; but to have a name to live, being dead, is worse than being involved in the pressure of a wrong movement. Thyatira is bad, Sardis is a stage worse. In the former there was evil teaching and evil practice to be combated; in the latter there existed only comatose indifferentism. There is one thing worse than to be obliged to face and fight error, viz., to be found without the will, desire, or energy to fight, or indeed to care, whether truth be true or error wrong.

GOD'S WAY WITH AN AGGRESSOR.

"I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest" (Isa. 37. 29). J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

October, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up September 15th

PERSONALIA

Remember our beloved brother, **Commander Salwey**, his wife and daughter, in Paris. Last news reported that they were well and had been released from Concentration Camp..We understand our brother, **Peter Wilson** and his wife, in Holland, are also well, although their sons are interned..Bro. **Wallace Barkshire** (c/o Mrs. Reeves, 13 Eastfield Rd., Andover, Hants.) reports pain slightly easier. He is happy in the Lord, and desires to thank all praying friends.

ENGLAND

FORTHCOMING.—Acton. Y.P., in Berrymead Hall, Oct. 4, at 3.30. P. T. Shorey and T. Smith..**Birmingham.** Ebenezer Hall, New John St., Oct. 11, at 3.30. F. A. Tatford and others.

LONDON.—It is hoped that the Monthly Missionary Prayer Meetings may be continued during the winter months as afternoon meetings. The next meeting will be on Friday, Oct. 31, from 3 to 4 o'clock, in Committee Room 7 (Ground floor), Memorial Hall, 16 Farringdon St., E.C...H. P. Barker gave help at **The Grove, Ealing**, and other Assemblies during Sep...**Kingsbury**. Anniversary, at Roe Green Hall, Sep. 6; well attended. Suitable ministry from R. W. M'Adam and G. Gray.

REPORTS.—Aldershot. Park Hall full, Sep. 6, when E. Barker and F. A. Tatford gave helpful ministry..**Exeter.** Sep. 9 and 10. Large numbers attended. Ministry by H. F. Wildish, D. W. Brealey, H. P. Barker, and H. Thorp. Reports of work given by J. Teskey and F. W. James. A helpful time.

NOTES.—Walter Ainslie had encouraging meetings at **Olivet Hall, Bebington, with Tabernacle Talks**, also crowded meetings with children. Many of the older ones professed..**Nottingham.** H. St. John expected in Clumber Hall, Oct. 5-7; Geo. Gaunt, Oct. 19 and 20..H. P. Barker gave appreciated addresses in **Wallington** during Sep...C. W. F. M'Ewen to be in **Woodbury**, Seaton, Exminster and Exeter during Oct...J. B. Watson gave appreciated addresses in Salway Hall, **Woodford Green** during Aug...T. J. Allen to be at **Stoke**, Ashburton, Tiverton and Teignmouth in Oct. He writes that Sep. 4 was anniversary of opening of Soldiers' Rest Room in the house of a widowed sister. Over 5000 have heard the Gospel during the 12 months and several have been saved..G. T. Veitch had nearly a month's services with Caravan and Tent at **Ripe**, and a similar time at Loughton for juniors and seniors, finishing Sep. 16.

SCOTLAND

FORTHCOMING.—Chryston. Muirhead Evangelistic Hall, Oct. 4, at 4. A. R. Chisholm, W. D. Whitelaw, J. Brown..**Glasgow.** Bethesda Hall, Linthouse, Oct. 4, at 3. R. Cumming, P. E. M'Pike..**Motherwell.** Roman Rd. Missionary, in Town Hall, Oct. 4, at 3.30. R. J. Wilding, Jas. Lees, C. G. M'Kinnie, Harold F. Wildish, others..**Auchinleck.** Gospel Hall, Oct. 11, at 3.45. A. Wilson, others..**Hamilton.** Gospel Hall, Baillie's Causeway, Oct. 11, at 3.15. Wm. M'Alonan, R. Prentice, J. Duthie..**Strathaven.** Gospel Hall, Letham Rd., Oct. 11, at 3. T. E. M'Leod, E. Grant, W. Hood, J. Hyslop..**Cutrine.** Gospel Hall, Oct. 25, at 3.30. Jas. Hyslop, Mr. M'Leod, others..**Glasgow.** Gospel Hall, Hillkirk Place, Nov. 8, at 3.30. John Douglas, Wm. Harrison, M. Grant..W. W. Fereday will conduct conversational Bible Reading in Abingdon Hall, Oct. 11, at 6.

REPORTS.—Helpful messages at S.S. Teachers' Quarterly Meeting, in Summerfield Hall, **Glasgow**, Aug. 16. Encouraging reports of work among the young were given by E. Rankin and T. Good..Messrs. Douglas, M'Leod, Weir, Tainsh, others, gave much appreciated help at **Muirkirk** Open-Air Rally, on Aug. 30.

NOTES.—D. M'Pate had profitable meetings in **Abingdon Hall**, Glasgow, during Sep. Hopes to help in Stevenston and Glasgow during Oct...**Elim** and **Albert Halls**, Glasgow, have arranged a series of Saturday Night Gospel Services, to be conducted by H. F. Wildish during Oct. and Nov...E. H. Grant will conduct special meetings for Believers in Roman Rd. Hall, Motherwell, commencing Oct. 5.

IRELAND

NOTES.—Dublin. W. Gilmore was in Merrion Hall, in Sep., followed by Dr. Heron. D. Craig is expected in Oct., when special effort in the Gospel will be made..Edward Hill is having special meetings at **Lisnageer**, Co. Cavan..Messrs. Craig and Lewis in Tent at **Aughafattan**. Numbers good; signs of interest amongst young folks.

AMERICA

CANADA.—Guelph. A fair number of whole-time guests met for the General Conference, July 26-Aug. 4, and had a very happy and profitable time around the Word. H. G. Lockett, M.A., led in the morning Bible Studies on Gen. 1-3, while J. F. Spink spoke at the evening meetings. Civic Holiday Meetings were well attended, when Mr. Spink ministered the Word morning and evening. In the afternoon, Capt. Barlow spoke on missionary work in many fields, followed by Dr. L. Bier of Angola, and Ed. Harlow of the Congo..Conference at **Trail**, B.C., was a season of blessing to many. Speakers were G. O. Benner, J. Wilson and W. Wilson. 3 weeks of meetings followed, with blessing to some. W. Wilson also visited Lethbridge and Granum, Alta., and attended the Conference at **Arnuley**, Sask., followed with meetings nightly; the Lord gave blessing; also Arborfield, Melfort, Prince Albert, Saskatoon and Delisle..Conference at **Pibroch** was a time of blessing, when two confessed Christ. Speakers were Messrs. Stephenson, Lacey, Fairholm, and W. Wilson..J. D. Ferguson was a month on the **Gaspe Coast**, having meetings all along the coast..L. J. Germain is now in **New Brunswick**, seeking to reach French-speaking people with the Gospel, by colportage and personal work.

UNITED STATES.—D. B. Long had a series of meetings in **Michigan**. Expected to go on to Canada..R. E. Harlow was to visit **Greenwood Hills**, Baltimore, Washington, etc. Is cheered by the genuine interest in missionary work..Donald M. Hunter is helping in Gospel work with Edwin Fesche at **Syria**, Va.

OTHER PARTS.—Honduras. J. Ruddock, Trujillo, writes of conference at La Ceiba, held for 3 days. About 70 had meals at the hall, 250 attended the Gospel Meeting, most of them unsaved; 4 believers were baptised, including 2 young men who are most active in seeking to win others..**Dominican Republic.** D. M. Reid, Puerto Plata, sends an interesting account of the labours

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of a young man who was led to Christ 20 years ago. There are groups of believers in various centres who have been reached during these years of faithful service.. **Argentina.** J. Russell, Buenos Aires, writes that they still enjoy liberty to preach the Gospel in the open air, with resultant blessing. The class for young male workers is proving a source of blessing. Some are capable preachers. There is much interest on the part of young believers in Bible study..**Paraguay.** C. M. Airth, Asuncion, reports the visit of Mr. Boom for a fortnight's mission, when the Lord blessed the Word to saint and sinner. He also visited San Bernardino, Yaguaron, and Ita..**Brazil.** H. S. Dalling, Sao Paulo, writes that the work commenced last Nov. continues to give much joy. There is consistent attendances at the meetings and it is a great cheer to see the people drinking in the Word.

THE WORLD FIELD

EUROPE.—Portugal. G. de M. Davis writes of visiting, with Mr. Goddard, a distant village away in the mountains. The work was begun 10 years ago, when Mr. and Mrs. Woodford were labouring on the Spanish side of the frontier. It was a real tonic, spiritually and physically, to visit the believers in their very poor humble farmsteads. Pray for the children of the believers, many of whom attended the meetings during the fortnight's visit..**France.** A worker in Britain writes: "News from France tells of continued activity by local brethren in different places and of a great spiritual awakening among the people."

ASIA.—China. Miss C. M'Kenzie, Honan Ch'en Chia: "Our dispensary work has grown beyond anything we ever thought of, having an average attendance of 350 patients a week. They come from villages far and near. Several have shown a very definite interest in the Gospel. Some who acknowledged Christ during the past year are going on brightly."..Mrs. Gillan, Wen-teng-hsien, writes that the work goes on with encouragement. God is using some of the sisters to take the message to their relatives..**Palestine.** Dr. and Mrs. Marcinkowski, who have visited Britain, have commenced work at Mount Carmel, Haifa, and are finding much to encourage. Work amongst the poor children of Jemenite Jews which they began, is being continued by two English sisters, with sustained interest.

AFRICA.—Congo Belge. E. J. Spargo, Luizi, reports that two more youths have professed faith in Christ. Asks prayer for a woman just converted, whose unsaved husband had passed away, also for the houseboy. In each case, unsaved relatives are making things difficult for them..Miss M. Robertson, Dilolo, writes of an encouraging time at Dilolo Poste, where the work had been drooping. Meetings increased so that hall was too small. Native brethren gave good messages. Pray that the reviving may continue..**Natal.** Miss E. L. Biffen, Mansfield: "There has been much to encourage this year. A number of young women (former S.S. scholars), as well as older women, some men and a number of children, both amongst the natives and half-castes, have been saved this year."..E. S. Gibbs, Izingolweni, reports blessing and open doors amongst natives, Indians, and English-speaking people.

AUSTRALASIA

AUSTRALIA.—Missionary Conference, in Roiby Hall, Newtown, was well attended. J. F. M'Kenzie, J. H. Todd, H. Alexander gave help..Good muster at Y.P. Rally at Eastwood, when E. Lynn and Mr. Perrett took part in ministry..Bruce Todd had a month's meetings at Townsville, followed by Captain Elsey.. P. Moss expected to spend 6 months at Cairns..Messrs. Rayner and Diprose are finding much encouragement in open-air work at **Darwin**..S. A. Burnham had large meetings in **Brisbane**, first in Conference Hall, and later at Clayfield, where the local theatre was engaged, seating 1500..J. H. Todd gave special addresses on "Ephesians" in **Cessnock**, also visited Boni and Newton..J. M'Kenzie has been ministering and preaching around **Sydney**..Conference at **Willoughby** was a time of blessing. A. L. Goold, J. M'Kenzie, J. H. Todd, Dr. R. C. Edwards and others took part..A. J. Watson gave valued help at Guildford and West Fairfield.

"WITH CHRIST"

May 25, **James Hillis**, Belfast, aged 71. Saved 51 years ago. Attended Gospel Meetings in the city; awakened through John 3. 3; led to Christ through 1 Pet. 3. 3; Isa. 53. 5. His booklet, "The Story of a Merchant's Deliverance," has had a wide circulation, also printed in the Spanish language. Associated with Victoria Hall Assembly from early years, and latterly in Apsley St. Hall. He ever aimed at pleasing the Lord, and in his measure sought to serve Him. Especially interested in the distribution of the printed page, a work he continued to engage in as long as health permitted, and at the outbreak of war, was one of the three that commenced the work amongst the forces in the North of Ireland, which has grown to large proportions. Another feature was his liberality towards the work of the Lord at home and abroad. Will be much missed..July 15, **Henry Barnett**, Melbourne, aged 84, brother of Robert Barnett, Bothwell, and Hamilton Barnett, Largs. Laboured for many years in North China in close association with Mr. Robert Stephen, but for health reasons went to Australia, where he continued for about 18 years his service for the Lord. Remember his widow..July 23, at the home of her brother in Sault Ste Marie, Ont., **Sarah Rae**, aged 77. In Assembly for about 50 years—in Eglinton and Abingdon Halls, Glasgow, later in Rothesay, and at time of her death in Bethel Hall, Sault Ste Marie..July 25, **Mrs. M. J. E. Toms**, at Rothesay, aged 75. Connected for many years with the meetings at Bordage, Guernsey; and for nearly 40 years at Shrewsbury Hall, Redhill. A quiet, loveable Christian, given to hospitality, and a succourer of many. Seven sons revere her memory, and seek to follow the Lord she loved..Aug. 1, at Aberdeen, **Mrs. Cooper**, aged 95. Brought to the Lord early in life and has been associated with the Woodside Assembly since its commencement some 60 years ago. Prior to this she met with believers in St. Paul St. Hall. Bore a consistent testimony all these years. Regular attender at the Assembly meetings, one who valued the fellowship of the saints..Aug. 9, **Miss Mary Cook**, Glasgow. Bore a bright testimony from her youth. Over 40 years in Cathcart Street Halls, latterly in Wellcroft Halls. Deeply interested in S.S. work..Aug. 10, **Thomas McLean**, Portishead, aged 40. Many years in Millar St. and Hermon Hall, Dalmuir. A quiet brother.. Aug. 13, at Ballymena, **Mrs. Lewis**. Saved 43 years ago in Hamilton under the preaching of Wm. Hamilton. For over 20 years in fellowship at Bellshill. A quiet Christian, will be much missed by husband and family.. Aug. 14, **Warwick Coutling**, Mumbles, aged 76. Born at Pendogget, Cornwall, converted when young. In Mumbles nearly 50 years; associated with Assembly ever since. He lived a godly life and will be much missed in district..Aug. 19, **F. H. Munday**, aged 75 (leaving widow and two married sons in Assemblies). Son of Baptist preacher, converted at 14; for nearly 50 years

"COMFORT FOR CHRISTIANS" as a sub-title, is well warranted, says a reviewer regarding Dr. GRAHAM SCROGGIE'S newest book, **"What About Heaven?"** 3/6 net; 3/10 p.f. Pickering & Inglis Ltd., Glasgow.

SUNDAY SCHOOL LESSONS for one month will be found in *The Believers' Pathway*, the Monthly for Teachers and other workers among the young. September to December sent by post for 8d. PICKERING & INGLIS Ltd.

elder and secretary of Clumber Hall, Nottingham. Took part at Morning Meeting two days previously. Brethren from three Nottingham Assemblies helped conduct funeral service. His old friend, H. W. Evans, referred to Mr. Munday's godly, consistent, and unassuming leadership at Clumber Hall for half a century: he was never too hurried to stop and help the needy in Assembly or in Nottingham streets, where his leisured step was so well known; and that he was "steadfast, unmoveable, always abounding in the work of the Lord." S. H. Pugh at the graveside, where old business colleagues and others had gathered, said that to enquirers as to his sure Christian hope, Mr. Munday would humbly ascribe all glory to his Lord..Aug. 21, David Good, Ayr, aged 83. Saved over 55 years; many years associated with Assembly in Drongan; last 15 years in Victoria Hall, Ayr. Quiet, consistent, and highly respected. Well known to a wide circle..Aug. 23, at Brechin, Mrs. David Cowieson. Suddenly. Given to hospitality. Will be greatly missed..Aug. 25, at Creetown, James G. Martin, late of Edinburgh, aged 78. Warmly loved the Lord, His people, and His Word for almost 60 years.. Aug. 28, Mrs. Elizabeth Edwards, Madeley, Staffs., aged 68. Connected with Assembly at Bethany Hall for 30 years; a quiet, consistent sister, patient in suffering. Bore a bright testimony..Aug. 30, at Winnipeg, Canada, John McMillan, aged 62. Late of High Blantyre and Strathaven. Converted when 12, he ever bore a bright testimony..Sep. 3, Mrs. Anderson, aged 74, after 3 years' illness. Saved many years ago. Met with believers in Renfrew; last 20 years in Bethesda Hall, Glasgow.. Sep. 7, Wm. Baldwin, Bolton. In Assembly nearly 40 years. A staunch follower of the Lord. Will be much missed..Sep. 9, Mrs. Fletcher, Liverpool, aged 75. In fellowship at Walton Gospel Hall, and Ebenezer Chapel for 19 years. Maintained cheerful and consistent testimony..Sep. 13, Miss Mary Wardrope, Plains, aged 66. Saved when 13. In Plains Assembly for 51 years. An earnest worker in the Sunday School..June 29, Captain Thomas E. Russell, of Harbour Island, Bahamas, aged 86. As Captain of the Mail Boat running between Nassau and Harbour Island, he was known to a large circle. One of the first to gather in the Lord's Name in the district over 50 years ago..Aug. 29, very suddenly, Mrs. Beattie, wife of Hunter Beattie, Glasgow..July 10, in U.S.A., Robert G. Stevens, of Tangier, Morocco, for many years a faithful worker in North Africa..May 20, W. W. Young, Goodwood, Australia. Born in Dundee, born again in Edinburgh about 40 years ago; met with believers in Dundee ere leaving for Australia 30 years ago. Truly a brother beloved and a friend to all missionaries.

ADDRESSES

NEW ASSEMBLIES.—Believers meet each Lord's Day in the Co-operative Hall, Station Rd., Hampton-on-Thames. Correspondence to P. G. Eyers, 22 Tudor Ave., Hampton, Middlesex..There is now an Assembly of Believers in Honolulu, T.H., meeting in the home of O. A. Larson, 1132 19th Avenue.

CORRESPONDENCE for Rudmore Hall, Portsmouth, to Francis A. Taylor, 19 Target Rd., Tipnor, Portsmouth..Holytown, to Robert Scott, Mayfield, 8 Main St...Sauchie, to John Penman, 14 Gartmorn Rd.

PERSONAL ADDRESSES.—Frank Reece (of France), c/o 57 Brudenell Rd., Leeds, 6..Dawson McPate, Kirkgreen Cottage, Muirkirk.

SPECIAL ADDRESSES.—It is hoped to open a Rest Room for Service Men in Vicar Lane, Leeds.

"HENRY RAYMONT'S DARK VALLEY," by E. E. ENOCH. A story of interest to all is the *Lily* issue for October. 2d. net; by post 3d., or Sept. to Dec. for 1/. PICKERING & INGLIS LTD., London and Glasgow.

"Serve One Another"

Small Type Advertisements, including Educational, 30 words, 5/, and 1d. per word thereafter. Apartments, Boarding and Guest Houses, 17 words, or two lines, 4/. Christian Holiday Homes, not to exceed 4 lines, 25 words, 5/; 35 words, 6/. No reduction for "repeats."

SITUATIONS VACANT.

Domestic.—Mrs. HARTRIDGE, St. Peter's Lodge, Manor Road, St. Albans, seeks domestic help for Cooking and Kitchen Work. No washing. Kind treatment in happy Christian home. Apply above.

Electrical Maintenance Engineer required, with workable knowledge of Steam Plant. Applicants please give age and experience.—No. 98, c/o *Witness* Office, 8 Glengall Rd., Woodford Green, Essex.

Porthcawl.—Home offered with two ladies to Christian, about 50, in return for companionship and domestic services in small modern house.—No. 100, *Witness* Office, 8 Glengall Rd., Woodford Green, Essex.

Wanted.—Someone under 50, to run small house, Cotswold Village, 5 miles Evesham. Family, 3 adults. Help given. Some cooking experience. All particulars and photo if possible.—BURLINGHAM, Yew Tree Cottage, Norton, Evesham.

SITUATIONS WANTED.

Lady desires post, Companion Help, light duties for comfortable home. Small remuneration. Newcastle-on-Tyne preferred, but optional. —No. 101, *Witness* Office, 4 Clayton St., Newcastle-on-Tyne.

Young Lady, farmer's daughter (in fellowship), requires work in Horticulture or Poultry Keeping. Wilts and counties joining preferred. —Miss MARSH, Brooms Farm, Yatton Keynell, Chippenham.

EDUCATIONAL.

Bible Training Institute, Glasgow.—Equipment for Home and Foreign Mission Field. Residence, tuition, medical attention, £60; also Postal Correspondence Course. New Session opened 17th September. Enclose stamp for Prospectus.—Principal FRANCIS DAVIDSON, D.D., 64 Bothwell Street, Glasgow, C.2.

Kingsmead School, Hoylake.—Preparatory for Public Schools. Undenominational. Boys attend Wood Street Meeting if desired. Bible teaching sound. No Modernism or Evolution. Seaside, bracing. Recommended by the Editor.—Principal, A. T. WATTS, M.A., B.Sc.

SPECIAL ITEMS.

Wanted in Southern or Westcountry Counties, a Country General Stores or Mixed Business. Partnership with Believer considered. Within reasonable distance of Assembly.—No. 95, *Witness* Office, 8 Glengall Road, Woodford Green, Essex.

Wanted in East Anglia, American Organ, with stops, good tone, condition, for Gospel Hall. Reasonable.—No. 97, *Witness* Office, 8 Glengall Rd., Woodford Green, Essex.

Wanted.—Scriptural Lantern Slides.—No. 102, PICKERING & INGLIS LTD., 59 Cross St., Manchester.

HOUSES AND APARTMENTS.

Christian Widow would like to let rooms without attendance. Near Assembly, Chapels, Shops. Comfortable home. Electric.—Mrs. SAUNDERS, Bromley House, Winkleigh, N. Devon.

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To Let.—Christian man has furnished Rooms, with all conveniences, to let in South Midlands town. Reception area. Lord's people required. —No. 94, *Witness* Office, 8 Glengall Road, Woodford Green, Essex.

To Let.—Good Well-furnished Flat, near Assembly, North Shields. Bath, Hot and Cold Water.—No. 96, *Witness* Office, 8 Glengall Road, Woodford Green, Essex.

Unfurnished Room to let, from October onward. Suit couple or two business girls.—Miss CAMPBELL, 28 Gillespie Cres., Edinburgh 10.

Christian Holiday Homes and Guest Houses

The following have supplied information (1) that they specially cater for Christians, and almost all who come are such; (2) that "Christian" is used on tariff cards and notices; (3) that public family worship is held once or twice daily; (4) the Lord's Day is observed, and no letting or picnics encouraged; (5) Gambling, Smoking, Card Playing are not permitted.

A Limited Number of Visitors can be accommodated in original house, with its comfortable bedrooms. 12 acres ground. Hard Tennis Courts, etc.—R. G. TAYLOR, Netherhall, Largs, Ayrshire. 'Phone: 2204.

Are you Feeling the Stress of Circumstances? Why not a few days at Plas Menai (open all the year). Write or 'phone J. B. LOWNDES, 37 Llanfairfechan, N. Wales.

Minehead.—Detached Christian Guest House. Comfortable and restful. Ideal situation; separate tables; personal supervision; excellent cooking. Highly recommended. Christian fellowship.—Misses REDMAN and EDMONDS, "Oakfield," Northfield Rd. 'Phone: 157.

Torbay Court, Esplanade Road, Paignton, S. Devon.—Accommodation available from October onward. State requirements, and give (if possible) alternative dates. Restful holiday still possible here. Terms from 2½ guineas.—WILKINSON. 'Phone: 572341.

Please quote "The Witness" when replying to any of the advertisements. Report anything unsatisfactory.

Peace: Its Only True Basis

By L. W. G. ALEXANDER, Forres.

TWICE in the Psalms we read that righteousness and judgment are the foundation of God's throne. The throne of the universe rests upon these twin pillars. Righteousness may be regarded as the great primal law of the universe, with judgment as its concomitant. The fact that iniquity has appeared in the universe makes it imperative that righteousness should be balanced by judgment.

God loves righteousness, loves it for what it is in itself. He hates lawlessness for the same reason. It is His nature to love thus; it is His nature to hate thus. There can be no compromise between righteousness and unrighteousness. God has sworn vengeance upon unrighteousness; He has sworn its utter destruction and its elimination from the universe. Less than this He could not do, and He must either triumph or go down in the conflict. Everything throughout the universe is to be tested by the plummet of righteousness and by the line of judgment. Everything that fails to stand that test is marked for destruction.

It is salutary that we should be reminded constantly of God's unswerving righteousness. Unconsciously we are prone to compromise. Everywhere in the world the standard is lowered. We cannot, even in thought, rise to the height of God's inexorable righteousness. Our depraved nature makes it impossible for us to do so as natural men and women, and as the people of God we little realise how far we come short, even in desire. We are apt to be lenient with ourselves and to overlook failure in those we love.

With God everything is either absolutely righteous or unrighteous. There is neither favouritism nor respect of persons with Him. The remembrance of this should exercise a powerful influence over us in all our dealings with one another, and with all men, for everything contrary to unswerving righteousness is abhorrent to God.

The important place assigned to righteousness in Scripture may be gathered from consideration of the Trinity referred to in Rom. 14. 17: "The kingdom of God is not eating and drinking but

Righteousness and Peace and Joy

in the Holy Spirit." The order here is Divine and unalterable. Righteousness is first, it is the basis upon which all things rest. Arising out of righteousness, as its result and product, is peace, and springing from peace, as its luscious fruit, is joy in the Holy Spirit. Here is a threefold cord which can never be broken, setting forth, as it does, the constituent elements of the Kingdom of God, namely, the righteousness of God, the peace of Christ, the joy of the Holy Spirit. Joy is but a phantom if it does not spring from peace; peace is but a delusion if it does not rest on righteousness. In the absence of basic righteousness neither true peace nor joy can be known.

The history of the world has been one perpetual record of strife and bloodshed, of misery and woe. What means the absence of peace and joy? There is but one answer—the absence of righteousness. There have been periods, longer or shorter, when men supposed the world was at peace, but clearly they were deceiving themselves. At best it was but a lull in the storm, a truce in the strife. Every supposed peace was but a preparation for a further crash of war. Moreover, the crash came with ever recurring certainty and assuredly will do so in future.

Before War is Eliminated

from the history of the world the unrighteousness which is inherent in the hearts of men and nations must be entirely eradicated. Nothing but the power of God, nothing but regeneration, nothing but a new birth, can ever accomplish this.

This conclusion inevitably turns our thoughts to the individual. God is not regenerating nations to-day. He is regenerating individuals. Men and women are individually submitting to God, coming to Christ and accepting Him as Saviour and Lord, and are being regenerated. There is no hope of national regeneration and, consequently, no hope of national righteousness. The latter must, at best, continue to be of a relative nature and is determined by the measure in which the truly regenerated individuals make their influence felt on the side of righteousness.

The individual attitude toward the great problem of righteousness is really the all-important one, and we may well fix our attention upon it. How, then, do we individually stand before God regarding this matter? We may be righteous in our dealings with men, at least as righteous as we know how to be, but how do we appear before God? We are conscious, if we are true to ourselves, that we have sinned and come short of the glory of God, that we are therefore unrighteous in His sight. He has declared that there is none righteous, no, not one. Thus peace between the human soul and God can never be established until the matter of righteousness is permanently settled. There is no peace, saith my God, to the wicked. If He grants peace to

any He must do so in harmony with His own righteousness; He must find a righteous basis upon which to act.

The theme of the Epistle to the Romans is righteousness. It is introduced in the first chapter, where the writer declares that he is not ashamed of the Gospel, for therein is a righteousness of God revealed. There are but two ways by which men may attain unto righteousness before God, namely, law or grace, works or faith. It must be one or the other, there can be no commingling of these diverse principles. If they are to attain to righteousness on the ground of law and works they must stand before the throne of God in absolute perfection. Their perfection must be of such a nature that they can challenge God to find a flaw in them; they must invite Him to lay hold of the line of judgment and the plummet of righteousness and test them by the standard of His own eternal righteousness. Ah, who shall abide that moment or stand that test? Were it possible for man to do so and triumph in the test, then peace with God would of necessity result.

But from our own experience and consciousness of guilt peals forth a mighty "Amen" to the Divine declaration: "There is none righteous, no, not so much as one." Attainment to righteousness on the ground of works or law is for ever barred. Judgment has found us out and pronounced our doom. "But now," says the Apostle, "a righteousness of God, apart from the law, hath been manifested . . . even the righteousness of God, through faith in Christ Jesus unto all them that believe." Here then is righteousness which may be ours upon a totally different principle, not by works but by faith. We may be accounted righteous freely, by grace, through the redemption which is in Christ Jesus.

The revelation of this righteousness is contained in, and made known through, the Gospel. The Gospel of God is the good news concerning His Son, Jesus Christ, our Lord. It tells how He died for our sins according to the Scriptures, that He was buried and rose again the third day; how He Who knew no sin was made sin for us, that we might be made the righteousness of God in Him; how He died the righteous, for us the unrighteous, to bring us to God. It is the wondrous story of the love of Christ; of His atoning sacrifice on Calvary; of how He met every claim of Divine righteousness; and of how, in Him, righteousness and peace kissed each other and were wedded for ever.

Here then is a wonderful couplet: "Righteousness and judgment"—"Righteousness and peace." Righteousness remains, holds the field, eternal and inflexible; but judgment vacates the throne where it had held undisputed sway for ages, its every demand satisfied, and peace is established upon that throne for ever. Here is a marvel beyond compare! The same righteousness which demanded judgment is the righteousness which has established peace. This has not been accomplished at the expense of righteousness, nay, it abides for ever, unchanged and unsullied, and rejoices in the enthronement of peace. *Righteousness is satisfied; judgment is vindicated; peace is enthroned.* Grace reigns through righteousness unto eternal life through Jesus Christ our Lord.

Through Jesus Christ our Lord these triumphs have been secured. Having answered, in His Divine Sacrifice, to every demand of righteousness, to every claim of the eternal throne, He has been set forth by God a propitiation, through faith, by His blood, to declare God's righteousness in the passing over of the sins of all who died in faith in past ages, and to declare, at this present time, His righteousness in declaring righteous all who believe in Jesus. It is not that God forgives sin merely: He forgives the sinner who believes in Christ by dealing righteously with his sin and executing judgment upon it in the sacrifice of His beloved Son. He is thus just, yet the Justifier of all who believe in Jesus.

When men, conscious of the utter worthlessness of self-righteousness, submit by faith to the righteousness of God, by acceptance of Christ as Saviour and Lord, this wondrous

Peace, Based upon Righteousness,

becomes their portion. Liability to the righteous judgment of God is past for ever, and peace resting upon a righteous basis is established. "Being justified by faith we have peace with God, through our Lord Jesus Christ." He made peace through the blood of His Cross; His blood was shed, His life was forfeited. The God of peace raised Him from the dead, and He lives the Prince of Peace upon the throne. "He is our peace." Human merit never won it; human demerit can never mar it. Man's works never secured it; man's failures can never destroy it. It is stable and sure for ever—"He is our peace."

"The kingdom of God is righteousness"—the righteousness of God—"and peace"—the peace of Christ—"and joy in the Holy Spirit." The Spirit reveals the glory of Christ, He engages the soul with Him. Christ becomes all and in all. And not only so, but we also joy in God through our Lord Jesus Christ. Thus through association with the kingdom of God redeemed man drinks from the perennial fountainhead of joy in God.

AGNOSTICS must not pose as spiritual guides. If you don't know, get out of the way of somebody who does.

THE things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—*Pascal.*

Sanctification

I.—As a Work of the Holy Spirit

By C. F. HOGG, now in Cape Town.

THE study of the doctrine of sanctification is somewhat complicated by the use in English of two words to represent one word in the original. These are "sanctification" and "holiness," the former derived from Latin, the latter from Anglo-Saxon. However, if this fact is borne in mind the reader will not find it difficult to arrive at a sufficiently clear understanding of the intention of the Apostolic writers, and of the Spirit Who speaks through them. The fundamental meaning of the word is the setting apart for a purpose of either a person or a thing. In most cases it signifies a setting apart for God, and that involves setting apart from whatever displeases Him. Sanctification signifies not a change in nature but a change in relationship. Moses was instructed to sanctify the altar by making an atonement for it so that it might be holy; whatsoever touched it was made holy also. It may have been to this passage the Lord referred when He said that the altar sanctified the gift (Exod. 29. 37; Matt. 23. 19). So also with persons: neither Aaron nor his sons, nor their garments underwent any change when they were hallowed (sanctified) as recorded in Exodus 29. 21. Nor is any change in the nature of the Lord intended in these passages: "Him Whom the Father sanctified and sent into the world." "For their sakes I sanctify Myself," and, "Sanctify in your hearts Christ as Lord" (John 10. 36; 17. 19; 1 Pet. 3. 15). Cp., too, "Our Father . . . hallowed (sanctified) be Thy Name" (Matt. 6. 9).

The case of an unbelieving husband and his wife, considered by the Apostle in 1 Cor. 7. 12-14, further illustrates the meaning of the words "sanctify" and "holy." The believing spouse is to continue to dwell with the unbelieving partner and to commend the Gospel by the faithful discharge of the responsibilities of the marital relation. But, the question is asked, will not continuance in that relationship defile the believing partner? There are things, however, that "nature itself teaches" (1 Cor. 11. 14), and this is one of them, that nothing whatever justifies a mother forsaking her children. Does the care of children defile a mother? The answer is, obviously, no! The nature of the children remains what it was before their mother's obedience to the Gospel, association with them does not defile her, she does not desert them. Neither does their relation with her secure their salvation, though it gives them the advantage of her prayers and her example. So it is with the husband (or wife) who is not a Christian; association with him no more defiled the mother than do his children by her.* And by her example he may be won for Christ, "without *a* word," as surely 1 Peter 3. 1 should be read.

In four places in the New Testament sanctification is said to be the work of the Holy Spirit. To the recently formed church at Thessalonica Paul gave a succinct account of the way of God with those who composed it: "We are bound to give thanks to God alway for you, brethren beloved in the Lord, for that God chose you from the beginning in sanctification of the Spirit and belief of the truth: Whereunto He called you through our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2. 13, 14). Their salvation then did not originate with themselves but with God Who had chosen them to be the subjects of His grace. The first step toward the accomplishment of His purpose for them was "the sanctification of the Spirit," they were set apart for God by Him. The next step was in the Providential over-ruling that brought Paul to their city (when he had little mind to come, Acts 16. 6-10) so that they might hear the Gospel. Finally, the salvation for which they were chosen is to be consummated by their "obtaining the glory of our Lord Jesus Christ"; a view of salvation too little remembered, too little proclaimed.

1 Peter 1. 2 follows the Thessalonian passage closely, "elect . . . according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ." The purpose is the Father's, His is the electing grace; in order to carry that purpose into effect, in the first place men are set apart for God by the Holy Spirit. In due time there follows the hearing of the Gospel and its call to repentance toward God and faith in the Lord Jesus Christ. To this the elect render "the obedience of faith" (Rom. 1. 5; 16. 26; cp. Acts 5. 32; 6. 7; 2 Thess. 1. 8; Heb. 5. 9) which brings those who render it under the shelter of the Blood of Christ. Here the reference is to the Passover in Egypt where the blood of the sacrifice was sprinkled on the door posts and lintels of the houses of the Israelites (Exod. 12. 7, 13).

The third passage is Romans 15. 16 where, reviewing the ministry committed to him, Paul speaks of the grace of God that made him a "minister (*leitourgos*, used of one who discharges public responsibilities) of Jesus Christ unto the Gentiles, ministering (*hierourgeo*, ministering in sacrificing, R.V., *margin*) the Gospel of God, that the offering up (as a sacrifice is offered) of the Gentiles might be made acceptable, being (having been,

*Strangely enough, authority for baptizing children on the ground that they are holy, that is, sanctified, has been found by some in these words. Were the argument unobjectionable on other grounds, which it is not, the same argument would apply to the unbelieving father or mother. But apparently no one has been sufficiently logical to advocate this.

perf., part.) sanctified by the Holy Spirit." Here the Apostle represents himself as a priest offering to God the Gentiles, who had already been sanctified, or set apart for God by the Holy Spirit. Cp. John 10. 3, 4, 16 and Acts 18. 10.

The fourth passage in which the sanctification of the Spirit is mentioned is 1 Cor. 6. 11. The preceding context describes the characteristic vices of the Gentile world, which, says the Apostle, if a man professing himself to be a Christian were to practise would make it manifest that, notwithstanding his profession, he had, in fact, no inheritance in the Kingdom of God at all. In these evils some of the Christians at Corinth formerly shared; they still needed to be warned against complicity in them. "But," he wrote, "ye were washed," or, more accurately, as in R.V., *margin*, "ye washed yourselves." The only other place in the New Testament where washing is associated with sins is Acts 22. 16, where also the verb is in the middle voice, denoting something voluntarily procured for oneself.* This is the case with the word "baptize" in the same verse, "get thyself baptized." But in no sense did Saul's (Paul's) baptism procure for him the forgiveness of his sins. Calling (for himself) upon the Name of the Lord did that, for "Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 13). His calling upon the Name at once procured his forgiveness and qualified him as a fit and proper subject for baptism. So also the saints at Corinth, they too had washed away their former pollutions by calling upon the Name of the Lord.

The remainder of the verse is a chiasm or X formation, one of the many found in both Testaments.† For clarity it may be set out as under:

1. "Ye were sanctified,
2. Ye were justified,
2. In the Name of the Lord Jesus Christ,
1. In (or by) the Spirit of our God."

Those who had washed themselves by calling on the Name of the Lord were thus seen to be the objects of the electing grace of God who, in pursuance of the Divine purpose, had been set apart by the Holy Spirit. On the same condition they had been justified by "one act of righteousness" on the part of Christ, that is by His obedience unto death (Rom. 5. 18, 19). Thus in conformity with the structure of the verse (in which the first line is read with the fourth and the second with the third) and in harmony with the Scriptures already considered, we understand that the believers at Corinth had been set apart for God by His Spirit, and had been justified by the Blood of Christ, that is, by His death (Rom. 5. 9, 10).

According to the Scriptures thus briefly reviewed, the sanctification of the Spirit is His sovereign act by which the believer, the object of God's electing grace, is set apart for God, an act which preceded even his hearing of the Gospel; undated indeed inasmuch as it precedes "the foundation of the world" (Eph. 1. 4). Let us who have believed heed the exhortation the Apostle bases on these facts and stand fast, and let us hold (fast) the good word of God. It is through these things that our Lord Jesus Christ, and God our Father, Who gave us eternal comfort and good hope through grace, stablish our hearts in every good work and word" (2 Thess. 2. 16, 17).

To be followed by a paper on "SANCTIFICATION as a Work of the Son."

*In Rev. 1. 5 the true reading is almost certainly "loosed," as in R.V., *margin*. Rev. 7. 14 is plainly symbolic. In Tit. 3. 5 the word translated "washing" is that used of the laver, see margin. It is a symbol of regeneration, "the washing of regeneration and (that is to say) the renewing of the Holy Spirit."

†For examples of this figure see Isa. 55. 8, 9; Ezek. 44. 23; Matt. 13. 15; John 10. 14, 15; Rom. 10. 9, 10.

The Father's Love for the Son

By W. W. CAMPBELL, Edinburgh

"The Son of His love" (Col. 1. 13, R.V.).

IN this phrase the Apostle of the Gentiles seems to have captured something of the atmosphere that is more commonly found in the writings of the Apostle John, for we are at first attracted by its simplicity, but while we ponder it are held by its profundity.

We always think of John as the apostle of love; he seems to have been specially called to give to us the message concerning the Father's love for His beloved Son, and there are several passages in his Gospel which will help us to understand this word of Paul's to the Colossians.

"The Father loveth the Son and sheweth Him all things that Himself doeth" (John 5. 20). The strength and intimacy of communion between the Father and Son were tokens of the Father's love. God's friendship with Abraham had been similarly demonstrated, in that while Lot, living in Sodom, knew nothing of its approaching doom, Abraham, dwelling in the plains of Mamre (the place of the vision), was the confidant of the Divine intention (Gen. 18. 17).

The general picture of our Lord conveyed by the Gospel of John is of one constantly in touch with His Father, and therefore fully aware of the Divine purpose. He tells us Himself that the works which He did were the works He had seen with His Father; and of His teaching He said, "As My Father hath taught Me, I speak these things, and He that sent Me is with Me, the Father hath not left Me alone, for I do always those things that please Him" (John 8. 28, 29).

To know the will of God is also a mark of His love and favour towards His people, for the Lord Jesus says to those who love Him and keep His

commandments, "I will love him and will manifest Myself to him" (John 14. 21). Happy are the people who move through this tortuous world supported by the sense of God's presence and informed concerning His will.

John speaks of another way in which the Father shows His love for His Son: "**The Father loveth the Son and hath given all things into His hand**" (John 3. 35). In this instance it is by the trust which He has committed to Him. Many an earthly father has shown his love for his son by giving him large responsibilities, only to have his trust betrayed. That will never be the case with our Lord, for He has already been proved in the most extreme circumstances, when He became obedient unto death, and that the death of the Cross. What tremendous burdens rest on some of the great ones of the earth at this present time, but no man has or could put his hand to such a task as that committed to our Lord. Among those things given into His hand are included:

(*a*) Headship of the church (Eph. 1. 22).
(*b*) Universal Headship (Eph. 1. 10).
(*c*) Universal dominion (Rev. 19. 16).
(*d*) Universal judgment (John 5. 27).

These are but some of the things in which "He shall not fail."

There was nothing in our Lord's outward semblance to indicate that the future held for Him such a high destiny, and when He was on the Cross all the outward circumstances seemed to contradict it, but the consciousness of it was ever with the Lord Jesus. Though fully aware of the dignity of this high trust given to Him by His Father, He yet performed the most menial of tasks. "Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God; He riseth from supper, and laid aside His garments, and took a towel, and girded Himself" (John 13. 3, 4). While He Who was both Master and Lord washed His disciples' feet, how little did they appreciate the perfect humility of Him Who tells us He is both meek and lowly in heart.

In the seventeenth chapter of John the Lord Jesus emphasises the eternal character of the Father's love: "**Thou lovedst Me before the foundation of the world**" (John 17. 24). Surely an everlasting love requires an everlasting relationship.

Wm. Kelly has put it thus: "The Lord Jesus is Son of God in more ways than one; He is Son in His predicted relationship with Israel as their Messiah and King (Psalm 2). He is 'declared Son of God with power by the resurrection of the dead,' (Rom. 1. 4); but more than all, and the basis of all, He is 'the only begotten Son in the bosom of the Father' (John 1. 18). Apart entirely from His manifestation in time, or the fruits of His work in redemption, in that eternal subsistence which is essential to the Godhead and characteristic of it."

The Father's timeless love has always found a perfect object in His eternal Son. Seeing that the Father's love is timeless, we cannot accurately speak of it having a temporal course. So when our Lord speaks thus, "**Therefore doth the Father love Me because I lay down My life**" (John 10. 17), He is speaking rather of an occasion for that love to flow to Him in all its Divine fulness. Surely there was never a time when He was more loved of the Father than when He hung on Calvary's cruel Cross, for then it was completely manifested that He had come not to do His own will, but the will of Him that sent Him. It is impossible for us to understand that our Lord Jesus Christ as He hung on the Cross was loved by the Father, although forsaken by God, yet such is the clear implication of New Testament teaching.

The Gospel by John treats particularly of the Cross in the light of the eternal relationship of Father and Son, wherein was revealed the Father's everlasting love, and the Cross with all its bitterness and shame did not in any way alter that relationship or that love. Speaking of the Cross, our Lord says: "The cup which My Father hath given Me shall I not drink it?" (John 18. 11). He is able to look beyond the darkness of the Cross with unquestioning faith, sure of His Father's love, which had been His stay in life, and would never be denied Him even in death.

The First Eight Books of the Bible

TYPICALLY CONSIDERED.

GENESIS—The Book of Beginnings—The Course of this World: It begins with life—it ends with death (Gen. 50. 26).

EXODUS—"Going out." "He brought them out"—Redemption (Gal. 1. 4). In Exodus we are conducted from Redemption to settled relationship. The Book of *Constitutional Sanctification*.

LEVITICUS—Priesthood and Sacrifice—Worship and Communion. The Book of *Practical Sanctification*.

NUMBERS—Responsibility. Tested and breaking down.

DEUTERONOMY—Law supplemented by Grace to carry the Heir into the inheritance.

JOSHUA—The Heir put into possession.

JUDGES—The Heir fails utterly.

RUTH—In view of the failure of the Heir, grace alone suffices.

S. TURNER.

The Threefold Intimation of His Sufferings

By ROBERT RENDALL, Kirkwall, Orkney

ON three different occasions at least, the Lord forewarned His disciples of the sufferings which lay before Him at Jerusalem. The synoptic Gospels each record all three, so that we have a full picture of these several occasions. Taken together, they form an impressive episode in the Lord's ministry. Indeed, it is difficult to overestimate the importance which these intimations have, not only as prophetic revelation, but as spiritual discipline. For, as the context of events will show, they were given with a view to the development of spiritual character in the disciples.

The first was

At Caesarea Philippi,

immediately after Peter's confession that Jesus was the Christ (Matt. 16. 21; Mark 8. 31; Luke 9. 22). Its substance was fourfold, namely:

> "That He must go up to Jerusalem,
> And suffer many things of the elders, and chief priests, and scribes,
> And be killed,
> And be raised again the third day."
>
> (Matt. 16. 21).

He spoke of this quite freely (Mark 8. 32), so that later, before Pilate, His enemies could quote His own words, saying, "Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again" (Matt. 27. 63).

The Lord's words came as a shock to the disciples. Peter immediately protested, "This must not be," and sought to stand in the Lord's way, only to be met with the rebuke, "Get thee behind Me, Satan: thou art a stumbling-block unto me: thy mind is not God's, but man's." The rebuke was administered publicly, since the Lord evidently discerned the injurious effect of Peter's words upon the other disciples (Mark 8. 33). He then called the whole company to Him, and taught them that self-will would disqualify any of them from being a disciple of His. Their dullness of perception was not intellectual, but moral; its cause, self-will, not lack of intelligence. But let a man deny self, and take up his cross, and follow Him; so would he be able to enter into the fellowship of His sufferings. "For whosoever would save his life shall lose it: and whosoever shall lose his life for My sake shall find it" (Matt. 16. 25, R.V.). To be disqualified, the will to save one's life is enough; to be approved as a disciple, submission to the will of God must be in actual deed as well as in desire. Spiritual understanding is the fruit of experimental obedience.

The second intimation of His sufferings was made during

A Journey in Galilee

(Matt. 17. 22; Mark 9. 30; Luke 9. 43). It followed the transfiguration and healing of the demoniac, and may reflect the Lord's conversation on the mount with Moses and Elias (Luke 9. 31; Mark 9. 12). The occasion was kept secret from the multitude: the marginal rendering of Matt. 17, 22, in the Revised Version, suggests that the disciples were privately mustered together. He did not want anyone to know of their journey (Mark 9. 30). But though unknown to men, it was known to angels, who held the Lord's words in remembrance, and recalled them to that of the disciples after the resurrection (Luke 24. 6-8). These words were substantially the same as those spoken at Caesarea Philippi, except that to the sufferings already foretold was added the indignity of betrayal and of base surrender into the hands of sinful men.

The reaction in this instance was one of perplexity and doubt. The disciples were sore distressed (Matt. 17. 23). They did not understand what He said, and they were afraid to ask Him what He meant. Luke says that it was concealed from them, that they should not perceive it (Luke 9. 45, R.V.). From Mark's account it seems that the disciples, during the journey, had been occupied with questions of personal prestige. For when they got home to Capernaum the Lord suddenly asked them, "What was it you were arguing about on the way?" "But they held their peace: for by the way they had disputed among themselves, who should be the greatest" (Mark 9. 33, 34). This it was which had put them out of sympathy with the Lord, and had hindered their apprehension of His words. The lesson of the child in the midst was designed to teach them that self-importance would prevent them from even entering the kingdom: much more would it disqualify them for an exalted position therein. How removed they were from Him Who was meek and lowly in heart! Little wonder that they could not fathom His sayings.

The third occasion was on

The Last Journey

up to Jerusalem (Matt. 20. 17; Mark 10. 32; Luke 18. 31). They were on the road, the Lord walking in front, with an aspect of divinity upon Him which overawed His few immediate disciples, who in turn were followed by the multitude. He called to Him the twelve, and once more began to tell them what things were to befall Him at Jerusalem, adding certain particulars about His sufferings, and about the manner of His death. He would be mocked, shamefully entreated, spit upon, scourged, and crucified; but these things would take place in fulfilment of the prophetic

Scriptures (Luke 18. 31). Again they perceived not the things which were said. The language was plain, but their hearts were hardened. They were pre-occupied with themselves. Two among them were aspiring to a position of pre-eminence: the other ten, hearing of it, were inflamed with anger. So that when the Lord sought for comforters among them, and for some to take pity, He found none. Self-interest had made them unresponsive to the disclosure of His imminent sufferings. Nevertheless, He dealt patiently with them, reproving their desire for precedence one over the other, and teaching them that true greatness lay, not in lordly dominion, but in lowly service. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20. 28).

Three times He had sought their sympathy and companionship: three times self had obscured the wonderful spiritual opportunity. There was none that understood. What joy it must therefore have given Him, only two days before the Passover (Matt. 26. 2), to receive the spontaneous, unsolicited care and affection of Mary of Bethany. She, feeling the shadow of coming events, expended upon Him, regardless of expense, her alabaster box of precious ointment. Although we are not told that she was fully conscious of the significance of her action, upon which the most beautiful construction was put by the Lord, yet she had that inward forgetfulness of self which gave insight for the service fitting the occasion. She sensed what the disciples had failed to see, for she had within her, in great measure, that same mind which was also in her Lord; and which in His case was leading Him, out of sympathy with the woes of others, to the Cross. For it is by a disposition of mind corresponding to that found in Him that we are preserved from becoming spiritually insensitive, and are fitted to participate in the fellowship of His sufferings. Communion with Christ is conditioned by spiritual character.

The Familiar World

HE talked of grass and wind and rain,
Of fig trees and fair weather;
And made it His delight to bring
Heaven and the earth together.

He spoke of lilies, vines, and corn,
The sparrow and the raven;
And words so natural and so wise
Were on men's hearts engraven.

And yeast and bread and flax and cloth,
And eggs and fish and candles:
See how the whole familiar world
He most divinely handles!

ANON.

Salvation as a Lamp

Isaiah 62. 1

By H. P. BARKER, Weymouth

GOD'S ideal for the future Zion is that her salvation may be as a burning lamp, visible to the Gentile nations.

Following the example of New Testament writers, who give an evangelical application to so many of Isaiah's glorious predictions, we may apply what is said in this text to our own salvation. It is not intended to be merely a personal and private matter. It is not made ours that we may hug the assurance of it to our hearts. To go about saying that we are saved is permissible, and perhaps desirable, but it is not the end that our Saviour God had in view when He saved us.

One cannot *hear* a lamp (unless it be sometimes when it is out of order). It is intended to be *seen*. Our Scripture does not say that the Gentiles shall hear. It contemplates no declaration on the part of the inhabitants of Zion that they are saved. But their salvation will be visible; the Gentiles will see the lamp that will burn brightly and gloriously. God grant that this may increasingly be the case with us!

Along with the future salvation of Zion she will receive a new name (ver. 2). A name is of no use to a man who has no links with his fellows. If I live in absolute solitude in an island with which there are no postal communications a name would serve no useful purpose.

Whatever the future new name given to the overcomer (Rev. 2. 17) may be, the new name that we who believe have received is that of Children of God. They of Israel had it in a national sense (Deut. 14. 1), but one has to be born of God, not merely of Israel, to have it in the new sense. "Power" in John 1. 12 has not a dynamic significance; it means right, title, privilege. While Christ was not generally received, individuals who received Him gained the right or title to take the place of God's children as born of Him. This was their new name.

Our names, I repeat, serve us only in our intercourse with others. And the name "Children of God" is to characterise us in all our dealings, even with those of pronounced hostility. It is one of the Saviour's basic teachings that the character of our Father is to be reproduced in us *that we may be His children* (Matt. 5. 44, 45); that is, that we may be visibly, recognisably, what His grace has made us. Our new name has this object in view.

God will rejoice over the Israel of the future (ver. 5). But this is because she will be visibly the result of His own handiwork. How can we find an application of this to ourselves? If we are His handiwork (and we are: Eph. 2. 10) it is

in order that the fact may be visible to others. Our salvation is to be as a lamp. We are created in Christ Jesus, brought into God's scheme of new creation, with good works in view. God's foreordination includes and stresses those good works. They are to have an evidential value.

Maybe we have not laid sufficient emphasis on this side of our salvation. We have been so afraid to "provoke . . . to good works" (Heb. 10. 24), that we have sometimes almost seen merit in the absence of them.

Israel Zangwill, in "The Grandchildren of the Ghetto," makes one of his characters accuse Christians of believing in "salvation by spasm," the spasm of the moment when one "believes." We cannot refute this accusation by argument. We can only turn the edge of it when our salvation is indeed as a lamp, visible even to such people as the above-named gifted novelist.

"The Witness" Book Reviews.

Books for review should be sent to the Editor, 33 New Bridge Street, London, E.C.4. Any good book promptly supplied from any publisher.

SPECIAL REVIEWS.

Peace in the Storm. By J. B. WATSON. (Pickering & Inglis Ltd. 1/ net; 1/3 post free.) In an age like ours, when civilization is crumbling, men need a message of assurance. Changes, some of them grievous and catastrophic, are overtaking individuals and nations; but that God remains the changeless One is, as Mr. Watson so beautifully proves, the infallible source of comfort. Faith in the sovereign Lord is the cure for all fretfulness and fear war produces. "Peace in the Storm" is one of the most helpful war-time booklets we have read.—Dr. HERBERT LOCKYER.

These Things I Have Seen. By MARY WARBURTON BOOTH. (Pickering & Inglis. 6/6 net; 7/ post free). This is one of those rare books that open the door to another world of life, that picks you up and drops you down in the midst of the throbbing life of people far away on the other side of the world. The far away place is India, and the intimate close-up pictures of the life and death soul struggles of an endless stream of women and little girls awaken you to something in the ministry of Christ's messengers that perhaps you have never glimpsed. The volume is enhanced by a number of full-page coloured pictures that add much to the distinctly Indian atmosphere. You will be charmed with the book, though its realism will make your heart sad, as it ought. It is hoped, however, that something more will result than just a passing cloud of sentiment.

Dr. W. H. HOUGHTON, Chicago.

The War in the Light of Prophecy and Things Which Must Shortly Come to Pass, by JAMES SCOTT. (Pickering & Inglis Ltd. 2d. net; 2/4 doz. post free). These two prophetic booklets, published by the Scottish Prophetical Council, and to be had from Pickering & Inglis, Glasgow, are to be commended for their sane yet Scriptural treatment of present and future events. The one is the complement of the other, therefore, both booklets must be read. In these days of international unrest and disorder, anxious hearts want to know if the Bible has a message of guidance and consolation for a troubled age like ours. Well, Mr. Scott will earn the gratitude of multitudes for his clear, concise exposition of Advent Truth. Dr. HERBERT LOCKYER.

Questions and Answers.

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to new questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR OF *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.

Quote Serial Number for reference.

RECOGNITION OF ELDERS.

QUESTION 2263.—**A company of believers is seeking to take Scriptural ground with regard to oversight, for the first time. How should they "know" those who are elders among them? And should any formal act of recognition of these take place?**

Ans. A—Elders (Acts 20. 17) and overseers (v. 28) in a church should be known (1 Thess. 5. 12) by their works. Their ideal character is described in 1 Tim. 3. 1-13 and Tit. 1. 5-9. In the beginning they were appointed by the apostles and evangelists through whom the churches were founded (Acts 14. 23). Afterwards men who had received the apostolic testimony and doctrine communicated it to others, among whom there were "faithful men" who proved "able to teach others also" (2 Tim. 2. 2). Then, there were those who had an inward desire for such ministry, which was confirmed by their whole manner of life as a leading of the Holy Spirit (1 Tim. 3. 1-13).

Their recognition and acknowledgment is a command laid upon the churches (1 Thess. 5. 12; Heb. 13. 7, 17; and 24; Phil. 1. 1).

Little is said as to any formal act of recognition, from which it may be understood that no precise rule is given. Laying on of hands (Acts 6. 6 and 13. 3; 1 Tim. 4. 14 and 5. 22; 2 Tim. 1. 6) and giving the hand (Gal. 2. 9) were New Testament methods of expressing fellowship, in various forms of service: often accompanied by prayer and fasting. It is therefore not to be wondered at that there has been, and is, variety in the form of recognition. Speaking generally, the tendency is for churches in easy times to have little, or even no formal act, but in times of persecution to make the act of recognition one of great solemnity. In many churches in Russia the laying on of hands is practised. An old record that has come down from times of bitter persecution describes the appointing of an elder thus: "In laying hands on him, which is to be done with prayer and the reading of suitable Scriptures, he is to be asked, 'Art thou then able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am about to be baptized?' The reply is: 'I take on myself scourgings, imprisonment, tortures, reproaches, crosses, blows, tribulation and all temptations of the world, which our Lord and Intercessor and the Universal and Apostolic Holy Church took upon themselves, and lovingly accepted them. So even do I, an unworthy servant of Jesus Christ, with great love and ready will, take upon myself all these until the hour of my death.'" E. H. BROADBENT.

Ans. B—Dr. Pierson, in his "Life of George Muller," makes this comment: "In all church matters, prayer and searching of the Word, asking counsel of the Holy Oracles and wisdom from above, were the one resort, and the resolution of all difficulties." The same resources are still available to believers who seek to "set in order the things that are wanting" in their church life.

Whilst Scripture has nothing to say concerning any formal *mode* of recognition, the *duty* of recognition and the principles governing it are plainly taught. It is to be accorded, not necessarily to those who claim it for themselves or for whom it is claimed by others, but to those who manifest the spiritual and moral characteristics of the true overseer, and who are diligent in the work of oversight. These characteristics are fully

indicated in the Pastoral Epistles, the activities in such Scriptures as 1 Thess. 5. 12; 1 Tim. 5. 17; Hebrews 13. 7 and 17; and 1 Peter 5. 1-3.

The true overseer *labours* amongst the saints; he *teaches* them, speaking the Word of the Lord; he *tends* them and is over them (the idea conveyed here is not that of lordship, but of a spiritual leadership). When needful he *admonishes* them; at all times he *watches* for their souls. Such qualities and activities are found in their perfection in no human overseer, but the Lord has set in the churches those who manifest them in some measure, and addict themselves to the ministry of the saints. Let the believers referred to in the question mark those amongst them who so serve the Lord, and render to them the honour, the love, the obedience which the Word enjoins.

It has been well said that such recognition is "a purely spiritual exercise, possible only to spiritual persons" (Hogg & Vine, "Thessalonians," p. 177). It may lack the formality which some desire, but reality is ever of greater worth than formality. L. E. PERKINS.

★★ THE elders of the church at Ephesus were a definite ★ and readily recognisable group which the Apostle could summon to meet him at Miletus (Acts 20. 17). The very existence of a church implies that some have addicted themselves to shepherding it, and it is difficult to imagine the saints not aware of the hand that fed them. Let any company of the Lord's people wishing to "recognise" its elders for the first time wait earnestly on God for guidance.

The injunction, however, to "know" (1 Thess. 5. 12) such brethren points rather to an *attitude* than to an *act*. The very reticence of Scripture on formal acts of "recognition" suggests that there may be danger in introducing anything savouring of a ritual here, which might fast crystallize into a "tradition." Extra-Scriptural practices sooner or later create difficulties which without them could not have arisen.

The recognition of a new elder could be by announcement on a suitable occasion when the church is met, to the effect that existing elders have taken knowledge of his work in caring for the saints, and now desire to welcome him as a sharer in their work, and the church so met should pray that his service may be made fruitful among them. We are grateful for the glimpse afforded in Mr. Broadbent's answer of an ancient practice among our oft-persecuted Russian brethren. It throws a new light on the words of 1 Tim. 3. 1: "He desireth a good work." Eldership in these circumstances has meant to stand in the forefront of persecution: to be prepared to interpose one's body between the wolf and the sheep. Possibly if these conditions had oftener prevailed in Britain we might hear less of the eagerness of some to be considered "on the Oversight." J.B.W.

If the Lord Will

"We will go into such a city and continue there a year (home), and buy and sell (occupation), and get gain (income). . . . Ye ought to say, If the *Lord will*" (James 4. 13-15).

WHERE I shall dwell, what toil my days employ,
And whether I shall gain thereby or lose,
Are not, O Lord, for me to will and choose:
The will, the choice, are Thine, I own with joy.

To-morrow's lot I know not, nor can tell
How soon this vapour, life, shall flit from sight.
I only know Thy will is ever right.
Thy child can trust; Thou doest all things well.

J.M.S.T.

The "Witness" Watchtower.

IN the weird, unnatural quiet of the present lengthened lull over our land it is little wonder if people strain their ears for the first distant mutter that presages the on-sweep of a returning storm. On which front, men ask, will the war be decided? Is it *being* settled now on the plains of Russia? Will the tides of war set again towards this island? Will the foe, if and when his Russian adversary is laid low, turn all his vast strength to the task of starving Britain into surrender by U and E Boat and by bombing plane? Will, perchance, North Africa be the scene of final trial of strength? Or will the Land (Palestine) witness the closing struggle?

Such are the questions which perplex men. There is no answer save that which time alone can bring.

CHINA AND JAPAN.

What Japanese casualties during the four years she has been at war in China mean in terms of home-life in Japan is intimated by the statement of a reporter whose name cannot be divulged (says *The Quarterly Review of Southern Baptists*, U.S.A.), who alleges that "between the ages of 25 and 35 there is only one man left in Japan for every eighteen women." China's vastness is also her strength. She could continue to turn out armies long after Japanese man-power had been exhausted. More than a year ago Premier Abe declared in Tokio: "It will require from three to ten years to settle the China incident." A Japanese victory seems far remote.

Whatever the final outcome (the *Review* concludes), this is no time for curtailing missionary service in China. To-day, because of his relief ministry, his fellowship with the people, his steadfastness in remaining at his post amid the danger and havoc of war, the Christian missionary in China has won the esteem and confidence of the Chinese people to a degree never before experienced in missionary history.

PROPHECY.

It is natural that prophecy should interest us in such days as these; but let us resist the temptation to become prophets instead of students of prophecy. Two errors are general. First, that of interpreting current events as the fulfilment of this or that word of Scripture; second, that of showing more interest in the coming of the Man of Sin than in the coming of "the Lord Himself" (1 Thess. 4. 16). Watch against both. Hold the Hope sanely.

SPAIN: THREE VIEWS.

1. **Food.** A food expert and international observer says: While 2800 calories is the value of the ration in unoccupied France, it is only 800 calories in Spain. Some get less—they are the ones found dead in the streets.

2. **War.** While Spain herself is too poor and too exhausted to become a serious menace, her Northern and Western harbours, *in the hands of a hostile power*, can become as dread a threat to Britain's life as the harbours of Brittany have proved.

3. **Religion.** Protestant churches are closed. Protestant Bibles are being confiscated and collected for burning. The operations of Bible Societies are stopped, and Protestant missionaries, with an odd exception, have been expelled. Religious liberty has completely vanished. Poor Spain! Pray for Spain.

A STRENGTHENING WORD

For the cloudy and dark day.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the Name of the Lord and stay upon his God" (Isa. 50. 10).

Trust and lean! J.B.W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

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PERSONALIA

Our esteemed brother **Mr. George Goodman**, whose ministry has been greatly blessed, is laid aside and is at present in a Devonshire nursing-home, where it is hoped that complete rest and quiet will, under God, effect a full restoration. Remember in prayer..Our veteran brother, **T. D. Simpson**, of Consett, as a result of serious illness, has been ordered to give up his employment, but is hopeful of continuing his visitation work in this needy part of the North..It has been reported that **Mr. and Mrs. Cassels**, son-in-law and daughter of our beloved brother, Mr. H. P. Barker, with their seven children, also his daughter-in-law, **Mrs. Eric Barker**, with three children, have lost their lives through the sinking of the ship on which they were travelling from Portugal to England. Derek Cassels, aged fifteen, is the only survivor of the party. Remember our brother and his family very specially at this time.

ENGLAND

FORTHCOMING.—Acton. Y.P. Rallies in Berrymead Hall, Berrymead Gardens, Nov. 1, at 3. L. Moscrop and H. L. Jaquier; Dec. 6, at 3, J. M. Shaw.. **Hornsey.** Y.P. Rallies in Alexandra Hall, Alexandra Rd., Nov. 1, at 4. Ernest Walker; Dec. 6, at 4, Lantern Lecture on "John Huss," by S. K. Hine..**Nottingham.** Christian Rallies in Scouts' Hall, corner Shakespeare and North Church Streets, at 6. Nov. 1, John M'Alpine; 15th, J. B. Inglis; Dec. 6, E. Lewis..**Wallington.** Youth Rally in Ross Road Hall, Nov. 8, at 3, Ernest Barker.. **Enfield.** Rally for young people and others, in Shirley Hall, Nov. 29, at 7. Harold St. John...**Nottingham.** In Clumber Hall, High Cross St., Dec. 26, at 2.30 and 6. F. A. Tatford and H. F. Wildish.

REPORTS.—Exeter. Large numbers at Half-Yearly Gatherings in Fore St. Hall, Sep. 9 and 10, when H. P. Barker, H. Thorp, D. W. Brealey, H. Wildish, F. W. James and J. Teskey gave help..**Ware.** Anniversary meetings in Gospel Hall, Sep. 20, were good. Messages from F. A. Tatford and H. J. Brearey..**Gorton, Manchester.** Mr. M'Kinnon ministered the Word with profit.. **Bradford.** Gospel Hall, Wyke, was full, Sep. 27, when H. Ainscough and F. A. Tatford gave appreciated ministry..**Withington.** A good time. Messrs. M'Kinnon and Greenwood ministered the Word profitably.. **Birmingham.** Large muster in Ebenezer Hall, New John St., Oct. 11, when seasonable messages were given by J. James and F. A. Tatford.

NOTES.—Altrincham. A. M. Redwood had a few helpful meetings for believers. Ministry appreciated.. **Manchester.** Captain E. G. Carre had good and interesting meetings in Hope Hall..**Oldham.** Wm. M'Alonan had a fortnight's Gospel Campaign in Werneth. Good numbers, God's people greatly blessed, one professed..**Consett.** Mr. Chambers had a 12 days' mission. Good numbers nightly, souls were saved and believers refreshed..C. W. F. M'Ewen to be in **Exeter** and district during Nov...E. E. Rankin hopes to commence work amongst Naval men in **Portsmouth** about Nov. 9. Address, Royal Sailors' Rest, North End..T. J. Allen to be at **Exmouth, Bishopsteignton, High Bickington, Star Cross** and **Teignmouth**, in November.

"**DRUMMER JACK,**" and his Message, by MERLE RUTHERFORD, is the leading story in *The Christian Graphic* for November, the Ideal Family Paper. 2d. net; by post 3d. From now till end of 1942, 3/6 post free.

SCOTLAND

FORTHCOMING.—Glasgow. The Tabernacle, Old Shettleston Rd., Nov. 8, at 3. A. M. G. Gooding, John Lightbody, J. Malcolm..Gospel Hall, Hillkirk Pl., **Springburn**, Nov. 8, at 3.30. John Douglas, Wm. Harrison, M. Grant..**Larkhall.** S.S. Teachers', Nov. 8, at 3.30. Jas. Hislop, W. Morrow, J. Currie..**Dumbarton.** Gospel Hall, Bridge St., Nov. 15, at 3..**Glasgow.** Abingdon Hall, Nov. 15, at 3. W. A. Thomson, J. Lightbody, T. A. Kirkby..Quarterly District Visiting Meeting of Sunday School Teachers, in Gospel Hall, Knightswood, Nov. 22, at 4..**Kirkintilloch.** Gospel Hall, Nov. 29, at 3.45. John Wilson, R. Scott, Wm. Prentice, R. Cumming..**Galston.** Evangelistic Hall, Nov. 29, at 3.15. Jas. Hislop, John Lightbody, A. M'D., Redwood..**Dundee.** Hermon Hall, Jan. 1, at 11 and 2. T. A. Kirkby, W. Campbell..**Kirkcaldy.** Hebron Hall, Jan. 1, at 11. W. W. Fereday, G. Westwater, others..**Motherwell.** Town Hall, Jan. 1, at 11. R. Scammell, G. C. D. Howley, J. Fraser, D. Morrison.

REPORTS.—Glasgow. Half-Yearly S.S. Teachers, in Abingdon Hall, Sep. 20, was largest for many years. Encouraging messages from E. W. Greenlaw, W. F. Naismith and W. Shearer..**Half-Yearly Meetings,** Sep. 26-30, were held in John St. Church. Inspiring ministry by E. Barker, J. B. Watson, H. Wildish, J. Ritchie, A. Fallaize; much appreciated. Attendance better than usual for war time. Missionary meeting stirring and encouraging..**Sisters' Missionary, in Dalry,** Sep. 27, well attended. Messages were instructive and inspiring..**Motherwell.** Missionary in Town Hall, Oct. 4, was well attended. H. F. Wildish ministered the Word to profit, and reports of missionary work were given by Jas. Lees, C. G. M'Kinnie, R. J. Wilding..**Glenluce.** Oct. 15, well attended. Ministry by W. Lee, W. F. Naismith, comforting and inspiring.

NOTES.—Edward H. Grant had meetings for Believers in Roman Road Hall, **Motherwell**, Oct. 5 to 17, on Gleanings from the Epistles to the Colossians and Philippians. Saints refreshed and helped..Alexander Philip has returned to **Orkney**, and is at present visiting in Sandwick and Harray districts, finding a good reception in the homes of the people. Fair numbers attending meetings. Hopes to visit Rackwick, Graemsay, Stromness and Kirkwall, where there are good opportunities for Gospel work..**A Bible Study for Christians** in the Services is held each Thursday evening, at 7.30, at 42 Lamington Rd., Glasgow, S.W.2. Any interested will be welcome..H. Wildish is conducting special Saturday Evening Meetings in **Elim Hall**, which are well attended. ..E. E. Rankin had a good start in **Skelmorlie.**

IRELAND

NOTES.—Dublin. D. Craig was in Merrion Hall in October, and special Gospel Meetings were arranged for latter part of the month, interest being aroused..**Belfast.** F. Bingham had meetings in Orrneau Rd. Hall. F. Knox gave help in Kingsmill district. Mr. Frew is in Matchett Street Hall..Edward Hill had fair meetings at **Carnlough.** Expects to have special effort at Fintona..J. Kells and D. L. Wilson finished with tent near **Bangor**, with interest and blessing. People came out well. Now at nearest farm,

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in Garage with good seating accommodation..Messrs. Fleming and Frew were at **Maghera**, where the Lord granted some blessing..Craig and Lewis near **Buckna**.. Stewart and Wallace were at **Slon Mills**, with blessing.. Bunting and Lyttle finished in **Ballybollan** district.. Baillie in **Clonkeen**..Wallace, Stewart and M'Kelvey have been visiting villages and towns where there are no Assemblies, and preaching in the open air with a good hearing; visiting with tracts, etc...Some have been added to Assembly at **Ballywatermoy**..F. Knox at **Killysaly**..F. Bingham hopes to visit **Drumenagh**.. Mr. M'Kelvey at **Moorefield**..W. Hagan at **Ballymena**.

BELIEVERS' MEETINGS.—Moneydig. Full up. Wholesome ministry by Messrs. M'Kelvey, Wallace, Stewart, Johnston and others..Believers meeting at **Donemanagh** was good, but smaller than usual. Ministry by Messrs. Rodgers, Curran, Whitten, Hutchinson, Allen, Duff, Wallace, Stewart and others.

AMERICA

CANADA.—It was expected to hold conferences at **Hamilton** and **Montreal** on Canadian Thanksgiving Day. ..W. Hynd had tent at **Echo Bay**, a new district 25 miles from Sault Ste. Marie. God gave blessing..F. Peer had well attended meetings at **New Richmond**, then went on to **New Carlisle**..Messrs. Davage and M'Clurkin have had considerable blessing at **Glidden**, Sask., 175 miles from nearest Assembly. 14 were baptised in the South Saskatchewan River before a company of 350. Others were to follow..H. K. Downie gave help in **Montreal**. Also visited Sherbrooke, Que., where a splendid work is being carried on by Drs. Hill and Klink..G. O. Benner spent some weeks in **Paradise Valley**. Much blessing has been granted in this district during the last 7 years..James Lyon is again seeking to spread the Gospel among dwellers on the **Prairies**.. T. M. Busby and A. Lennox have portable hall in **Cochrane** district, Northern Ontario..**Guelph**. Summer Bible School at Conference Grounds had the largest attendance since its inception. Many young people from various parts enjoyed two weeks of happy and profitable fellowship around the Word. God's hand was seen in souls saved. Word ministered by H. G. Lockett, M.A.; A. P. Gibbs, C. E. Tatham, John Smart, and E. R. Harlow. Miss Holt of Africa gave help with young women. Closing Labour Day Conference was a time of blessing. Ministry by Dr. Northcote Deck and George M. Landis. D. Long of Africa also spoke..**Galt**. W. Murray gave help in Aug...**Forest**. R. M'Crory had a week's meetings during Aug...**Lake Shore**. W. Warke and J. Smith had the tent in this district during the summer..**Lakefield**. B. M. Nottage had two weeks' meetings beginning Sep. 7.

UNITED STATES.—Oakland, Cal. Thanksgiving conference in Bethany Gospel Hall, 1940 23rd Ave., Nov. 27. Particulars, Thomas Lawson, 1490 Hopkins St...H. Kane gave help in **Spring City**, Pa...J. F. Spink expected to commence a month's Gospel campaign in Bethany Chapel, **Yonkers**, on Oct 5..T. J. Lyttle gave help in **Augusta**, preaching in farmers' homes, and to some who had never heard the Gospel. Now labouring in Orange Co., where there are some who desire baptism..Wm. Ferguson is in his 23rd year of Bible Carriage work. Presently in mining districts of **Michigan**. Cheered to see fruit of previous visits... **Detroit**. Open-air work is carried on by the 6 coloured Assemblies, both in the city and surrounding districts. Special campaigns were held in Grace Tabernacle and Community Tabernacle, with blessing..W. Fisher Hunter had tent at **Frostburgh**, Md., with interest.

OTHER PARTS.—Mexico. Miss N. Harris, Orizaba: "Here in Mexico we are glad to see a great desire to learn the Truth. This we especially find through the printing work. The 200,000 magazines printed now are never enough for the personal demand. Our halls are well filled, and we look forward to the baptism of 4 faithful believers."..**West Indies**. J. M'Callum, Port-of-Spain, TRINIDAD, reports that a few have trusted the Saviour, and it was hoped to baptise them soon..W. Hynd, St. Ann's Bay, JAMAICA, writes of a helpful visit from Mr. and Mrs. Bewick. Mr. Bewick had with him his "Loud Speaking System," and crowds gathered in the open air. The thirst for the Word of God was evident by the number of Gospels and Bibles sold..**Argentina**. Mrs. Clifford, Cordoba: "We have good times in the little work up here—in my son's garage. After 3 years of sowing the Lord has graciously given us a time of reaping. About 20 have professed. Keen lads from the University are our helpers. We have started a weekly Bible Study for the converts."..**Brazil**. F. W. Smith, Sao Paulo, writes of visiting Capao Bonito once a month, and of baptising 9 believers. Also visits other places, sometimes with a Hungarian brother.

THE WORLD FIELD

EUROPE.—Faroe Isles. J. J. Adam continues to have interesting meetings in various centres. Spent 3 months in the Northern Isles, preaching in open air, schools, etc. At one small place practically the whole village attended meeting..**Portugal**. Dr. A. G. Bodman, presently in Bristol, continues to receive good news of the work in Lisbon. Sunday School and Gospel services give encouragement and several baptismal services have been held when over 30 believers have been baptised. One brother, from a centre some 35 miles from Oporto carries on work at half a dozen places. Pray specially for these Portuguese believers.

ASIA.—India. T. T. Brown, Virudhunagar, writes of good attendances at Gospel meetings and of 7 believers recently added to Assembly. After 3 months in hospital, Mrs. Brown is still confined to bed. The Indian sisters have taken over the women's and children's work.. J. Evans, Malvally, writes of some interest on the part of Hindu students; also of encouragement in village work..**China**. A worker asks prayer for special work amongst the thousands of European and Jewish refugees in Shanghai. Many have been saved and some have been baptised and are keen Bible students.

AFRICA.—N. Rhodesia. G. R. Suckling, Chitokoloki, reports that this year 25 men and women, including some from the girls' school and out-schools, have been baptised. At time of writing our brother was leaving for the Copper Belt to undergo an operation.. South. W. J. Coleridge writes that visits to the Leper Asylum have been continued with encouraging results. At Evaton, a place 30 miles South of Johannesburg, native believers meet regularly in the home of one of them and work goes on well.

"WITH CHRIST"

June 13, Robert A. **Bothwell**, Belfast, aged 70. Saved in early life. Connected with Assemblies for 50 years, over 18 years in Victoria Memorial Hall. A cheerful and steadfast brother..July 17, **Robert Pratt**, Belfast. Saved 35 years ago, through Jeremiah 12. 5. He was in Adam St. Assembly for many years. A quiet, consistent brother..July 21, **John Stevenson**, Belfast, aged 77. Saved 63 years. Came to Belfast when a young

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man. Born again shortly afterwards; was baptised and received into Old Lodge Road Assembly. Transferred to Orrneau Road at its commencement over 40 years ago. A true shepherd, had the welfare of God's people at heart. S.S. Superintendent and took a leading part in Easter Conference. Suffered long but patiently and bore a good testimony. May the Lord raise up many such men.. Aug. 6, **Samuel Greer**, Los Angeles, Cal., aged 56. Born near Belfast, awakened when 16 through David Rea, saved some time later; baptised and received into Assembly; manifested a love for the perishing and went out wholly in the Lord's work in 1906. In 1910 came to California; he was an untiring labourer through the United States and Canada. Saw many saved and Assemblies formed. While having meetings in Oklahoma City, Okla., the tent was blown down in a severe electric storm. Was working to get it erected again, complained of a pain in his back, and remarked to his wife. "I believe the Lord is going to take me home." In about half an hour he was with Christ..Aug. 17, **Mrs. James Bell**, Kearny, N.J. Born in Paisley, converted as a young girl in the Salvation Army, afterwards baptised in Springburn, Glasgow, and in Assembly there. Since going to U.S.A. has been an active worker in Sunday School, etc., at Gospel Chapel, Kearny. "Her works do follow her."..

Aug. 29, **Mrs. Hunter Beattie**, Glasgow. Served the Lord for over 50 years. Was known to many for her interest in the Lord's work and workers at home and abroad. Some years in Cambuslang Assembly, formerly in Uddingston, Shettleston and Annfield Hall, Glasgow. Had the joy of seeing her 8 children saved..Sep. 5, **Thomas S. Macfarlane**, Forfar, aged 69. In Forfar Assembly for 17 years. Bore a bright testimony, and was highly esteemed. Will be greatly missed in Assembly.. Sep. 6, **Mrs. Brownlee**. Brought to the Saviour in early years through the ministry of John Knox M'Ewan. In her early days she suffered much of the reproach of Christ. A valued helper in Portrush and Portstewart Assemblies for many years. Bore a faithful testimony.. Sep. 19, **Mrs. Angus**, widow of James Angus, Aberdeen and sister of Alex. Ingram. A cheerful saint, given to hospitality; greatly loved and esteemed..Sep. 21, Suddenly, **Thomas Mabon**, Chirnside, aged 58. Saved in early years, since connected with Assembly there. A happy Christian, ever ready to help others. Will be greatly missed..Sep. 23, **Mrs. Clements**, wife of P. P. Clements, Addiscombe, Surrey. Passed unexpectedly into the Lord's presence. A gracious and much-loved sister..Sep. 26, **Mrs. W. Thompson**, of Rougham, Suffolk, aged 81. Converted and baptised in Woolpit Room, about 60 years ago, where her body was laid to rest. Lived a quiet and consistent life. She served her own generation by the will of God. Her husband in failing health needs prayer..Oct. 2, **Mrs. A. K. Russell**, aged 39. Converted early in life. Met with believers in Roman Rd., Motherwell, Carfin, and latterly at Broughty Ferry. A godly and beloved sister, whose home was always open to the Lord's people..**James Flynn**, N. Ireland. Saved 12 years. A good testimony, sought to live for the Lord. Faithful to souls when he met, and God blessed..**Alexander Grant**, aged 86. Converted when 22; connected with Assemblies in Glasgow, Newcastle-on-Tyne, Jarrow and Hebburn, before coming to Hartlepool, where he and two or three others commenced an Assembly 42 years ago. His life, though quiet and unassuming, was staunch and steadfast and his teaching will be greatly missed in Hartlepool amongst old and young..Sep. 24, **Mrs. Ainslie**, wife of Walter Ainslie, Bebington, after prolonged suffering. Saved when 13. A true helper of her husband in his service for the Lord.. Sep. 24, **Wm. Brown**, Larkhall, aged 85. Saved for 48 years. For the last few years was laid aside through illness..**Mrs. Richard Macken**, Forest, Ont., who had been in fellowship for many years and was highly esteemed. As she was leaving the Hall, she tripped on one of the steps and falling, broke her hip. She passed away within a few hours..Aug. 9, **Miss Mary Cook**, Glasgow. Many years in Cathcart Rd. Assembly, latterly in Wellcroft Halls. A quiet sister who will be missed by fellow-believers..Sep. 7, **John Callender**, aged 88. Saved for almost 70 years. One of the brethren who commenced Assembly in Gourock, and he continued in it until three months ago, when he went to Kildonan, Arran. Not a platform man, he had the gift of speaking to individuals. Many times retold with joy of the meeting in Gourock when the late Dan Crawford of Africa "stepped over the line."..Sep. 17, **Mrs. Mudge**, widow of Henry B. Mudge, of Central Hall, Pokesdown, Bournemouth. An active worker. Given to hospitality. She hath been a succourer of many..Oct. 6, **Mrs. Ridgway**, aged 77. Saved 42 years ago. For 25 years in Assembly at Rishton, last 10 years at Blackburn. Entertained many of the Lord's servants; a valued worker in S.S., Women's Work, etc...**Mrs. Thomas Robertson**, Lanark, aged 55. Some time in Vancouver. A faithful witness.. Oct. 10, **Mrs. Berkley**, aged 90. For long years a servant of the Lord in Spain, having gone to that country 45 years ago. Of late years she had been in poor health.

"**THROUGH THE WILDERNESS**," by FANNY HURRELL, is the thrilling *Lily* Story for November. 2d. net; by post 3d. From now till end of 1942 for 3/6 post free. PICKERING & INGLIS, Glasgow & London.

ADDRESSES

REMOVAL.—Believers in Stornoway, Isle of Lewis, from Y.M.C.A. Hut to Masonic Hall, Kenneth St.

CORRESPONDENCE for Muirkirk, Ayrshire, to Joseph Murdoch, M.A., Woodend, Small Burn, Muirkirk..**Penzance**, Cornwall, to R. E. Poole, 24 Bay View Terrace, Redinnick, Penzance (not to Hall).. Gospel Hall, North Side, **Pittsburgh**, Pa., to John Malloy, Penna Ave., off Glarius, Bellevue, Penna.. **Gorgie** Assembly, to Robert Ainslie, c/o Cunningham, 72 Stenhouse Ave., Edinburgh.

SPECIAL ADDRESSES.—Forrester's Hall, Channel St., **Galashiels**..Hebron Hall, Devonshire Rd., Broadheath, **Altrincham**.

PERSONAL ADDRESSES.—**James F. Spink**, 28 Cabot Road, North Andover, Mass., U.S.A... **Forbes Macleod**, c/o Mr. A. Bagley, 19 Malley Ave., Earlwood, N.S.W., Australia..**Henry F. Sandford**, Cherry Tree Cottage, Terwick, Rogate, Petersfield, Hants.

NEW ASSEMBLY.—There is now an Assembly of Believers in Honolulu, T.H., which meets in the home of O. A. Larson, 1132 19th Ave.

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Opportunity Knocks

By ROBT. A. LAIDLAW. New Zealand.

WE frequently put the question when visiting Army Scripture Readers: "How many of your men are Christians?" and the answers given vary from three to five per thousand. Think a moment what this means. Ours is a conscript army, and therefore a true cross-section of our manhood from twenty to thirty-five years of age; it means one in two hundred saved, one hundred and ninety-nine out of two hundred lost. Dr. Cochrane's survey of Britain shows that less than twenty per cent of the total population goes to church, and it is no exaggeration to say that half of these never hear the Gospel in its simplicity, so that ninety out of every hundred people in our land are

Not Gospel Hardened but Gospel Ignorant,

and who is to blame? They for not coming to us to hear, or we for not going to them to speak?

Many thoughtful Christians are realising that our organised Gospel meetings are failing almost completely to reach the mass of the people with the Message of Life. It is not open to argument; the facts prove it conclusively and confront us with the problem: What are we going to do about it?

The statement is credited to Thomas Carlyle, that if the Church would give up organization and adopt first century methods, the world would be evangelized in a generation.

What was this first century method from which we have departed so far? Let us look into the Scriptures, where it is clearly seen. Paul, we would suggest, is the greatest exponent of evangelism to whom we are introduced in the New Testament, so that we would do well to adopt the methods he used and taught to his pupils.

Paul says in Acts 20. 20, to the Ephesian elders, among whom he laboured for three years: "I taught you publicly (in the market place as in Acts 17. 17) and from house to house"; and verse 21 tells us what he taught from house to house, "repentance toward God and faith toward our Lord Jesus Christ"; and, great preacher as he was, he delighted in giving his personal testimony as to how he came to know Christ as his Saviour.

But Paul had two very interesting pupils, named Aquila and Priscilla, who, in 52 A.D., were driven out of Rome by the edict of Claudius, for no other reason than that they were Jews, and these sought asylum in Corinth. Because they were tent makers, as was Paul, he went to work with them, and by personal evangelism had soon won them for Christ. When Paul left Corinth eighteen months afterwards, they went with him as far as Ephesus, where he left them and went on to Jerusalem. About two years pass, and Paul is writing the first Epistle to the Corinthians, and in chapter 16. 19, he says your friends "Aquila and Priscilla salute you much in the Lord with *the church that is in their house.*" The edict of Claudius is lifted, and Aquila and Priscilla leave Ephesus and go back to Rome. About a year later Paul is writing the Roman Epistle from Corinth, which Phoebe takes with her, and he says (chap. 16. 3): "Greet Priscilla and Aquila, my helpers in Christ Jesus"; (v. 5) likewise, "greet *the church that is in their house.*" Wherever they went, it is clear, they followed Paul's example and precept, visiting their neighbours or inviting them to their own home and winning them for Christ.

In former days drawing-room meetings for the elite and cottage meetings in farming districts, were the order of the day, and great was the harvest of souls that was gathered.

Why not Start these Again?

Already thoughtful Christians are moving in this direction, inviting their neighbours in for supper and getting someone to speak to them, such as a missionary; but far better would it be for the host and hostess humbly but clearly to tell them how they themselves came to the Saviour.

The method adopted by us for so many years of one preacher on the platform and a silent audience of Christians, has resulted in ninety-nine per cent of the people, our neighbours, still being out of Christ. Why not let us adopt the

Aquila and Priscilla First Century Method

of personal evangelism? Let each of us stand before the Cross of Christ and contemplate His sacrifice for us, and then determine by the grace of God and the power of the Holy Spirit to be the means of winning one soul for Christ during the next twelve months (but promise that the aim will be to win that soul in the first month of the twelve), and, lo, an assembly of one hundred would be two hundred strong at the end of the first year, four hundred in two years, eight hundred in three years, and one thousand six hundred in four years. Yes, the world could readily be evangelised in less than a generation if we were willing to face up to the inconvenience and sacrifice, if we may so call it, of being Aquilas and Priscillas.

While the above methods of the early Church need not be held in abeyance a single day, thank God many Assemblies are seizing the glorious

opportunity the war has created, and wherever aggressive work, very similar to first century work, is going on, soldiers are being saved. Note well, however, that they do not come to Gospel meetings because there is a notice outside the Hall: "Men of the Forces Welcome." A supper must be provided, young men and women with cards of invitation, and usually with the help of motor cars, if the hall is some distance from the street where the men are to be found, must go out "fishing." This does those who engage in it spiritual good, and with experience there comes growing success.

Take three recent and consecutive examples. A few weeks ago one of the halls in Aberdeen had 42 men in, all "fished" from the main street; 5 of them professed to accept Christ as Saviour. A week later, in Dalry, of 50 men present, 15 professed. Again, a week later, in Edinburgh, there were over 30 men brought by motor car from the main street, and 7 came out for the Lord.

Do They Stand?

Well, last Sunday I met a young naval man who told me he had been saved over a year ago in our hall. He was bubbling over with joy in the Lord, and was boldly witnessing for Christ on the trawler on which he serves under a Christian captain; also in the meeting. He said, "I was drinking heavily, but," he added, "thank the Lord He has completely delivered me from it."

In Mark 6 our Lord looked out upon 5000 men and was moved with compassion, seeing them as sheep having no shepherd. The disciples looked on the same company and said: "Send them away." Christ said No! "Give ye them to eat." They said: "What are these few loaves among so many?" He said: Let the human agent bring what he has to the Divine Energiser;—and lo, there was enough to feed the multitude and to spare.

The Lord is surely looking for

Churches and Individuals with Vision

to see 2,000,000 men of between twenty and thirty-five, and 500,000 young women of between twenty and thirty years of age as sheep having no shepherd, ninety-nine per cent of them unsaved, and be moved with compassion to take them the bread of life. A great door and effectual is opened unto us, and no man can shut it. The only question is, will we enter it for God?

Every day we pray for peace we are praying that this opportunity will be taken from us, for that is what peace will mean. Wouldn't it be tragic to miss it while it is here!

Let us say in the words of our Lord in John 9. 4: "I must work the works of Him that sent me while it is day—the night cometh when no man can work."

Sanctification

II.—As a Work of the Son.

By C. F. HOGG.

THE Cross is central to the Gospel. Without it there is no good news for men. To such as seek for wisdom (1 Cor. 1. 22) God proclaims salvation in what they esteem to be foolishness, "the foolishness of the subject matter of the preaching," that is "Jesus Christ, *and Him crucified* (2. 2). There can be no compromise between the Cross and the wisdom of this age (2. 7, 8). As for the saints at Corinth it was "of God" that they were associated with "Christ Jesus Who was made unto us wisdom from God, even (that is to say, cp. R.V.M.) righteousness and sanctification and redemption" (1, 30). It was by His Cross He became our righteousness, for we are "justified by His Blood," that we "might become the righteousness of God in Him" (Rom. 5. 9; 2 Cor. 5. 21). By the Cross, too, we are "sanctified through the offering of the Body of Jesus Christ once for all" (Heb. 10. 10). And by the Cross "we have our redemption through His Blood" (Eph. 1. 7).

This passage will serve to bring us to a consideration of those passages that speak of sanctification as the work of the Son. These are found mainly, but not exclusively, in Hebrews. Whereas the background of Romans chs. 3. to 5 is a Court of Justice, the guilty sinner standing within, hopeless of relief from his sentence of death; that of the Hebrews is a Temple, the defiled sinner standing without, hopeless of admission to the presence of the Holy God Who sits therein. And as the death of a guiltless Surety secured the justification of the guilty sinner, so the death of a Holy Sacrifice secured the sanctification of the defiled sinner. In one case the guilty sinner is brought out of the Court in righteousness, in the other the defiled sinner is brought into the Temple, sanctified and made fit for the presence of God. Both ends are effected solely and completely by the death of the Son of God.

Hebrews 2. 11 speaks of Christ as "the Sanctifier" and of Christians as "the sanctified." The means whereby their sanctification was accomplished is described in 10. 10, 14. In accordance with the will of God "we are (have been; perf. part.) sanctified by the offering of the Body of Jesus Christ once for all," and, "by one offering He hath perfected for ever them that are sanctified." Toward the close of the epistle the idea reappears, "Wherefore Jesus also, that He might sanctify the people through His own Blood, suffered without the gate" (13. 12).

The fitness of the believer for Heaven depends in no wise upon himself, nor upon his exertions, but

solely on what the Lord effected for him by His death. Neither by good works wrought in this life, nor by some disciplining process in a mythical Purgatory, is the Christian made fit for the Presence of the Holy One. Only by "the offering of the Body of Jesus Christ" are we perfected, or made fit for that Holy Presence and that Holy Place. We are left here for training, for discipline, for growth, indeed, but not for any attainment of ours do we enter whither He has gone.

The same teaching, that sanctification is through the once-offered sacrifice, is found also in Paul's epistles. He tells the Ephesians (5. 25, 26, cp. 1. 4) that Christ loved the Church (*i.e.*, the Church which is His Body) and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word. Here, as in Rom. 4. 25; 8. 32, the reference is plainly to the Cross. But while Christ's work of sanctification was done *for* us, there necessarily accompanies it a work *in* us, regeneration by the Holy Spirit through the word, also a sovereign act (cp. Jas. 1. 18; 1 Pet. 1. 23-25). "Washing" here represents *loutron* which occurs elsewhere only in Tit. 3. 5. The spotless, blemishless, unwrinkled and holy state of the Church when "He sets it beside Himself" in that day will be due only and altogether to the sanctifying work of the Cross. In Col. 1. 22 the word "unreproveable" is added, and once more the means is, "through (His) death." "Who shall lay anything to the charge of God's elect? . . . who is he that shall condemn? Shall Christ Jesus that died . . . for us?" (Rom. 8. 33, 34).

There were many and grave abuses in the church at Corinth, doctrinal and moral, yet the Apostle addresses it as "sanctified in Christ Jesus." The Colossians were to "put on . . . a heart of compassion, kindness, humility, meekness, longsuffering," they were to be forbearing and forgiving, not in order that they might become "God's elect, holy and beloved," but because they were "God's elect, holy and beloved." This grace had made them, and the same grace would teach and enable them to walk so as to please Him Who had granted to them "all things that pertain unto (that is, all things necessary to maintain) life and godliness" (2 Pet. 1. 3). Christian living is the fruit of the Divine life imparted to the believer in the New Birth; Divine life is not in any sense the reward of Christian living. It is not the way of God as revealed in Scripture that men should labour to attain to justification or sanctification, but because the Divine grace has justified and sanctified us through the Death of Christ, "we make it our aim . . . to be well pleasing unto Him" (2 Cor. 5. 9).

1 Thess. 5. 23 is a unique passage in some respects, although, like those we have been considering, it also describes an act, or work, of the Divine sovereignty, something that God does and in which man takes no active part. Man is its subject but the work is God's. It is a prayer of the Apostle addressed to God, not an exhortation addressed to his readers. "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the Presence (R.V.M.) of our Lord Jesus Christ." Moreover, it is concerned with the future, a prayer to be answered at the Parousia of the Lord, that period during which Christians "must all be made manifest before the judgment-seat of Christ" (2 Cor. 5. 10: 1 Thess. 4. 13-18). It does not, therefore, contemplate a present experience in the life of the believer, but looks to the consummation of his salvation as in Phil. 3. 20, 21, "we wait for a Saviour . . . Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory."

Next month, a paper on the Practical Aspect of Sanctification.

Trumpet Call

By ARTHUR G. INGLEBY, Bermuda.

WHAT might be described as the "timbre" of the spirit is not only expressed in the music we prefer, but in our choice of an instrument. The blare of the saxophone, for example, is significant of the mood of the present age. In the celestial orchestra the harp is pre-eminent, probably because stringed music has an ethereal quality which releases the mind from the ties of time and sense. A harp is a delightful instrument with which to soothe the troubled breast. Happy is the servant of Christ, who, like David, is apt in leading the praise of the people, or in comforting the soul of the afflicted.

But a harp is useless in the day of battle. In the clash and clamour of the conflict a clear, loud note is demanded. Or else, who shall be prepared for the strife? When Isaiah was told to lift up his voice "like a trumpet," it was a day of moral crisis, when other voices clamoured to be heard on high (Isa. 58. 4). Many lips were speaking lies, and many tongues uttering wickedness (Isa. 59. 3). In such circumstances, a gentle persuasive ministry—effective as it invariably proves to the individual—was a wrong line for public testimony.

Cry Aloud, Spare Not.

It has been realised, throughout the world, that the success of all propaganda, false or true, depends upon the vigour and frequency with which it is maintained. It is the big lie often repeated that ultimately will be believed. But the big lie must be met with the bigger truth. And so to us, too, comes the call: "Cry aloud, spare

not." If you are not ashamed of the Gospel of Christ, *proclaim* it. (Proclaim: *pro*, out, and *clamo*, to call.)

If ever in man's history a trumpet call were needed, it is to-day. When Israel encircled the embattled city of Jericho, seemingly impregnable in its stubborn resistance to the people of God, the one aggressive factor in their daily march was the sound of the trumpet. No cry of defiance was raised, nor diplomatic embassage dispatched, but loud and clear the arresting call rang out, drawing the attention of all to the ark of the covenant, with its blood-stained mercy-seat. In that clarion note there was the presage of victory.

Like the ringing of a bell. the sound of the trumpet is one of the most stimulating that can fall on human ear. As a symbol of dynamic ministry it is unrivalled. Its use in the Mosaic order was clearly defined. In the first place, it was employed for the

Calling of the Congregation.

For this purpose the two silver trumpets were both used, testifying that the call was of a public character. Its urgency demanded the putting aside of all other business (Num. 10. 3). The universal response on the part of "all the congregation" was in itself a witness to a oneness of heart among them. Picture the great throng of Israelites streaming from every part of the encampment to gather at the door of the tent of meeting, and waiting, silent and expectant, for Moses to speak to them. True unity is not static; not something that, once it is established, will stay put. The mere disposition of Israel's tents, beautiful as was its order, did not for a moment guarantee the continuance of a single and inflexible purpose among the people. Any more than taking up an apostolic ecclesiastical position necessarily ensures spiritual oneness among Christians to-day. The vital question then, as now, is whether we are ready to answer the trumpet call. Is it possible to forget our differences of view in the certainty that God has something to say to us, and can only say it *when we have drawn away from our tribal conditions to the place of His presence*—the entrance of the sanctuary? There is also another question. Where are the sons of Aaron to sound a clear and compelling note?

We also learn that the trumpets were employed to blow an "alarm" for

The Journeying of the Camps.

We know, of course, that the advance of the people of Israel was determined by that of the cloud which covered the tabernacle, just as the progress of the Church of God through the centuries has corresponded to definite movements of the Spirit. When the cloud tarried for many days, it was extremely likely that the attention of many would be diverted to their various occupations. As the days lengthened, only a few would remember to raise their eyes to that wonderful token of God's presence and care, searching for signs of a going forward. Hence the necessity of the trumpet call. As the alarm rang out, the whole camp would be thrilled by the thought that yet another stage of the journey was about to begin. New experiences of God's mercy lay ahead. Instead of hammering in tent-pegs more securely, every family would prepare again for the march, with high hopes and exultant spirit.

And yet, perhaps, that is a rose-coloured picture. It is possible that the call "to pack up and away," did not cause universal joy. It is not always agreeable to strike tent, just when you are getting nicely settled down. Sometimes a dynamic ministry is very disconcerting.

Going to War.

When Napoleon's army was endeavouring to carry its guns across the Alps, it seemed that the difficulties would prove insuperable. It will be remembered that when the Emperor arrived on the scene, he ordered the bugles to sound, and, stimulated by the martial music, the apparently impossible was achieved. It should be noted, however, that when Israel went to war, the trumpet was not sounded merely to stimulate the courage of the fighters, but as a *memorial before Jehovah*. Victory does not depend upon our valour, but on the saving arm of our God. In the day of conflict a bold testimony is vital, but nevertheless it is not a matter of boasting in our own prowess, but of challenging the enemy in the Name of the Lord, so that the fanfare reaches to the very courts of heaven.

Words which the Holy Spirit Teacheth

NOTHING leaves on me so powerful an impression of perfection as does the language of the Gospel by John. Just as you may intensify microscopic power and only discover more wonders in natural objects, so one learns more and more to place confidence in all minutiæ, humbly following each slight variation, every turn of expression, sure that the general result will be to find harmony more and more visibly complete.

This conclusion has been forced on me by the process itself. In proportion as I have patiently and humbly followed the letter the spirit has seemed to reveal itself more and more clearly. I am not doubting that what I have said applies to other Scripture, and that this is one part of its self-evidencing power to man.—*Dr. W. F. Moulton.*

Awaiting the Sound of the Trumpet

By ARTHUR WILLY, Coonoor, India.

THE book of Joshua contains only 24 chapters. Of these the Holy Spirit has seen meet to devote two to the story of the spies, their encounter with Rahab, the destruction of Jericho and the deliverance of Rahab and her friends. Three companies of people are envisaged in these incidents.

I. The Children of Israel.

A people redeemed from Egypt, a people who had trodden the desert sands for 40 years, had manifested much unfaithfulness to God in the vicissitudes they had experienced, and had proved the faithfulness of God all through. Now they have passed over Jordan and have reached the end of their journey. Their backs for ever turned on Egypt and the wilderness, they have entered the goodly land at last, "a land flowing with milk and honey." How they must have praised the Lord as they looked back upon the horrors of Egypt and the trials of the wilderness, now for ever past. The Israelites were a great host—all brought safely over Jordan, but there was a small company waiting to join them.

II. Rahab and her Household.

This small company was in Jericho, which was "straitly shut up." They yielded fealty to the Lord and believed the word spoken by His servants. Although Jericho was doomed and they knew it, they waited quietly and unafraid for the fulfilment of the promise made by the servants of the Lord. The scarlet line in the window betokened an active faith.

III. The People of Jericho.

The third company was the people of Jericho. The cup of the Amorites was now full, and Jericho and its people were doomed. They had sinned until there was no remedy, and wrath was about to fall on them to the uttermost.

Before going further, may we pause to note the analogy between the above and the circumstances of to-day? A "great company" has "passed over." Very soon the trumpet shall sound and "we who are alive and remain" shall be caught up to join the Lord and all those who have preceded us. Note also that the day of release for Rahab and her friends was the beginning of judgment days throughout the land.

Two material things are mentioned in these chapters, viz.,

The Ram's Horn

and the Scarlet Line. All the children of Israel were descendants of Isaac, who on that ever-memorable day had been delivered from impending death through "a ram caught in a thicket by its horns" (Gen. 22). Had the art of heraldry been practised in those days, surely "rams' horns" or "a ram caught in a thicket by its horns" would have been emblazoned on the family or national escutcheon. The rams' horns thus speak of a substitute provided, a victim offered, and a sacrifice accepted. Now those horns are to give the blast that will speak freedom to Rahab and her company, but death and destruction to the people of the city.

The Scarlet Line

was the connecting link between the promise given by the spies and the performance now about to be fulfilled.

In the evening that our Lord instituted what we know as the Lord's Supper, He made a promise, and His words still fill and thrill our hearts. "I will come again and receive you unto Myself." And that table of remembrance is the connecting link between His promise and its performance. As we surround the table we think of the trumpet blast so soon to call us into His presence and we rejoice and worship as we remember Him Who was the antitype of Isaac's ram—provided, offered and accepted.

Retrospect, 1941

HE was better to me than all my hopes,
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.
The billows that guarded my sea-girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest.

He emptied my hands of their treasured store
And His covenant love revealed;
There was not a wound in my aching heart
But the balm of His blessing healed.
Oh tender and true was the chastening sore,
In wisdom that taught and tried.
Till the soul that He sought was trusting in Him
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way;
For the glowing pillar of flame by night,
And the sheltering cloud by day.

There is light for me on the trackless wild,
As the wonders of old I trace;
When the God of the whole earth went before,
To search me a resting place.
Never a watch on the dreariest halt,
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.—*Selected*.

Should I Take Cover?

By G. RITCHIE RICE, O.B.E.

A DIALOGUE REGARDING THIS MODERN PROBLEM.

A. "This question has often arisen in my mind during the months of war since September, 1939. Is it seemly for a Christian to provide a shelter in his garden, or in his kitchen? Is it not a sign of the absence of simple trust in God? Again, there is the 91st Psalm, with its assurance of safety by day and by night, even though a thousand fall alongside. Are not these assurances and promises for the present day? If not, what is their value?

"Friends have written to those in stricken areas and made such remarks as, 'Be of good cheer, the Lord looks after His own, and perhaps the next day news is received of some believer's home being struck by a bomb, accompanied by death to all the inmates. The question immediately arises, 'What is the solution of this problem?' Is the 91st Psalm not applicable to-day, or was this friend not living in faith? Was the sudden calamity really a judgment of God upon this family?"

"Instinctively one feels that such a solution to the problem would be both unjust and unkind. This family was certainly as commendable as many others who have been spared. What then is the solution? Does not God look after His own?"

B. "Undoubtedly He does, and numberless are the instances that could be recorded of His obvious care. Such a book as 'A Thousand Miles of Miracle' which recounts the miraculous escape of some of the Lord's servants in the Chinese Boxer Rising of 1900 will show His unfailing, gracious care."

A. "I know, but even in that book there is a photograph of a grave. There were those of the Lord's children who did not survive the ordeals of that Satanic outburst."

B. "In all these problems, I suggest that it is well for us to note that in this dispensation the Lord does not promise safety from physical calamities. On the other hand, He tells us not to fear those who kill the body. Further, He warns us against assuming that where calamities occur, the victims were greater sinners than others. Also, He leads us to assume that the forces of evil will often have the apparent victory. Did He not say that His disciples would be imprisoned and killed? Is there not a hint in John 21 that Peter would die a death not from 'natural causes?' Have we not every reason to suppose that Paul died a martyr's death? And Stephen? We know that he was a martyr."

A. "Yes, but these men died *for their faith*."

B. "True, but they died because of the attack of evil: they were cut off in the midst of their years."

A. "That is so, but these martyrs died *as Christians* for their faith. To-day, Christians are dying with men and women of the world, and there is no question of personal faith being challenged. They suffer in common with others."

B. "Yes, that is true: but the attack is an attack of the Evil One. It is a 'trial' that Christians suffer 'in common with man,' but for the Christian there is in every trial a 'way of escape.' If that 'way of escape' is death, what a glorious ending to the attack of the enemy—an abundant entrance into the presence of the Lord in a moment! If, on the other hand, a long period of suffering and loss is involved, there is always the sweet consolation that 'all things work together for good to them that love God.' The period of 'darkness' is not easily understood by us whose outlook is so largely influenced by 'things present,' but, as I think Phillip Brooks said, 'The period of darkness during which the bulb is placed in the cold, dark, damp earth is only the prelude to the beautiful blossom—and the latter would not be possible without the former.' The real solution lies in the fact that the Christian living in the power of faith cannot be defeated—death means an 'abundant entrance,' suffering means a 'working together for good,' and simple deliverance means an opportunity to continue as before to serve the Lord. Have you ever thought how proud and conceited Christians might become if they had an 'automatic' assurance that they were immune from the sufferings that were common to others? A few moments' consideration will show that the literal application of the terms of the 91st Psalm to all believers in this dispensation would go far to making them 'unbearable,' and few would have the humility and meekness not to abuse their position of privilege."

A. "What, then, is the solution? Am I misreading my Bible and resting on supposed promises that are really not promises for me?"

B. "I believe that while in some instances in times of peril the Lord may impress upon the heart of a believer by His Spirit some Old Testament promise as to personal safety, so as to encourage and sustain, He does not in this dispensation expect those promises to be taken as applying automatically to *physical safety*. What He does intend is that we should always apply them as regards *spiritual* onslaughts. To-day is the day of the Spirit's power. That power is always available for the attacks of the enemy upon our souls, and though thousands may be defeated around us, there is no need for a Christian ever to be defeated spiritually. His power is always available. But the salvation of the *body*

lies in the future. Even the Lord Himself, who ever walked by faith, was not saved from *physical suffering*."

A. "If then I cannot count upon immunity from physical harm in the present war, what should be my attitude?"

B. "I do not think any hard and fast rules can be laid down. There is an interesting analogy in the case of Ezra and Nehemiah. Both of them undertook hazardous journeys across the desert from Babylonia to Palestine. The first was encumbered by several thousand fellow-travellers, men, women and children, together with much treasure. He was 'ashamed to ask of the King a band of soldiers to help against those that lay in wait by the way.' He refused to 'take cover,' so to speak, and his faith was honoured. Nehemiah, however, equally a man of God, travelling without encumbrances, took with him an escort. He 'took cover' and also trusted God.

"So with the believers—some are able to trust God and make no provision for their safety. Such would probably be in the minority, like those who believe they have faith to dispense with medical aid. Others take 'normal precautions' and trust God to keep them, if it be His will. *Both* say, 'Thy will be done.' Let us therefore be slow to lay down rules for others, and slower still to judge the faith and action of others. Often those who are so ready to lay down rules for others are most illogical. For instance, one might say, 'I would not think of providing a shelter—the Lord will look after me,' and yet would have to confess if he were asked, that for years he had always bolted the front door when going to bed. Logically, he should never have had even a lock on the door.

"No, let us not judge one another, but rather encourage. Where there has been damage and suffering, let us sympathise and help without ever allowing a thought of 'the discipline of God' to creep in. Let every one be fully persuaded in his own mind, and whatsoever course he may take, let this be his concern, whether indoors, or in a shelter, or out fire-watching, or out rescuing, that he is 'in the will of God.' 'We make it our ambition, whether here or there, to be well-pleasing to Him.' Then we need have no fear. We are kept in perfect peace, even though suffering loss or even death may ensue. The very hairs of our head are all numbered, and not a sparrow falls to the ground 'without your Father.' As I said, we are prone to think too much of this life. The purpose of the Lord is that we should be conformed to His image, that our characters should be developed, so that we grow in grace and in the knowledge of Him, and that we should hold lightly things here, remembering that we are not yet at Home, but are on earth merely 'a little colony of heaven,' waiting until opportunity arrives for us to return to the Home Country. So then may we be able to say with the Apostle, 'The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever, Amen.' These are the confident words of one who suffered at the hands of evil: but there was no defeat and no unsolved problem. It was victory!"

For the Young Preacher

A STUDY OF A TEXT

"My son, if sinners entice thee, consent thou not" (Prov. 1. 10).

1. Relationship, .. My son,
2. Danger, ... If sinners entice thee,
3. Command, .. Consent thou not.

1. **RELATIONSHIP. My Son.** Comp. Prov. 2. 1; 3. 1; 3. 11; 3. 21; 4. 20; 5. 1; 6. 1; 6. 20; 7. 1.

1. A Father's advice, ... Heb. 12. 5
2. Be like our Father, ... Eph. 5. 1
3. Obligations of Sonship. .. 1 Pet. 1. 16, 17

POINT—Attempting to overcome temptation does not make me a son; but being a son makes me desire to overcome temptation.

2. **DANGER.** "If," not of doubt, for it is certain that sinners *will* entice.

(*a*) Enticements come from various people.

1. From unconverted relatives and friends, ... Judg. 8. 22-27
2. From unconverted business and social acquaintances, .. Psa. 73. 2, 3
3. From converted people living on an unconverted level, .. 1 Kings 13. 18
4. From an unconvertible nature in myself, ... Romans 8. 7

(*b*) Enticements come at various moments.

1. Of contact with worldly people, Prov. 16. 29
2. Of sudden and easy opportunity to sin, ... 2 Kings 5. 20
3. Of idleness, ... 2 Sam. 11. 1, 2
4. Of solitude, ... Ezek. 8. 12
5. After times of spiritual exaltation, ... Gen. 12. 10

(*c*) Enticements are to various sins.

1. Of thought, ... Prov. 24. 9
2. Of word, ... Psa. 39. 1
3. To secret sins, ... Josh. 7. 20, 21
4. To open sins, ... Psa. 19. 13
5. To associations which injure conscience and are therefore sin to you, ... Rom. 14. 22
6. To the sin of keeping up an outward show of Christian profession when the heart is far from God, ... Matt. 15. 8

3. **COMMAND. Consent thou not.** It is not sin to be visited by temptation. It is not sin to feel the strength of temptation. The sin comes when we say "Yes" to the temptation.

1. It is sometimes very hard to say "No,"	James 1. 12
2. It is always in our power to say "No,"	1 Cor. 10. 13
3. It becomes easier to say "No" the oftener we say it, ..	Rom. 6. 14
4. If you said "Yes" yesterday, say "No," to-day, ...	Jonah 3. 1-3

How to find the way to say "No."

1. A man on his guard is not easily enticed, ...	Prov. 1. 17
2. A man who is paying habitual attention to God is not easily enticed, ...	Prov. 1. 7; Psa. 119. 9
3. A man who cultivates communion with God is not easily enticed, ...	Jude 22.

The Laws of Victory.

1. The Law of Dependence, ..	Psa. 119. 117
2. The Law of Communication, ..	Ps. 18, 6; 145. 19
3. The Law of Counteraction, ..	Rom. 8. 2 and 13

The Sureness of His Word

JOHN 11. 4, 14, 44.

FOR two days the disciples must have been assailed with the fear that for once their Master had been mistaken. Indeed, they must have been tempted to conclude that He had felt Himself obliged to admit that He had been wrong. For on learning of the illness of Lazarus He had said: "This sickness is not unto death," and then, two days later had felt it necessary to state plainly, "Lazarus is dead."

Would it not have been kinder to them to have waited until Lazarus was raised from the dead, and then to have said: "I knew all the time that his sickness was not unto death?" It would have saved them the deep exercises through which they passed. It would have left them in inward peace instead of plunging them for two days into bewilderment bordering upon doubt.

Yes, but it would have missed an opportunity to teach them His infallibility, the certainty of His word, and the sureness of its fulfilment in ways not forseeable, but whose unfolding must be awaited by them in lowly trust. His principal care is to teach us the blessedness of the man whose trust is in the Lord.

Is there a word of His on which you have been counting and which at this dark moment seems to have been belied? Know this: *No word He hath spoken was ever yet broken*. Go on quietly in the calm confidence that in His own way and at His own hour He will make good every word to you.

All the inward questionings of the disciples had answered themselves by the time they stooped to help unloose the winding sheet of the raised-up Lazarus. J.B.W.

Questions and Answers

The Editor is grateful to elder brethren who have answered so many questions. He will value *replies* to *new* questions from time to time, also *comments* on questions answered, only let both be *brief*, as space is limited and questions are many. Address all communications to the EDITOR of *The Witness*, 229 BOTHWELL STREET, GLASGOW, C.2.

Quote Serial Numbers for reference.

OUR LORD'S BAPTISM.

QUESTION 2264.—In spite of the Baptist's reluctance, our Lord insisted that John should baptize Him. What was the reason, and wherein lay the necessity?

Ans. A.—The following, by Philip Henry Gosse, F.R.S., I think one of the best comments I have seen on this subject: "Baptism shadows death and burial; that is, penal death, and the putting of the executed out of the Judge's sight. John, for God, standing in the desert, aloof from Israel (Matt. 11. 18), calls on them to come and submit to baptism at his hands; *i.e.*, to confess that death and judgment are their due. The nation accepts this position, doubtless with little intelligence; but this national confession and submission to mystic death renders it possible for grace to come forth. Then Jesus comes; and though at first even John loses sight of his typical status in the deep consciousness of his personal inferiority, he is at once corrected by a word from Jesus: "Thus it becometh us to fulfil all righteousness:" —"US," *i.e.*, Me, as the sin-bearer, by submitting to the penalty righteously denounced; Thee, as the majesty of Law, by righteously inflicting it." W. FRASER NAISMITH.

Ans. B.—John was "a man sent from God," and his message was addressed to all Israel, to pious Simeon and Anna as well as to such corrupters as Annas and Caiaphas. Our Lord having in grace connected Himself with the guilty nation, "it became Him" to submit to John's baptism, or there would have been the appearance of disobedience to a divine command. John, assured that He had no sins to confess, forbade Him, saying: "I have need to be baptized of Thee, and comest thou to me?" Immediately the baptism had taken place, the heavens were opened, the Spirit descended, and the Father's voice rang out, vindicating His beloved Son as no sinner like the multitude. He was God's true "Second Man," altogether distinct from the failed order of "the first man." John in that wonderful moment learned that the One he had baptized was infinitely more than a sinless man, He was the long-expected One, the Christ, the Son of God (John 1. 19-34). W. W. FEREDAY.

Ans. C.—If the King is to enter His Kingdom, devastated by sin, in blessing not in judgment, He must needs, like His true subjects, pass through death, and here is its symbol. But just as there was a space between the people and the ark when it went with them through the swellings of Jordan in Joshua's day (Josh. 3. 4), so is there in His baptism, identification and yet distinction. On His subjects' part there was confession of sins (3. 6), but on His, no hint of penitence, when in dignity and holiness, He "fulfilled all righteousness." From first to last, His Kingdom must be founded on righteousness, whether for Himself or His people and whether in blessing or in judgment.

He knew well what His engagement would cost Him, yet He was more than willing. Another baptism lay before Him, no mere symbol now, but the dread reality; yet dreadful as the prospect was, He turned not back and the nearer He approached it, He was straitened till it were accomplished (Luke 10. 50). Only on the ground of His atoning death could any confession of sins on His people's part avail. It was a baptism He alone could endure, for primacy in the Kingdom meant primacy in suffering and obedience (Mark 10. 38). No other obedience ever stood such a test as His when He said, "Thy will be done." No wonder that when He publicly entered upon

that path, heaven acclaimed Him (3. 17), and when He ended it, "all authority in heaven and on earth was given Him" (28. 18). W. R. LEWIS.

Correspondence

HOW MANY APOSTLES?—A Suggestion.

TO THE EDITOR OF *The Witness*.

Re Question 2261.—In dealing with the question of Apostles, should we not definitely distinguish between "the apostles of the Lord" (2 Pet. 3. 2) and "the apostles of the churches" (2 Cor. 8. 23, Gk.)? The latter may have been numerous. H. P. BARKER.

"The Witness" Watchtower

A STRANGE, uncanny, apprehensive year has been this 1941. In all its days there has been an underlying sense that vast events—quite out of human control—have been mercifully ordered by GOD in the direction of deliverance for this nation. Not that the nation has sought Him, but that He has had respect to the prayers of His intercessors in it.

As the year nears its close we think of those who have tasted pain, bereavement, loss, suffering, or enforced exile during its days, and extend to them Christian sympathy, and as the future is contemplated we can but trust the Love that has brought us thus far,

"We'll praise Him for all that is past,
And trust Him for all that's to come."

OPPORTUNITY KNOCKS.

Usually our leader is expository in character, but this month an intensely practical and urgent paper is given that place, and the attention of all readers is specially drawn to Mr. Laidlaw's article. It is a direct challenge to churches and individuals to "buy up the opportunity" that now offers itself to those who care for the souls of the members of the Forces who are in our midst in such numbers in this time of war.

Even if your locality is far from any camp you may find and use ways to co-operate with those who are endeavouring to meet the opportunity in their districts, perhaps with very slender means.

THE JEWS.

Think of them in Warsaw now (they *were* half a million in number in 1938) in the walled-in ghetto, with one quarter of the normal Polish food ration, a living death. Think of them in the scarred and torn areas now resounding with the horrid clamour of war, the butt of every senseless passion, the tormented hate-objects of men maddened with blood-lust. Think of them trembling in the enemy-occupied countries—trembling at what new terror may swoop on them at any moment—

And let your thinking send you to prayer (Rom. 11. 28).

"FOREIGN MISSIONS" IN TIME OF WAR.

Here are two statements to ponder:

1. Action taken by several Government Departments has shown the desire of the British Government that the services rendered by Christian missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people feel towards the special needs and charities that press upon us in war-time should lead them to desert this permanent and universal Christian obligation.

2. Never try to save out of God's cause: such money will canker the rest. Giving to God is no loss: it is putting your money in the best Bank. Giving is true having, as the old gravestone said of the dead man, "What I spent I had, what I saved I lost, what I gave I *have*."

The first of these statements was made recently by Viscount Halifax, the other more than fifty years ago by C. H. Spurgeon.

THE WEAKNESS OF DEMOCRACY.

The New York financial correspondent of *The Times*, speaking of conditions in the United States, says: "Millions of man-hours have been lost to the national effort, a very great number of which must be laid at the door of organised labour, and at the door, too, of an administration which has allowed labour to believe that it alone . . . should not be required to sacrifice anything to the national emergency. Indiscipline in the ranks of the Labour Unions has given rise to a thousand needless strikes which have been of more use to Hitler than an army of spies and saboteurs."

Power is no safer in the hands of Labour than in those of Dictators. Dictator or Demagogue, man is incapable of the unselfish use of power. Every scheme for a new order which leaves the power of its administration in the hands of man is fore-doomed to fail. "THINE is the Kingdom and *the power* and the glory."

"SWORD OF THE SPIRIT" MOVEMENT.

The Romish propaganda which is masquerading on the Freedom Front under this title, led by the Cardinal Archbishop of Westminster is having a surprising measure of acceptance in quarters which one would have thought the last to be taken in by it. Several influential Protestant leaders and journals are, if not in the van, at least well towards the front of the movement. It is astonishing that they should think Rome has experienced a change of heart on the subject of religious freedom. Have they thought why the Pope's five points do not include one guaranteeing freedom of conscience in matters of faith and worship to all men?

CHAOS COMING?

Some thoughtful publicists are beginning to express fear of the ability of the battered after-the-war world to reconstruct itself. When the depression, unemployment, and distress which followed the Four Years' War are remembered, the prospective conditions at the end of this war, which has so far been much more destructive of material wealth, appal. The Gospel of Luke has a phrase "distress of nations with perplexity" (21. 25). "perplexity" being literally "no way out."

It will be out of a chaotic condition of things, in which universal breakdown of ordered government has led to anarchy, that Antichrist will rise, finding his opportunity in the readiness of a distraught world to welcome any ruler who can bring about order once more. How near we may be drawing to this, who knows?

IMPLACABLE—FIERCE.

The traits of the men of the last days are showing themselves with staggering plainness in the news items of these dark weeks; one hundred Frenchmen, admittedly guiltless of the crime to be "avenged", shot by German firing squads in reprisal for the shooting of two German officers; atrocities of the most terrible and bestial kind perpetrated in the over-run parts of Russia; the "secret weapon" of the enemy said to be the elimination of vitamin "B" from the dietary of the conquered peoples, so as to render them incapable of any resistance to the will of their conquerors; blood being poured out like water on the wide plains of Russia; women and children being sent suddenly to an ocean grave by submarine action without warning, hesitation or compunction . . . and each new morning brings some fresh outrage.

When the passions of the natural man are unleashed, and he is without the restraints of law, it becomes a libel on beasts to call his deeds beastly.

WHERE SHALL WE LOOK?

Not in, not down, not around . . . but UP. "Now is salvation nearer to us than when we first believed. The night is far spent and the day is at hand" (Rom. 13. 11, 12)

"O blessed hope, with this elate,
Let not our hearts be desolate,
But strong in faith in patience wait
Until He come." J. B. W.

Witnessing in Many Lands.

All Intelligence Notes to Editor of "THE WITNESS," 229 Bothwell Street, Glasgow, C.2.

December, 1941. To ensure insertion, Notes must reach Glasgow by 12th. Made up November 15th

PERSONALIA

Regarding note in this column in Nov. issue, we find that details supplied to us were somewhat inaccurate. Our brother, Mr. H. P. Barker, writes: "The facts as officially given are that on Sep. 25th, the *Avoceta* was sunk by enemy action, and that amongst those lost were: my daughter, Mrs. Cassels and her three little girls; my daughter-in-law, Mrs. E. H. Barker, with seven children. The eldest two of these, Kathleen and Ruth, were in fellowship with the Assembly at Foz do Douro, where they resided. Mr. Reeves, father of Mrs. E. H. Barker, returning with them to England; Mr. and Mrs. Goddard and three children. Mr. Goddard had been helping greatly in the Lord's work in Northern Portugal. A letter from our brother, J. Ilydio Friere, says of my son: 'Dear Eric has been wonderfully brave and his testimony before the world has been amazing, and to the glory of the Lord's most precious Name.' So it is an added joy to know this." Derek Cassels travelled on another vessel and reached England safely..Our esteemed brother Wallace Barkshire (c/o Mrs. Reeves, 13 Eastfield Rd., Andover, Hants.) will value the continued prayers of God's people. He is still suffering very acutely and during the past weeks has become much weaker.

ENGLAND

FORTHCOMING.—Brighton. Y.P. Rally, in Hollingbury Hall, Dec. 6, at 7. R. S. Code..Hornsey, N.8. Y.P. Rallies, in Alexandra Hall, at 4. Dec. 6, Stuart K. Hine; Jan. 3, A. Ginnings..Acton. Y.P. Rallies, in Berrymead Hall, Berrymead Gardens, at 3. Dec. 6, J. M. Shaw; Jan. 3, H. Wildish..Nottingham. Y.P. Rallies, in The Scouts' Hall, Shakespeare and North Church Streets, at 6. Dec. 6, E. Lewis; 20th, J. M'Allister..Wallington. Youth Rally, in Ross Road Hall, Dec. 13 at 3, S. H. Sayers..Nottingham. In Clumber Hall, High Cross St., Dec. 26, at 2.30 and 6. F. A. Tatford and H. F. Wildish..Carlisle. Hebron Hall, Jan. 1, at 2.30 and 6. J. M'Alpine and E. W. Greenlaw.. Enfield. Y.P. Rally, in Shirley Hall, Jan. 3, at 7. Ernest F. Walker..Peckham Rye. Gospel Hall, Heaton Rd., Dec. 6. J. B. Watson.

LONDON.—Monthly Missionary Prayer Meeting will be held on Dec. 19, at 3, in Committee Room, 7 Memorial Hall, Farringdon St., London, E.C...Peckham Rye. Good numbers gathered on Oct. 18 and Nov. 1 to hear reports and ministry from S. K. Hine, A. Ginnings and E. W. Rogers.

REPORTS.—Llanfairfechan. 37 Missionary brethren and sisters spent a profitable fortnight at "Plas Menai" in Oct. The ministry of W. E. Vine, on "Secrets of the Sanctuary on the Night of the Betrayal" (John 13-17) was greatly appreciated.

NOTES.—Carlisle. Sunday Evening Services for those in the Services have been held in Hebron Hall for a considerable time, with many tokens of encouragement and blessing..Liverpool. It is still not feasible to hold regular Saturday United Meetings for young Christians in the centre of the City, but several Assemblies are holding Rallies which are much appreciated..Coldridge, Devon. F. Elliott had encouraging meetings at Allerbridge Hall, in the Gospel, also large meetings for children, Oct. 5-17. Some professed. L. Rees gave helpful addresses, Nov. 2-7. W. A. Norris expected Nov. 16, from Lapford, where he has been giving addresses on "The Tabernacle"..G. K. Lowther had meetings for believers at Wimborne and Bournemouth. Ministry appreciated..H. F. Wildish to be in Clumber Hall, Nottingham, Dec. 26-29..W. Ainslie to be at Bethesda, Bebington, during Dec...E. E. Rankin is reaching large numbers of sailors at Portsmouth and Gosport (Address: Royal Sailors' Rest, North End, Portsmouth).

SCOTLAND

FORTHCOMING.—Milngavie. Allander Hall, Dec. 6, at 4.30. A. R. Chisholm, R. M'Kechnie, G. Westwater..Inverness: Ebenezer Hall, Dec. 25, at 11 and 2.30. L. W. G. Alexander, Wm. M'Alonan, Ed. Stephen, J. Cordiner, D. Morrison..New Year's Day Conferences: Blantyre. Bethany Hall, at 11. Wm. M'Alonan, Alex. Scott, John Currie..Dundee. Hermon Hall, at 11 and 2. T. A. Kirkby, W. Campbell..Dumfries. Bethany Hall, at 11, R. Irons, D. M. Miller, J. M. Wilson..Edinburgh. In St. Columba's Church, Cambridge St., at 11 and 2.30. R. D. Johnston, J. R. Rollo, Percy O. Ruoff..Falkirk. Mid Scotland, in Town Mission, at 11. A. P. Campbell, W. D. Whitelaw, J. Currie, others..Halfway. Craigton Gospel Hall, at 11 and 1..Hamilton. Olive Hall, at 2. W. F. Naismith, G. C. D. Howley..Kirkcaldy. Hebron Hall, at 11. W. W. Fereday, J. Moffat, G. Westwater..Motherwell. Town Hall, at 11. R. Scammell, G. C. D. Howley, J. Fraser, D. Morrison..Stranraer. In Free Church, Lewis St., at 11.30. A. M. S. Gooding, A. M'Intyre, J. Murphy..Aberdeen. Jan. 1st and 2nd, in Gilcomston South Church, Union St., at 11, 3 and 6. Jan. 3, in Hebron Hall, at 3 and 6.30. Harold St. John, P. Ruoff, E. H. Grant, Geo. Murray, Dr. Duncan, H. Wildish..Auchinleck. Jan. 2, at 12. M. Grant, Jas. Hislop, A. H. Abrahams..Glasgow. In John St. Church, Jan. 2, at 10.30 and 2.30. Geo. Westwater, S. Scott-Mitchell, R. Scammell, T. Sinclair..Innerleven. Gospel Hall, Jan. 2, at 11. J. Douglas, T. Kirkby, W. A. Thomson, W. W. Fereday..Kilbirnie. In Gospel Hall, Jan. 2, at 12. A. Borland, W. J. Brown, Wm. Harrison, J. Lightbody..Larkhall. Hebron Hall, Jan. 2, at 11. G. C. D. Howley, W. D. Whitelaw, Jas. Malcolm, J. R. Rollo..Prestwick. Bute Hall in Town Hall, Jan. 2, at 12. A. Borland, Jas. Coutts, A. H. Abrahams, H. German..Whitburn. Welfare Hall, Jan. 2, at 11.30. D. Morrison, D. Shaw, W. Steedman.. Newmilns. In Co-operative Hall, Jan. 3, at 2. G. C. D. Howley, P. O. Ruoff..Rutherglen. Hebron Hall, Jan. 3, at 3.30. A. Borland, H. German, M. H. Grant, D. Walker.

REPORTS.—Larkhall. Good attendance at S.S. Teachers' Conference, Nov. 8. Helpful and practical ministry by John Currie, Jas. Hyslop, W. Morrow.. Springburn, Nov. 8. Largest for many years. Profitable ministry by M. H. Grant, John Douglas, W. Harrison.

NOTES.—E. Rankin had good meetings at Skelmorlie. A number saved and saints blessed..John Brown had exceptionally well attended meetings at Muirhead, Chryston, during Oct, despite black-out. Open-air meetings throughout the district every evening.. W. W. Fereday gave help in Stirling, Oct. 25-26;

WAR ECONOMY. Correspondents and others are urged to renew Magazine Orders at once, and thus help to save paper and postages. For Order Form, see back Cover. PICKERING & INGLIS LTD., GLASGOW.

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Camelon, Nov. 1-2; Overton, 8 and 9..Alex. Philip reports good interest in services at Rackwick, Graemsay and Stromness. Is now at St. **Margaret's Hope**. Expects to be in Kirkwall for Gospel effort during Dec.

IRELAND

REPORTS.—Lurgan Conference, Oct. 5-8. A good time, but numbers not so large. Bible Readings given by W. Rodgers, T. Campbell, H. Baillie, Dr. Boyd. Ministry at public meetings by W. Gilmore, W. Hagan, W. Rodgers, R. Beattie, T. Campbell, J. Glancy, J. Geddis, J. Castles and J. M'Cabe.

NOTES.—Dublin. D. Craig, D. Wylie and W. A. Kimber gave help in Merrion Hall, in November..Messrs. Lewis and Finegan continue special meetings at **Lungs** Gospel Hall. Interest fairly well sustained, some blessing..Messrs. Magowan and Hewett at **Tassagh**, near Armagh..Edward Hill has finished at **Carnlough**, now at Fintona..Joseph Glancy has visited Ahoghill, Newry, Ballymoney and Adam St. Hall, Belfast for week-end meetings. Hopes to visit Coleraine and Ballyhackamore.

AMERICA

CANADA.—**Toronto**. Very helpful and interesting meetings in Markham St. Tabernacle, by Dr. H. A. Ironside. As usual, attendance was good. Arthur Peterkin, of Barbadoes, visited many Assemblies in City and gave reports of work. D. Kirk was expected end of Oct. to have Gospel meetings in Swanwick Hall. H. Long, of Angola, gave encouraging reports of the Lord's work in that land in City and district. Theatre meetings in East End of City after usual Church Services by C. E. Tatham continued with interest..**Kiwartha Lake** Conference and Young People's Meetings were well attended, with interest and blessing..**Forest**. Gospel Tent pitched at Lake Shore carried on by J. Wark, of Chicago. Soil hard, but Gospel preached and seed sown..R. S. M'Laren is seeking to reach large numbers of Airmen and other Service men in **London** district. Some have professed.

UNITED STATES.—**Detroit**, Mich. A. P. Gibbs in North End Hall. Crowded meetings and splendid interest..**Rochester**, N.Y. Center Street. Greatly encouraged by a number of believers baptised and increase in Assembly..W. H. Hunter of New Bedford, gave valuable help in ministry in **New England States**.. **Chicago.** Annual Thanksgiving Conference was to be held Nov. 27 to 30..**Sturgis**, Mich. Believers are encouraged by seeing a number saved, baptised, and some added to Assembly. Profitable ministry by A. Van Ryn, who went on to Flint..Lester Wilson had over 3 months' meetings at **Greensboro**, N.C. Over 2 dozen professed. ..W. C. Bonsfield and W. M. M'Bride had tent in **Saxonville**, M. God blessed the Word and souls saved.

OTHER PARTS.—**Mexico**. E. John Harris, Orizaba, writes: "We held the half-yearly Elders' Conference, when all the leading brethren from the 52 meetings in and around Orizaba (a radius of 150 miles) gathered for prayer and business. Among the many problems discussed was the urgent need in some places to enlarge the preaching halls, including the Orizaba hall. We have had to suspend the half-yearly General Conferences here, as numbers soared higher and higher above 1000, until it became impossible to continue."... **West Indies**. W. D. Hynd, St. Ann's Bay, JAMAICA, writes of attending a Boys' Summer Camp, when over a dozen professed faith in Christ...J. Rankin, Kingston, JAMAICA, writes: "With Mr. H. L. Harris, the Town Clerk of Kingston, I had the privilege of visiting the far-off Cayman Islands and preaching to large numbers. The Acting Commissioner welcomed us, and with other influential folks, came to hear the Word."..**Cuba**. T. Smith, Havana, reports the baptism of 7 believers, 4 from Guira and 3 from Vedado. The hall in Vedado is now too small..**Bermuda**. A. G. Ingleby, Paget: "News from Portugal is splendid. Here I am seeking help from God to strengthen an extensive indigenous work among some thousands of Portuguese."

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AUSTRALASIA

AUSTRALIA.—Colin Ferguson, in "Everyman's Hut," Redbank, **Brisbane**, is being encouraged by decisions for Christ..Reg. Hind, in Hut at **Greta Camp**, N.S.W., has great opportunities with the men..At Conference at **Corrimal**, D. Hynd, R. L. Saxby, G. Kerr, and J. H. Saxby gave helpful ministry..S. A. Burnham had meetings at Goodwood Park, **Adelaide**.. F. Bates is labouring in **Rockhampton**..Half-Yearly of S.S. Workers in Renwick Hall, **Leichhardt**, proved a time of blessing. R. Slade, R. Hogg, and T. Waddell gave appreciated messages.

NEW ZEALAND.—J. Spottiswoode had special meetings at **Hamilton**, with good interest and some blessing..Geo. Ferguson gave help at **Gonville**, Marton and Timaru..R. Auld and L. Clark, labouring in the **Papakura** Hut, report that some have been saved.. Maori work in **Wairoa** and surrounding parts is very encouraging. Many doors, hitherto closed to the Gospel, have been opened and conversions have cheered the believers..H. Isaac had special Gospel effort in St. Helier, **Auckland**..J. W. Clapham had meetings in and around **Napier**.

THE WORLD FIELD

EUROPE.—**France**. The last news from V. Waugh, of the Bethel Orphanage, in Unoccupied France, reported that they had still 15 orphans under their care, that it was possible to continue Assembly meetings and Gospel testimony..H. Contesse, writing from Switzerland, while on a visit there, reports that in South-Eastern France work in the Gospel has continued and developed. The magazine is issued regularly, and is carried monthly to thousands of homes. The Lord has granted blessing.. **Portugal**. R. Molton, Caldas da Rainha, writes of visiting various groups of believers in the Vonga Valley, where work is very encouraging. With R. Ingleby, has had services among English refugees at Caldas. Some have been awakened and helped.

ASIA.—**China**. F. J. Hopkins, Shanghai, writes of interest and blessing amongst Jewish refugees, also of work amongst the lepers. Over 100 are rejoicing in God their Saviour..Miss A. C. Loggin, Kuling, reports encouragement in work amongst the young. Our sister hoped it would be possible to return to her station in the Autumn..**Malaya**. Miss M. Gibson, Kuala Lumpur, reports the baptism of 6 Chinese believers, including an old woman who for 20 years had been a vegetarian, living in a kind of temple. She is so full of joy..Miss M. Lindsey, Penang, writes of interest amongst service men..**India**. Dr. G. Henderson, Sankeshwar: "God has encouraged us by granting fresh blessing in the Leper Hospital. 10 or 11 confessed Christ during a week's special meetings. There will be a baptism soon."... Miss H. Munro, Amalapuram, writes of continued interest among girls and women..Miss Hampton, Narsapur, writes of a brother who has been a faithful shepherd for years, a great help to Mr. Bryant, but is now in the leper hospital, having developed leprosy. He is being blessed among his fellow-sufferers.

NO PURCHASE TAX has been levied on books, so buy books this Christmas, they make the best gifts at any time. Next year they will be more difficult to obtain. PICKERING & INGLIS LTD., London and Glasgow.

AFRICA.—N. Rhodesia. Miss J. Clavell, Casombo, reports the baptism of 10 believers, also of encouragement in medical and village work..C. E. Stokes, Johnston Falls, writes that with Mr. W. Lammond, he attended a very happy conference at a village. On the Lord's Day some 250 people were present, including a territorial chief and 3 headmen, all professing Christians. One headman was baptised and 3 men and a woman professed..Natal. A. N. Ferguson, Elim, writes that the wave of blessing has continued. At a great Thanksgiving Meeting, new converts were asked to stand as a testimony. When the believers saw the number they could not restrain an outburst of handclapping and a hearty chorus of "Amen" and "Hallelujah." 12 believers were recently baptized at one of the out-stations.

"WITH CHRIST"

July 19, at Auckland, John Tait, aged 60. Converted as a lad of 14. Received into Assembly at Marble Hall, Glasgow; for a longer period at James St. Hall, Ayr. Over 30 years ago emigrated to New Zealand, being in fellowship at Eden Hall, Auckland for the whole of that time. A quiet, consistent brother, maintaining a splendid testimony to the end..July 22, Mrs. Byrne, wife of R. Byrne, one of the Treasurers of the Australian Missionary Tidings. Widely known and highly esteemed..Aug. 2, Walter J. Halls, Sydney, one of the Treasurers of the "Australian Missionary Tidings." A valued helper in and correspondent of Renwick Hall Assembly, also a faithful visitor in the Coast Hospital. Visited Britain some years ago..Aug. 14, John Newsam, aged 84. Converted over 60 years ago during the visit to Liverpool of D. L. Moody. He became gifted in the Gospel, leading many to Christ. Used of God at the formation of Salop St. Assembly. In later life developed a special ministry of comfort and cheer for bereaved and sorrowing.. Sep. 7, Bryce Rashleigh, aged 18, of Saanichton, B.C. Killed instantly in accident on returning from Gospel meeting in Victoria..Sep. 9, Miss Sarah G. M'Gregor, Belfast, aged 83. Converted when 16, she lived 67 years of consistent godliness. Served the Lord faithfully in Sunday School. Among the "foundation" members at Apsley Hall, Belfast, she had the well-being of the Assembly at heart. Declining health prevented active participation, but her interest in the Lord's work never ceased. "The day" will declare the worth of her quiet consistent walk..Sep. 10, A. E. Beale, aged 75. Known in Woking, Worthing, Liphook, and Addlestone districts. Was responsible for the commencement of the work at Liss, Hants. "He loved his Lord, His Work and His Word."..Sep. 11, Mrs. John G. Waln. Born in Rock Ferry; saved in childhood. With the object of serving the Lord abroad, her husband accepted a post in Brazil, and a few years later moved to the Argentine. Then transferred to Montevideo, Uruguay, where he laboured for many years; returned to the Argentine in 1925, where he has been active in the work of the Lord, especially in Buenos Aires. Showed much kindness and hospitality to the Lord's servants, especially sending parcels to the country's outposts. In her stewardship she was very faithful..Sep. 14, Duncan Campbell, Senr., aged 62. Eldest son of John Campbell, Manchester. In earlier life was connected with the Camperdown Assembly, Glasgow, before coming to Canada, about 38 years ago; for several years at Kingston, Ont.; last 26 in Lansdowne and Olivet Halls, Toronto. In the latter hall, was a real father in the Assembly. His ministry was always Christ exalting. A man greatly beloved by young and old. In Assembly administration, his spiritual perception and wise counsel were greatly valued..Sep. 19, Lady Bird, widow of Sir James Bird; for many years in Assembly at Loamplt Vale, Lewisham, London, and in recent years at Worthing. A sister of gracious spirit..Oct. 11, Samuel Robins, aged 78, late of Shillingstone, Dorset. A valued worker in needy parts of S. W. England..Oct. 14, James Edmonds, Willesden, aged 63. Born again through the ministry of Mr. Glover in 1906. Many years S.S. Superintendent in Kings Hall, Willesden. Later enjoyed happy fellowship at Hope Hall, Paddington, W. Always cheerful, bore a consistent testimony and served the Lord faithfully.. Oct. 15, Benjamin Norman, Hinton St. George, aged 84. Connected with Assembly for over 60 years, and for 40 years had the whole care of Assembly, being the only brother to take part in the ministry, unless brethren from a distance came to render help. A complete invalid for nearly 2 years. Now Assembly is entirely dependent on outside help. Brethren from Yeovil, East Coker, Crewkerne and Chard bore testimony to his consistent life and faithful witness during these many years..Oct. 30, Nurse Janet Campbell, Troon, formerly of Irvine and Prestwick. Actively interested in the Lord's work, of recent years had charge of the children of Peter Horne, Bolivia, and D. M. Reid, Dominican Republic. A faithful sister whose fragrant life will be remembered..Nov. 1, Miss Annie G. Hunter, aged 60, eldest daughter of the late W. H. Hunter, of Manchester, at Chateaux d'Oex, Switzerland. Known and loved by many throughout the country..Nov. 2, Mrs. Elizabeth Jeffers, Bandon, Co. Cork, in her 99th year. Brought to know the Lord 80 years ago during the famous Kerry Revival, she was probably the last of her generation. During all these years she has been in unbroken fellowship in the local Assembly, of which her father was one of the originators, and until quite recently attended every meeting, never allowing anything except illness or very occasional absences from home to interfere with such privileges. Ever ready to give an answer to any interested concerning the faith that was in her, she has left a legacy of happy consistency to the generation who seek to follow in the like precious faith..James A. Gibbins, aged 73. Saved 50 years ago, and associated with the Lord's people at Redditch. Preached a stirring message in the Gospel 30 hours before being seized with the illness which led to his Homecall. A godly brother, and one beloved.. Nov. 6, At Chirnside, Lawrence Stewart, aged 67. As Manager of Paper Mills in various parts of the country, met with Assemblies in Fife, Musselburgh, Iron Room, Sunderland, Dalkeith, and Loanhead, where his help was valued. Preached faithfully and bore a consistent testimony. Brother-in-law of Peter Wilson, Holland.. Nov. 7, Mrs. Laird, widow of Robert Laird, aged 87. 56 years "in Christ," she loved the Lord. Met with believers in Haggs, Stirlingshire for many years..Nov. 11, Mrs. Mary Fair. In Assemblies for 29 years; 14 in Gospel Hall, New Stevenston; thereafter in Elmwood Hall, Buffalo, for many years, before returning to New Stevenston. Her kindly disposition and consistent Christian character won the respect of all..Nov. 12, Gavin Struthers, aged 80. Saved 60 years ago; met with believers in Hebron Hall, Glasgow, since its inception over 50 years ago. Esteemed by all. A faithful and able minister of the Word and a true pastor. Will be greatly missed..Nov. 12, Mrs. Mary Cooper, aged 78. Converted 52 years ago in Kirkintilloch, in Assembly there, then in Balmore Hall, Glasgow for 20 years. Bore a bright testimony; will be much missed..Nov. 14, Robert Munro, Inverness, aged 71. First to Break Bread in Dingwall. In Inverness Assembly for many years before going to South Africa and Canada. Last few years in Inverness. A real help in ministry and counsel; was greatly esteemed and will be much missed.

ADDRESSES

REMOVALS.—Believers in Wrexham now meet in The Scouts' Hut, Dean Rd., Rhosnessney, Wrexham.